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Glimpses of
The Nizam's Dominions

Being an exhaustive photographic history of

THE HYDERABAD STATE, DECCAN, INDIA

With nearly 600 Superbly Reproduced Views of Peoples, Cities, Towers, Mosques, Cave Temples, Forts, Tombs, Ruins, Palaces, Public Buildings, and Natural Wonders, all of which have been specially taken for the purpose by high-class photographers.

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HIS HIGHNESS THE NIZAM'S GOVERNMENT

With Descriptive Text, comprising Particulars of the Archaeology, History, Ethnology, Religions, Topography, Forestry, and Geology of the Country, to which are added Biographical Accounts and Portraits of the Nobility and other Prominent Residents in the territory of His Highness the Nizam, all of which have been prepared from material personally collected by

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A. CLAUDE CAMPBELL

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PREFACE

ACTUATED by the phenomenal popularity attained by "Glimpses of India," which deals generally with the *whole* of the Indian Peninsula, the Publisher of that descriptive and pictorial work saw, in the several Native States which form component parts of the vast Indian Empire, fields for separate, and consequently more detailed, publications of a similar nature. First attention was turned towards the Dominions of the Premier Prince of India—the Hyderabad State—and a realization of the wonderful historical, archæological, and ethnological interests attaching to His Highness the Nizam's Territory added keener zest to the endeavour to place before the public some "Glimpses" of that remarkably fascinating country. The support and patronage of the Nizam's Government were therefore obtained, and the work of compilation—despite its formidable proportions—was commenced. The volume now presented to the public in general, and the inhabitants of the Nizam's Dominions in particular, is the result.

In collating the necessary information for a work of this description, many publications, dealing generally or specifically with the State, have been consulted. These have been found to differ in both their premises and details regarding certain points, both material and minor, but by exhaustive analysis of the respective works, and careful comparison of the apparent diversities, accuracy, as far as has been possible, has been arrived at. "Glimpses of the Nizam's Dominions" is thus presented to the reader as a "popular history" of His Highness' Territory, as faithful and replete as could be recorded in a work of this size; in both the letter-press and the illustrative matter will be found a description of the Hyderabad State as it presents itself to-day; the stranger to Hyderabad will, the Publisher trusts, find in the "Glimpses" more than sufficient to awaken in him a keen desire to visit the surprising and fascinating places and objects of interest herein described; while the Biographical section of the book will carry its own appreciative value.

The Dominions of His Highness the Nizam occupy a central position in the Great Indian Peninsula, and, accumulated within this focus, is a vast museum of the remnants of the Aboriginal tribes of India. These people still inhabit the places where their ancestors lived fifteen hundred years ago (according to the Greek geographers), and many of their customs are the same as were described by the Vedic poets a thousand years before Christ. The illustrations of these types therefore, which have been produced by the aid of the truthful camera at great trouble and expense, have been added, and will no doubt be considered interesting features of the publication. Great difficulty was experienced in photographing specimens of these unsophisticated races, owing to their apparent inability to understand whether they were about to be hypnotized, electrocuted, or photographed, but their natural shyness of an apparatus that was completely new to their untutored minds was at length overcome, and their portraits were obtained. Besides these illustrations, this work will be found to contain nearly six

hundred "Glimpses" of the most interesting places, both historic and modern, in the State—mosques, temples, rock-temples, images, forts, tombs, ruins, palaces, private dwellings, and public buildings,—together with portraits of the leading nobles and officials of the State, all of which have been specially obtained for the purpose by the use of the photographic camera, and reproduced by the most expensive and the most perfect process of the day. By these means they can be retained in perpetuity, as permanent as the Black Rocks of Hyderabad or the famous hill of Golconda, and multiplied, if necessary, a million-fold. The value of "Glimpses of the Nizam's Dominions" will naturally become enhanced, as Time, with its inexorable changes, alters the aspect of everything herein depicted.

The production of this volume owes its accomplishment a great deal to the patience and dogged tenacity with which Mr. A. Claude Campbell, who supervised the collection of the necessary material on the spot, overcame what appeared to be insurmountable difficulties, especially during the early stages of the work.

For portions of the original matter and for the editing and final proof-correction, Mr. Roger Laming, a journalist of many years' experience, has been responsible, and the manner in which his task has been fulfilled is left to the judgment of the reader. In the matter of Orthography—always a perplexing and difficult question when dealing with Indian subjects—system has been the chief guide in the editing of the work. The variety of forms of spelling which the several authorities consulted have adopted when dealing with the same names (whether they have been the names of people, places, or things) was found to be great, so in most cases the modern or the most phonetic orthographical form was chosen, and adhered to throughout.

The photographic work of the book was entrusted chiefly to Messrs. Bourne & Shepherd, the well-known high-class Indian artists, whilst Mr. Polacek, photographer of Hyderabad, and other professional photographers, rendered valuable assistance with their cameras. Many of the personal portraits herein reproduced are from photographs taken by Messrs. Raja Deen Dayal & Sons of Bombay and Secunderabad. The reproduction throughout has been done by the leading firm of the United States of America—The Historical Publishing Company of Philadelphia—and their part of the work speaks for itself.

The thanks of the Publisher are gratefully tendered to the Government of His Highness the Nizam for the valuable aid rendered by them in every possible direction, and more especially for letters of introduction and police escorts, which were never asked for in vain, and without which little could have been accomplished—particularly in the matter of photographing.

Acknowledgments are due to the following authors—whether past or present—whose works have been found most useful in the production of this book:—Ferishta (as translated by Scott); Sir W. W. Hunter; Colonel Meadows Taylor; Shums-ul-Ulama Syed Ali Bilgrami, B.A., B.L.; Syed Hussain Bilgrami and Willmott; and Messrs Fergusson, Burgess, Gribble, Stanley Lane-Poole, B.A., J. D. Rees, C.B., Briggs, and Elliot and Dawson.

To the following gentlemen, who rendered most willing and useful assistance, best thanks are also tendered:—Nawab Imad-ul-Mulk—better known, perhaps, as Syed Hussain Bilgrami—Director of Public Instruction, (for appreciable notes on Education); Nawab Akbar Jung, City Kotwal (for police escort and protection); Nawab Framurz Jung (for valuable notes on Bidar and Warangal); Nawab Afsur-ud-Dowla (for Military notes); Nawab Server Jung Bahadur (for historical notes, &c.); Shums-ul-Ulama Syed Ali Bilgrami, B.A., B.L. (for the chapter on Geology); Mr. Nundy, M.A., LL.D. (Religions and Ethnology); Surgeon-Lieutenant-Colonel Lawrie; Major Percy Gough; Mr. Faridoonji Jamshedji, official private secretary to His Excellency the Prime Minister (for many welcome courtesies and aids); the other secretaries to Government (for timely assistance); Mr. Joseph Cornelius, B.A.; the Subadars of the various divisions; the Talukdars of districts; and to Tahbali Najm of the Anjiman-i-Islam, Bombay, for translation.

The work of compiling, editing, and publishing "Glimpses of the Nizam's Dominions" has necessarily entailed a very heavy outlay of time, labor, and money; and the book is placed before its readers—with whatever inaccuracies, faults, or imperfections it may be found to contain—with the Publisher's assurance that the task has not been a light one. This will be the more readily understood when it is stated that a Hindustani (Urdu) edition has been published simultaneously with the present volume.

[illegible] 1898.

C. B. B.

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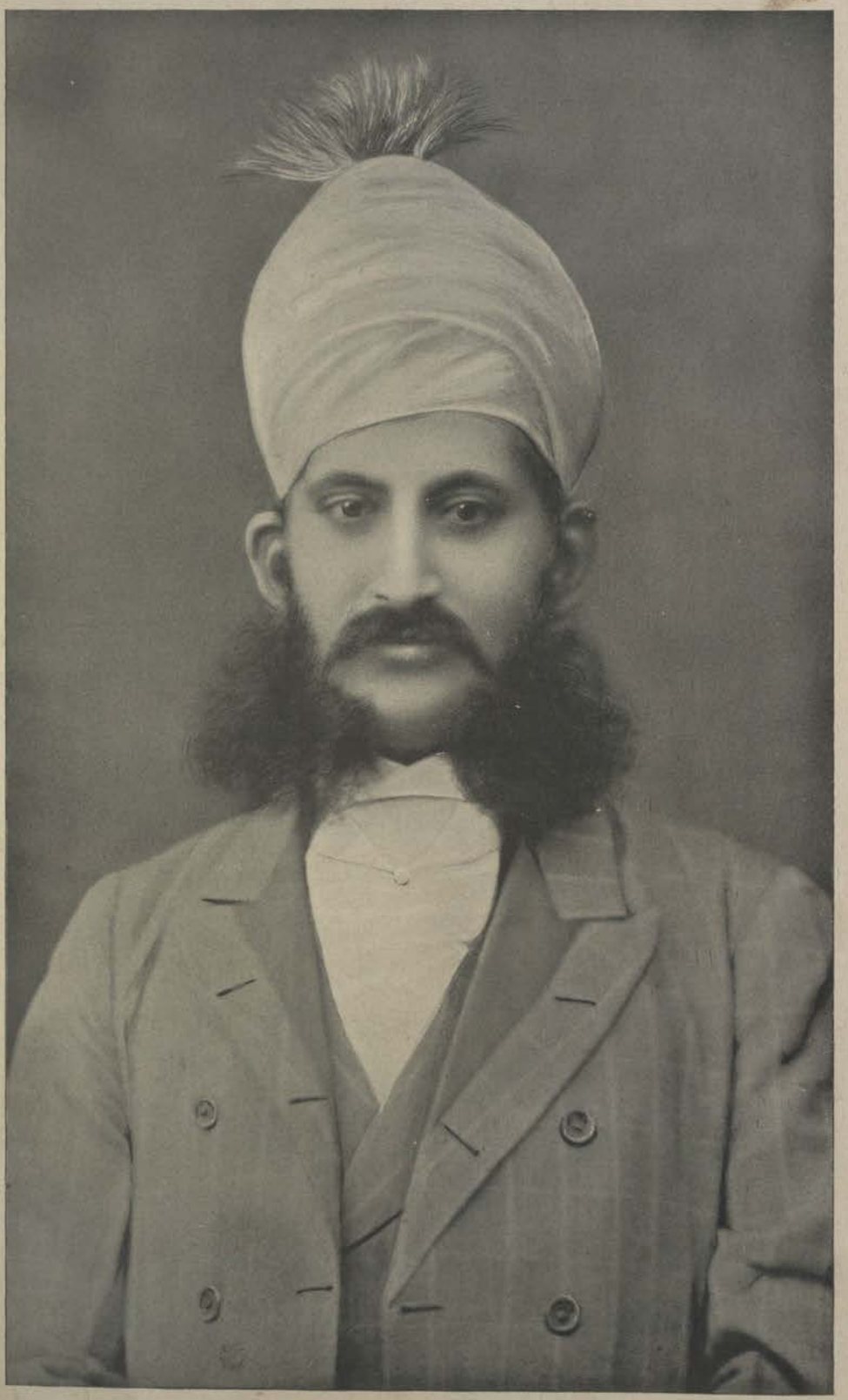


HIS HIGHNESS THE NIZAM, G. C. S. I.

His Highness
Asaf Jah, Muzaffer-ul-Mumalik,
Nizam-ul-Mulk, Nizam-ud-Dowla,
Mir Mahabub Ali Khan Bahadur,
Fateh Jung, G.C.S.I.,
Nizam of Hyderabad.

NO MORE engrossing subject in connection with a work dealing with the State of Hyderabad could possibly engage the attention of the writer than the Potentate who enjoys the proud position of Ruler of that interesting territory.

His Highness Asaf Jah, Muzaffer-ul-Mumalik, Nizam-ul-Mulk, Nizam-ud-Dowla, Nawab Mir Mahabub Ali Khan Bahadur, Fateh Jung—under which comprehensive and distinguished title the Nizam was invested with full sovereign rights by His Excellency the Viceroy, Lord Ripon, under the order and authority of Her Majesty the Queen-Empress, on the 5th February 1884, the young Prince having then just attained his majority, at the age of eighteen—enjoys the proud distinction of representing the house of Asaf Jah, the most distinguished of the Viceroys of the Great Mogul, and of being the Premier Native Prince of India. His Highness is of Tartar origin, and belongs to the Sunni sect of Mahomedans. He is descended from the first Khalif Abu Bakr, and is the only son of the late Nizam, Afzul-ud-Dowla. He was born in 1866, and is therefore thirty-one years of age. At the irresponsible age of less than three years, his father's death left him sovereign of the State, but, although he was at once installed on the masnad by the British Resident, a regency was, of course, necessitated. The duty of this proxy was conferred upon the late Sir Salar Jung the First, and the Amir-i-Kabir, Shams-ul-Umara Bahadur, the subsequent death of the latter, however, whilst the Prince was still in his minority, leaving the great minister, Sir Salar Jung, sole regent.

From the outset, the keenest interest was evinced in the young Nizam's education. In a despatch, dated 15th March 1869, the Government of India accentuated this by pointing out that it was a matter of the greatest importance that His Highness should receive every educational advantage that could be accorded to him,

to fit him for the high and important duties of his station. With the concurrence of Sir Salar Jung, Captain John Clerk, who had previously had charge of the education of some English princes, and subsequently his brother, Captain Claude Clerk, C. I. E., were appointed to the responsible duty of superintending His Highness' education. Scholars learned in English, Arabic, Persian, and Hindustani were then engaged as tutors; in addition to which riding, tent-pegging, shooting, cricket, and other manly games were regularly practised. His Highness acquired a thorough acquaintance with Persian and Urdu literature, and a practical knowledge of the English language. In the Urdu language he has written poetry of no mean merit, and he enjoys the privilege of being ranked among the first poets in that language. His Highness became a graceful horseman, and an exceptionally good marksman, and in feats of both horsemanship and shooting he has proved himself hard to beat in many open competitions.

The young Prince made his first public appearance at Delhi on Proclamation Day, the 1st January 1877, when he was present by the royal invitation of Her Majesty the Queen-Empress of India, being accompanied by Sir Salar Jung, G. C. S. I., and a large suite of Hyderabad nobles.

When the Nizam was sixteen years of age, Sir Salar commenced to initiate him in the details of official business. The secretary of what is known as the sarfi-khas or crown lands and other heads of departments waited upon him regularly to explain and show to him the methods by which the business of administration was carried on.

His Highness then made his first official tour of the western division of his Dominions, escorted by the Prime Minister and other nobles, and the valuable assistance rendered to him, in both advice and information, regarding affairs of State by Sir Salar Jung during this tour was considerable, besides which he had the advantage of learning in detail from the various officials *en route* the manner in which departmental matters were conducted.

Sir Salar Jung was thus engaged in preparing the young Prince to assume the personal control of the State to which he would have been called a year or so later, when His Highness and the State were unhappily deprived of the services of that faithful minister, whose sudden death occurred on the 8th February 1883, soon after the termination of the tour referred to. The Viceroy and Governor-General of India, with a view to the establishment of the necessary arrangements for the administration, thereupon deputed the Hon. Sir Steuart Bayley, a member of the Supreme Council of India, and a former Resident of Hyderabad, to consult with the Resident, and the result of their deliberation was the appointment of Raja Narainder Pershad and Nawab Mir Laik Ali Khan Bahadur—afterwards Nawab Sir Salar Jung the Second—joint administrators, a Council of Regency, with His Highness the Nizam as President, being also established, the members of which were:—Nawab Bashir-ud-Dowla (now Sir Asman Jah, K. C. I. E.), Nawab Shams-ul-Umara, and Raja Narainder Pershad, Nawab Mir Laik Ali Khan Bahadur being appointed secretary.

During Christmas week 1883, the Prince paid a visit to the Viceroy at Calcutta, when it was announced to His Highness that he would be invested with full administrative powers on the 5th February 1884. As the Calcutta Exhibition was being held at the time, the young Nizam took advantage of his presence in Calcutta to visit it, and during his inspection of the many objects of interest he made purchases to the value of three lakhs of rupees. Before His Highness left Calcutta for Hyderabad he gave a sum of Rs. 15,000 to local charities.

The intimation that the Nizam was soon to be invested with the personal control of the administration was received throughout the State with great demonstrations of joy, and on his return from Calcutta the young prince was received with the greatest enthusiasm.

On his homeward journey His Highness stopped at Gulburga to lay the foundation stone of the Gulburga Mills. In reply to an address from the director of the Mills, His Highness said:—"Mr. Chairman, Amirs, Ladies, and Gentlemen:—It gives me, I assure you, great pleasure to be able to accept the invitation given to me a short time ago to lay the first stone of this mill. When it is finished, it will be, as you are doubtless aware, the second mill that has been constructed in this State. Some two years ago, I visited, with His Excellency the late Sir Salar Jung, the cotton mill at Hyderabad, and I was much interested in all that was shown me there. I need hardly say that I entirely concur in the views, in regard to industries and enterprizes in my Dominions, that were expressed by His Excellency the late lamented Nawab Sir Salar Jung, and to which you have very justly alluded in the address made before this assembled company. The development of the

HIS HIGHNESS THE NIZAM, G. C. S. I.

resources of this country will soon claim my closest attention, because I feel sure that the prosperity and happiness of my subjects will result therefrom; and, this being the case, I take, and shall continue to take, the deepest interest in the enterprize now being undertaken. I have great pleasure in according my consent to your request that you should call this mill the 'Gulburga Mahabub Shahi Mills Company, Limited,' and I sincerely hope that the mill will prove a financial success. I will now proceed to perform the pleasing duty of making use of this beautiful trowel by laying the first stone of the building of the Gulburga Mahabub Shahi Mills Company, Limited." To show further his great interest in the development of industrial institutions in his Dominions, it is worth recording that, soon after his return to the capital, His Highness sent for the share-book of the Gulburga Mills and put his name down for a number of shares.

On His Highness' return to Hyderabad, preparations were set on foot for the imposing ceremony of his investiture by Lord Ripon. Apart from the important nature of the ceremony, the occasion was regarded as one of great moment to the city of Hyderabad, no Viceroy of India having ever before visited the capital. His Highness was, moreover, the first ruler of the State to be placed on the gadi by the direct representative of Her Majesty. Naturally, the greatest possible interest was evinced in the proceedings, and the fullest ceremonial observances that the Nizam's Government and the great nobles could devise were introduced to give *eclat* to the proceedings.

A short account of the ceremonies that were observed at the investiture is given below, without hesitation, because the proceedings of the week of Lord Ripon's stay will give a good idea of the imposing and gorgeous nature of the ceremonies and entertainments with which visits from Royalty or Viceroyalty are received in Hyderabad. The account of the proceedings has been condensed from the graphic reports sent to the Indian daily papers by some of their special correspondents who were present on the occasion.

The scene at the Hyderabad railway station when the Viceroy arrived was one of imposing grandeur. His Highness the Nizam arrived at the station a quarter of an hour before Lord Ripon was expected, his costume consisting of a plain dark suit and a dark turban, in which was the regal spray of gold that is worn only by members of the Nizam's family. His Highness was met on the platform by His Excellency the Prime Minister and many of the leading nobles of the city. Mr. Cordery, the Resident, attended by the Military Secretary, and many European officers, arrived about the same time. Precisely at the appointed hour, the train containing His Excellency the Viceroy and Lady Ripon, attended by a numerous staff, arrived at the station, and the Marquis of Ripon, the first Viceroy who had ever visited the great capital of the Nizam's Dominions, placed his foot upon Hyderabad soil. His Excellency was greeted by His Highness the Nizam, and after several introductions and formalities had been arranged, and the whole party had been photographed, the Viceroy was driven to the Residency at Bolarum, His Highness returning to his palace.

A large number of guests of distinction were entertained at the Residency during the ceremonies in connection with the installation, amongst whom were the Governor of Madras, the Commander-in-Chief in India, and the Commander-in-Chief of Madras, with their staffs; and Hyderabad was filled with nobles and other native gentlemen of importance who had come into the city to take part in the interesting proceedings.

The Duke of Connaught, commanding the Bombay Forces, wrote expressing his regret that he was not able to attend the installation of the Nizam.

The Viceroy had arrived on Saturday, the 2nd February, and on Monday morning His Highness paid His Excellency a private visit which lasted for nearly an hour. In the afternoon the Marquis of Ripon paid a return visit to the Nizam, and in the evening a grand levée was held.

To say that Hyderabad was *en fête* on the 5th February 1884 would convey but a faint idea of the manner in which the Nizam's capital celebrated the accession of His Highness Mir Mahabub Ali Khan to the throne of his ancestors. Close upon thirty years had passed since the inhabitants of the city had had an opportunity of witnessing the enthronement of a ruler endowed with full powers of administration, and it was but natural that they should desire to make the occasion memorable in the annals of the State. They doubtless felt that the era which had just opened upon them was one which might be fraught with great results for good or evil, and they consequently hailed with delight the revival of the pomp and pageantry which distinguished the enthronement of a ruling prince. At all events, if those were not their feelings, it was difficult to account for the undoubted eagerness and enthusiasm which characterised the proceedings. The people gave themselves over entirely to the

excitement of the hour, and high and low, rich and poor, irrespective of caste or creed, united in offering their respectful homage to the royal youth upon whom devolved the government of this important State. The form in which the homage was offered varied according to the rank of the individual, but generally it might have been said to consist in a determination to participate to the fullest possible extent in the various ceremonies which were held in honor of the occasion. Hyderabad, even in ordinary times, affords much that attracts the attention of the lover of the picturesque, but in its holiday attire it is without question one of the most interesting cities in India. The streets swarm with a crowd so characteristic of the place that even those accustomed to the varied aspect of the population of Oriental cities regard the scene with unfeigned interest. The very prevalent custom of carrying arms tends in no slight degree to lend interest to the sight, and this is, perhaps, a feature that strikes one more than any other.

On the morning of the installation a deputation of nobles waited on His Excellency the Viceroy at the Bolarum Residency shortly before nine o'clock, and precisely at that hour His Excellency, accompanied by the Foreign Secretary, the Private and Military Secretaries, the officers on special duty in the Foreign Department, His Excellency's personal staff, the Brigadier-General commanding the Hyderabad Subsidiary Force, the Brigadier-General commanding the Hyderabad Contingent, and their staffs, left for the Nizam's palace under a royal salute fired by a battery of the Hyderabad Contingent, and escorted by a squadron of the 14th Hussars and the L. Battery, R. H. A. On arrival at the palace, His Excellency was received by His Highness the Nizam, who was accompanied by Mr. Cordery, the Resident, Nawab Mir Laik Ali, the Raja Narainder, and Nawab Khurshed Jah. A procession having been formed, the party walked up the durbar hall and took their seats, a salute of thirty-one guns being fired in the meantime. The Nizam sat on the right of the Viceroy, a little in advance of the canopied space, upon which two chairs of State were standing on a raised dais. On His Excellency's left were His Excellency the Governor of Madras, His Excellency the Commander-in-Chief of India, H. E. the Commander-in-Chief of Madras, and other British officers and guests. The Resident sat on the Nizam's right, and upon his left were the principal officers and nobles in the order of their rank. When the echoes of the last gun of the salute had died away, His Excellency the Viceroy arose and addressed His Highness in the following terms:—

"I can assure your Highness that it affords me great gratification to be able to be present here to-day, in order to discharge, in the name and on behalf of the Queen-Empress of India, the duty of declaring your Highness to be invested with full powers for the administration of your State. When I learned from your Highness, a few weeks ago, that you had a great wish that I should come to Hyderabad for this purpose, I felt a strong desire to comply with your request, in which I saw a proof of your Highness' attachment to the British Government, and of your confidence in the strength and sincerity of its friendship. I am, I believe, the first Viceroy or Governor-General who has ever visited Hyderabad, and my presence on this occasion is a mark, not only of the close and intimate ties which unite the ruler of this great State to the Government of the Queen-Empress, but also of Her Majesty's deep interest in the welfare of the Nizam. During the long years of your minority, your Highness and your people enjoyed a signal advantage in having at the head of the administration of the State one of the foremost statesmen of India—a man who, by his high intelligence, his varied capacity, and his devotion to your Highness' interests, was able, amidst all the difficulties of a minority, to conduct the Government of the State with a success which entitles him to the grateful remembrance both of your Highness and of the Government of India. Sir Salar Jung, during your Highness' youth, had done much to reform the administration in many ways, to improve the revenue system, and to give increased security to life and property, and, at the moment of his death, he was contemplating further measures of improvement. It had been my hope that, when your Highness came of age, he would have been at hand to aid you with his long experience, and to serve you with his well-tried zeal; but it has pleased God to ordain otherwise, and to take him from your side at the very moment when in some respects you most stand in need of such assistance as he could have given to you. His absence from among us casts a shade even over the brilliant ceremonies and heart-felt rejoicings of this auspicious day. But his work survives him, and I trust that your Highness' ministers will ever make it the guiding object of their administration to extend that work. I have now a few words of practical advice to offer to you. Look to your finances. Disordered finances are the ruin of states. It is so everywhere; it is very especially so in India. Carelessness and extravagance in financial matters mean:—first, heavy taxation; then,

gradual impoverishment and ruin of the people; subsequently, loans with increasing interest; and finally bankruptcy. Reasonable economy and just and mindful taxation mean an ever-increasing prosperity and expanding wealth. A good revenue system is the foundation of good government in India, and without it the prince is embarrassed and the people miserable. Again, I earnestly trust your Highness will keep a strict watch over the honest and equal administration of justice. That the judicial officers of a state should be pure above the taint of suspicion, and courageous above the influence of fear, secures for a ruler the gratitude of his subjects and the admiration of his neighbours. Pure justice is the brightest jewel that can adorn a coronet. Let it ever shine forth on yours. Your Highness has before you a great and arduous task. You are the ruler of some ten millions of men. Their welfare will henceforth greatly depend upon you, your wisdom, your industry, and your self-denial. Let me entreat you not to look with vain satisfaction upon the outward show of power, upon the wealth and splendour by which you will be surrounded, upon the submission, and, often, the flattery which you will meet on every hand. Your territories are extensive, their resources great, their population numerous; but let none of these things be your pride. You are young, and will be pressed, on many sides, by the temptations to which youth is especially exposed; but never let them gain the mastery over you. You have noble aims to follow, and greater deeds to do. If you would make for yourself a name among the princes of India, you can only win it, in the days in which we live, by the justice of your government, and by the acknowledged prosperity of your people. The people's loyalty to your house and to yourself is manifest and unquestioned. It rests with you to preserve it, and, as years go on, to deepen it into the most precious possession of a ruler—the unfeigned love of his subjects. The care of those subjects has not been entrusted to you by God that you may make them the instrument of your pleasure or your pride. He has given them into your care that you may rule and guide them for His glory and their welfare. In their well-being you will find your trust and happiness, and in their contentment your best security. Set before you no lesser aim, be satisfied with no meaner game, but as you look back over the roll of your ancestors, and recall the annals of your house, let it be your ambition that when you, too, shall be gathered to your fathers, men shall say of you—'He left his people the better for his rule.' And in this great work, difficult and trying as it will often be, I can promise you the constant support and the never-failing assistance of the Government of the Queen-Empress. The single object of the British Government, in regard to this or any other Native state, is that it should be prosperous and well-governed. So far as we can aid you to promote that end, you may ever command our help. The maintenance of the Native states in India is a cardinal point of English policy in these days, and the existence of these states is, in my judgment, of the greatest advantage to English interests. That your Government should be strong and orderly, that your finances should be well managed and your taxation justly levied, and that your nobles should be faithful and your people contented, is, as I well know, the earnest wish of the Sovereign whom I represent here to-day. She will watch your career with a strong and unfailing interest; do not disappoint her hopes. And now, my friend, in whom I shall ever feel a deep personal interest, it only remains for me to place you on that masnad, and to express my earnest hope that it may please God to bless and guide you, to make your reign prosperous, and your rule just and honorable, so that the fair promise of this day may not be blighted, and that future generations of your grateful people may recall the date of your installation as the commencement of a bright era in the history of this State."

The Viceroy's address was translated by the Foreign Secretary, after which His Excellency conducted the Nizam to the Chair of State on the dais, and, addressing him by his full titles, said:—"In the name of Her Majesty the Queen-Empress, and of Her Majesty's Government, I now proclaim you to have attained full powers of administration of your State."

The band in attendance then played the National Anthem, and a salute of twenty-one guns was fired in honor of His Highness the Nizam. A similar salute was fired simultaneously at Secunderabad and Bolarum. His Excellency the Viceroy's khilat, a splendid sword set with diamonds and precious stones, was then brought in, and His Excellency fastened it round His Highness' waist. Khilats were next conferred on Nawab Mir Laik Ali Khan (Salar Jung), Raja Narainder, and the Nawab Khurshed Jah. The Nizam then rose, and, replying to His Excellency's address, said:—

"It gives me great pleasure to be able to offer your Excellency a very hearty welcome to Hyderabad. It would have been to me, and to all my people, a matter of much regret and disappointment if the occasion of my installation had not been graced by your Excellency's presence. I am sure we owe this honor to

your Excellency's well-known solicitude for the welfare of this State, as well as to your Excellency's personal kindness to myself, of which I have recently received proof, and which I shall never forget. I assure your Excellency I am deeply sensible of both. I hope your Excellencies will accept my warmest thanks for having incurred the trouble and fatigue of a long journey in order to honor me on the present occasion. The event augurs well for the future of my Government, and I accept it joyfully as a fresh token of the amicable and kind relations which have always subsisted between the British Government and my predecessors in this State. The advice which your Excellency has been kind enough to offer me I accept with the greatest sincerity. I shall ever endeavour in all matters that concern the prospects and prosperity of this State to consult the wishes of your Excellency and of the Government of which your Excellency is the honored head. I am sure that in doing so I shall be consulting the best interests of myself and of my subjects. I hope your Excellency will take an early opportunity of conveying to Her Majesty the Queen-Empress of India the sentiments of friendship and devotion which I entertain towards her Imperial throne."

Mr. Grant Duff, Sir Donald Stewart, and Sir Frederick Roberts then advanced in succession, and offered their congratulations to His Highness. Atar and pan were distributed, and the proceedings terminated amid the usual salutes and other formalities.

On the evening of the day of installation, and in honor of the occasion, a most magnificent entertainment was given by His Highness at the Chow Mahalla Palace in the city, the approaches to which were superbly illuminated. This entertainment was acknowledged by many of the guests to eclipse in splendour anything they had ever experienced. Lord Ripon, in proposing the health of His Highness in a short and complimentary speech, alluded happily to the royal style in which the festivities had been conducted. The Nizam then briefly replied, proposing the health of Lord Ripon and his consort. His Excellency the Viceroy, in responding, thanked His Highness for the princely and magnificent hospitality with which the guests had been entertained that night, observing that he was glad of the opportunity afforded him of saying how heartily he prayed that it might please God to grant His Highness a long, prosperous, and successful reign, and that the personal government which he had taken upon himself that day might be as successful as, he was confident, they all desired it should be. His Excellency added:—"I am grateful to your Highness for having proposed my health and that of Lady Ripon on this occasion. As I said to your Highness this morning at the durbar, it was a source of very great pleasure to me to be able to be here on an occasion of such historic interest, because it is the first occasion upon which Her Majesty's representative in India has visited Hyderabad, and even more I may say, because of the interest he feels in what has occurred to-day. I can assure your Highness that so long as I hold the place which I now fill, it will be my constant desire to offer to you and to your Government every help and assistance in my power, and I am quite sure that you will receive from the Resident, Mr. Cordery, constant support. I greatly regret that Lady Ripon should be unable to be present here to night owing to a slight accident which she met with some two days ago, and I regret her absence the more because she has lost one of the most beautiful sights it has ever been my fortune to witness." The guests then adjourned to the drawing-room, from the verandah of which they witnessed a fine display of fireworks. Shortly after this the party was broken up by the departure of His Excellency and the Nizam, after which the guests departed, lighted to their homes by the still burning illuminations.

One of the first acts of His Highness after assuming sovereign rights was to issue a proclamation to his subjects officially announcing his accession to the throne, and indicating in detail the policy of administration which he intended to pursue. In this proclamation the following passages occur:—"Nothing will afford me greater pleasure than to see my people living in peace and prosperity, engaged in the development of their sources of wealth, in the acquisition of knowledge, and the cultivation of arts and sciences, so that by their efforts the country may rise to a high state of enlightenment, and the State derive benefit and support from their knowledge and intelligence. It is my earnest hope that the Minister and all the officers of the State, relying on my protection and support, will always be zealous in the promotion of good and the suppression of evil, and will protect the rights of the people without fear or favor."

On the 5th of February 1885, Her Majesty the Queen-Empress (through the Resident, who, by the command of His Excellency the Viceroy, invested His Highness with the insignia) conferred upon His Highness the dignity of Grand Commander of the Star of India.

During the régime of His Highness, many advancements and improvements have taken place in the State, and the resources of the country have been developed by, *inter alia*, the establishment of cotton and spinning mills at Hyderabad, Gulburga, and Aurangabad; cloth, silk, and shawl factories; oil and flour mills; and the opening of a railway on the broad-gauge system through the State. The Singareni coal-fields, near Yellandu, which are connected by this railway with the Indian markets, is referred to in another chapter. The extension of the railway beyond Hyderabad was formally opened as far as Warangal by His Highness on the 3rd April, 1886, when he made the following remarks, in the presence of a large and influential assembly of people:—"It gives me great pleasure to declare the new State line open as far as Warangal. You have, no doubt, heard how cheaply the line has been laid. For the excellence of the work and the rapid and economical way in which it has been done we are indebted to Mr. Furnival and the excellent engineers under him, amongst whom some gentlemen from our own service are prominent. It only remains now for me to hope that the financial success of the line will equal the engineering success that we have just witnessed. I hope Mr. Furnival and his engineers will accept my thanks for the excellent manner in which they have done their work, and you, Ladies and Gentlemen, for having travelled so far with me to assist me in opening the line."

Irrigation works are not the least important amongst the improvements that have been effected during His Highness' reign, large fertile tracts in the Dominions having been brought under the requisite water-supply, the consequence being an appreciable addition to both the revenue of the State and the income of the villagers.

His Highness having been always a great advocate of education for the masses, numerous schools have been established, and the necessary teachers appointed, with a result that has yearly borne its influence upon the enlightenment and consequent improvement of the condition of the people. The sons of the higher and more intelligent classes have, moreover, been afforded facilities for studying in England. That most important branch of science, Medicine, has also received considerable attention, the medical education of women and the training of nurses, so necessary in a country like India, in zenanas especially, and the establishment of dispensaries throughout the State, having been liberally assisted by Government grants. In fact, the requirements of the people generally have been boldly faced, and provided for by Government as far as practicable, and it may safely be stated that the reign of the Nizam—thus far, it is hoped, in its infancy—has been productive of great amelioration of the condition of the people.

The general concern throughout the State when His Highness was stricken with a serious and dangerous illness in March 1884—during which anxious time heartfelt prayers were offered for his restoration to health in every mosque, temple, and church in the Dominions—was a touching and telling index of the devotion and respect felt for him by the millions of subjects of all classes who owe him allegiance as their Ruler.

From time to time His Highness has given tangible tokens of his friendship and loyality to the Queen-Empress and the Indian Government. In 1885 he offered his troops for the Egyptian campaign, and he made a similar offer when an invasion of Afghanistan by Russia was threatened. Two years later, the Nizam emphasized his sentiments of allegiance and amity by offering the Viceroy sixty lakhs of rupees (equal to about £450,000 in those days) towards the defence of the North-Western frontier against a possible Russian invasion, accentuating this handsome offer by expressing his willingness to personally take the field should a war occur between the two powers. Such sincere offers could not, of course, be mistaken; and the impression on the public mind, both in India and England, and throughout the English-speaking world, was one of admiration and hearty appreciation. Lord Dufferin's reply on behalf of the Indian Government, of Her Majesty, and of the English Government, to these munificent expressions of good-will and interest is a matter of history, but the effects of the offers, especially upon the minds of other Native princes, both present and to come, will be lasting. As a matter of fact, other princes followed the noble and admirable example set by the Premier Prince, according to their abilities, thus tacitly commending the brave initiative of His Highness the Nizam.

Of subsequent events in His Highness' career much cannot be said here, as his life has been of necessity interwoven with the affairs of the State, which are dealt with in their proper place.

On his being invested with full administrative powers, His Highness selected the youthful Salar Jung the Second to be his prime minister. The official relationship of the two *quondam* playmates did not, however, even

tunate so beneficially as had been anticipated, and in less than three years His Highness had to exercise all his natural firmness of character to set aside his youthful minister, the son of his old and tried minister and guardian, the Great Sir Salar Jung. The Nizam then bravely set to work to do the work of the minister himself, with the assistance of a secretary and adviser, and this he did up to the time when the Nawab Bashir-ud-Dowla Sir Asman Jah Bahadur, was appointed prime minister. This nobleman guided the affairs of the Hyderabad State for six years, at the end of which time he resigned the office, and his cousin, the Nawab Sir Vikar-ul-Umara Bahadur, took charge of the administration.

The Nizams have generally been very exclusive and reserved, for the simple reason that old established custom forbids them from meeting their nobles and other subjects, except in a formal and ceremonial way. The present Nizam is no exception to the rule, although he is by no means reserved with the members of his personal and household staff. It will not, therefore, be wondered at that His Highness has not travelled extensively outside of his own Dominions. A visit to Europe has often been contemplated, but has not yet been undertaken. Indeed at the time of the First Sir Salar Jung's death that statesman had just completed his arrangements to accompany the young Prince to Europe, but his sudden and untimely death caused the tour to be abandoned. It is not personal aversion that restrains the Nizam from leaving Hyderabad, for His Highness is absent from his capital for several months every year, but it would not be an easy matter for him to leave his Dominions for the length of time necessary for a European tour. It is nevertheless unfortunate that, in common with other Indian princes, His Highness has not had the undoubted advantages of travelling to Europe and meeting Her Majesty the Queen-Empress.

Since Lord Ripon initiated the procedure in 1884, when he went to Hyderabad to invest His Highness formally with full powers, it has become the custom for Viceroys to pay a visit to the Nizam's capital during their tenure of office. Accordingly, Lord Dufferin, Lord Lansdowne, and Lord Elgin have in turn visited His Highness. Royal tourists have also been the guests of the Nizam, notable among them having been the Duke and Duchess of Connaught, the late Prince Albert Victor, the present Czar of Russia, Prince Franz Ferdinand of Austria, the Crown Prince of Denmark, the Crown Prince of Greece, and Prince Damrong of Siam. On these occasions of regal or viceregal visits, the whole city was *en fête*, and the distinguished guests were entertained most magnificently.

Nowhere in India was greater enthusiasm displayed in celebrating the Diamond Jubilee of the Queen-Empress than in His Highness' Dominions. A deputation, consisting of His Highness' cousins, the Nawab Sir Asman Jah, and Nawab Zuffer Jung Shams-ul-Mulk, went to England to represent His Highness, and their reception there is part of the history of that memorable occasion. The local festivities and the rejoicing throughout His Highness' Dominions are dealt with in a separate article in the last chapter of this book.

The Nizam has a very large income, the crown lands alone yielding nearly ten millions of rupees a year. His Highness is, besides, by the constitution of the country, entitled to draw upon the State treasury. With this income he maintains his Household Guards and the nobles and officials of his household, who are almost as numerous as those at any European court. But personally he is very wealthy, and the jewels and precious stones preserved at his palace excite the admiration of European princes, and every one else who has the good fortune to see them.

The Nizam is passionately fond of sport, and has extensive shooting preserves near the capital, where deer and game-birds abound. For the royal sport of tiger shooting, however, he usually goes to his Pakhal jungle, where he spends the hottest months of the year in this thrilling sport. His Highness maintains a stud of about four hundred horses for his own use, some of which have no equals in the State. He is also extremely fond of dogs, and his kennels contain some of the finest German and English breeds that can be obtained.

His Highness is a man of dignity, deep thought, self-possession, method, and resolution. Of late years, the great and grave responsibility of his high and onerous position appears to have additionally impressed itself upon His Highness' mind, and several noticeable instances have occurred recently which have exemplified, in indisputable manner, his innate ability of discernment and his determination of purpose. His Highness is kind-hearted, generous, and unassuming in his manner, while to his subordinates he is always considerate.

HIS HIGHNESS THE NIZAM, AT THE AGE OF TEN.

GENEALOGICAL TREE OF HIS HIGHNESS THE NIZAM.

Abid Kuli Khan

Feroz Jung

Chin Khilich Khan Asaf Jah
1712—1748

Ghazi-ud-Din	Nazir Jung 1748	Salabat Jung 1751—1761	Asaf Jung	Basalat Jung	Nizam Ali 1761—1803	Daughter
						Muzaffer Jung 1750

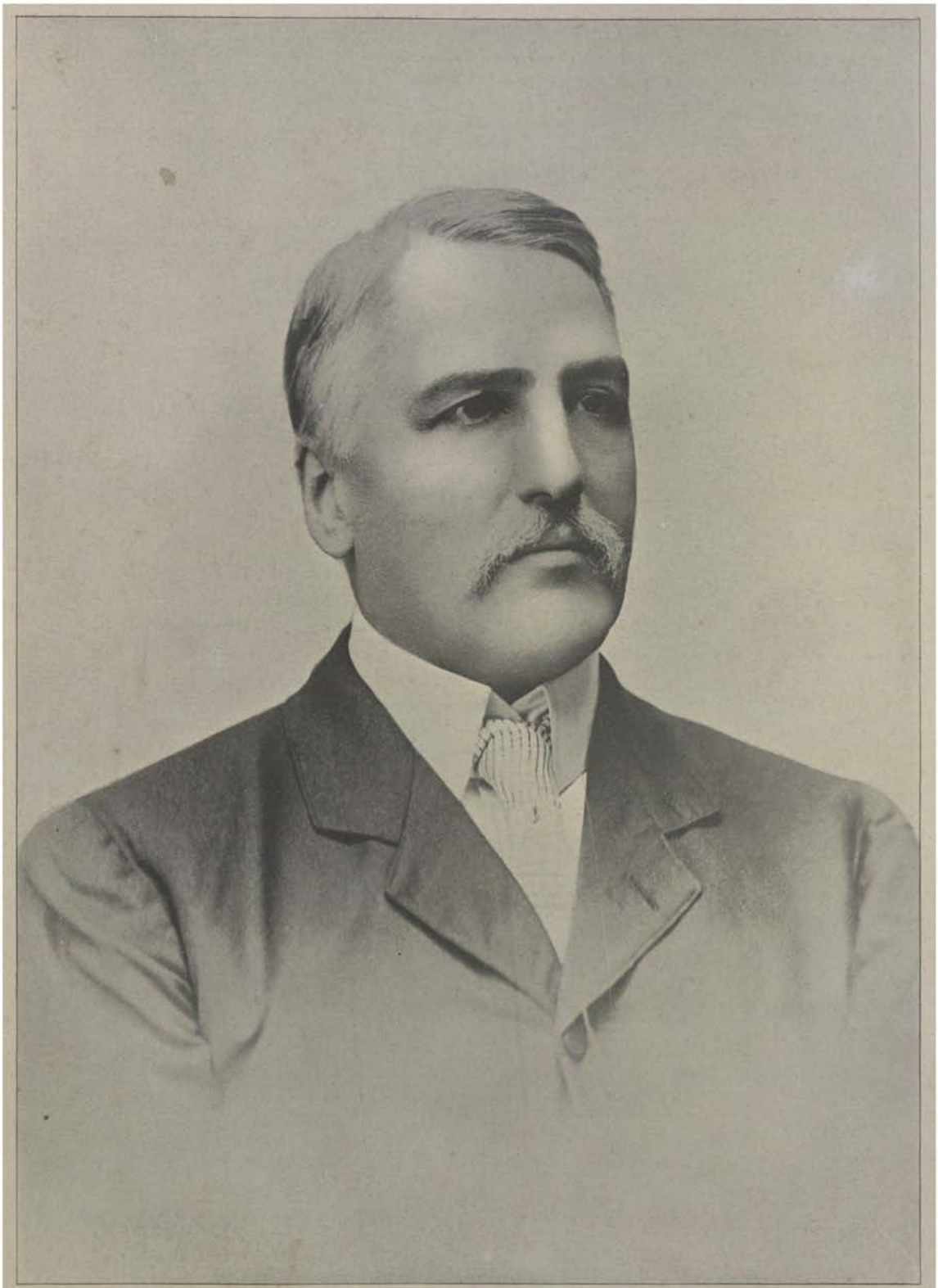
Sikandar Jah
1803—1829

Nazir-ud-Dowla
1829—1857

Afzul-ud-Dowla
1857—1869

Mir Mahabub Ali Khan
1869—

NOTE.—The succession of the various Nizams, and the events in connection with their respective reigns, are dealt with in the "Historical Sketch of Hyderabad," and in other chapters in this work.



SIR TREVOR CHICHELE-PLOWDEN, I. C. S., C. S. I., RESIDENT AT HYDERABAD.

H. E. THE NAWAB SIR VIKAR-UL-UMARA BAHADUR, K. C. I. E., PRIME MINISTER.

His Excellency

Nawab Muhammad Fazil-ud-Din Khan, Secunder Jung, Ekbal-ud-Dowla, Iktidar-ul-Mulk, Sir Vikar-ul-Umara Bahadur, K. C. I. E.

....Prime Minister....

NAWAB Sir Vikar-ul-Umara Bahadur, K. C. I. E., Prime Minister of Hyderabad, was born in 1273 Hijri (A. D. 1856), and is therefore forty-two years of age; the present Hijri year being 1315.

The Nawab is the younger son of the late Nawab Vikar-ul-Umara, who was Co-Regent with Sir Salar Jung the First, during the minority of His Highness the Nizam. He is therefore the brother of Sir Kurshed Jah Bahadur the Premier Noble of Hyderabad, and a cousin of Sir Asman Jah Bahadur, late Prime Minister of Hyderabad. The Nawab, moreover, is allied to His Highness the present Nizam by ties both of blood and marriage, having married a sister of His Highness and being a direct descendant of Secundar Jah, the Nizam's great-grandfather.

In 1876, Sir Vikar-ul-Umara commenced his English studies and in 1882 he spent eight months in Europe travelling. This included a stay of some four months in England, where he received much hospitality from all with whom he came in contact and especially from Her Most Gracious Majesty the Queen Empress, His Royal Highness the Prince of Wales, and other members of the Royal Family. That this visit to England made a deep impression on the Nawab's mind, is demonstrated by the fact that his two sons have each received a liberal English education. The elder, Nawab Sultan-ul-Mulk, was entrusted to the care of an English tutor from early childhood, and in 1896 he completed his education by making an extended tour throughout every country in Europe with the exception of Spain and Portugal. The second son, Nawab Wali-ud-Deen, was sent to England when a boy of ten, under the unrestricted guardianship of an English gentleman, who first put him in the hands of a private tutor and then, after a course at Mr. Tabor's, sent him to Eton College, where he has been a pupil some four or five years. Next year he proceeds to Cambridge where he will take his degree.

Sir-Vikar-ul-Umara served as Minister of Revenue under his cousin Sir Asman Jah, the late Minister of Hyderabad, for some years, and on the latter nobleman resigning the post, in 1893, Sir Vikar was appointed Prime Minister in the latter part of that year.

Sir Vikar, or "The Vikar," as he is generally styled, is popular with all, and with none more so than with English society at Secunderabad, where his hospitality and love of sport is appreciated. Of the Nawab's good qualities none are more conspicuous than his amiability, hjs kindness to all (no one has ever heard him speak an unkind word of his greatest enemy), and his true charity. He is a gentleman—every inch of him—in thought, word, and action. These qualities all will admit, though some may find fault with him as an administrator. His love of animals is very marked, and he is never so happy as when with his horses and dogs; nor does he ever appear to such advantage as when he is entertaining his guests, on a shooting expedition in camp. He is the worthy and much respected father of two very promising sons, and it is confidently expected that his name will be handed down to posterity as a careful and sagacious minister.

RAJA KISHEN PERSHAD BAHADUR, THE PESHKAR AND MILITARY MINISTER.

Rajayan Raja, Maharajah Kishen Pershad Bahadur.

Peshkar to H. H. The Nizam.

MAHARAJAH KISHEN PERSHAD, who was born in 1281 H., is the son of Raja Hari Kishen Bahadur and the grandson and heir of Maharajah Narain Pershad Bahadur.

During the absence of Maharajah Narain Pershad (then senior administrator) in Calcutta on the occasion of H. H. the Nizam's visit to that city, Raja Hari Kishen had sole charge of the administration of the Hyderabad State with the concurrence of the British Resident.

Maharaja Narain Pershad took great pains with the education of his grandson, to fit him for the exalted position which, in due course, he was destined to occupy as the Maharajah's heir and successor. Kishen Pershad pursued his studies in Arabic and Persian under efficient tutors at his maternal grandfather's house. He acquired a high proficiency in both languages while he was yet in his teens. He learnt English at Madrassa-i-Alia (school for Nobles) Hyderabad, and he is well acquainted with Telegu and Marathi. As a boy he showed a great liking for poetry, so much so that he was constantly practicing at composition in verse by way of recreation. These boyish effusions gave unmistakable promise of future excellence, and it is well known in Hyderabad that the Maharajah, who is still young, has already fulfilled the promise of his boyhood. He has published several works in verse, as well as in prose, and they are said to be of considerable merit and excellence. Not content with writing books and booklets from time to time, he started a monthly journal in prose called *Dub-Daba-i-Asafi*, and another in verse called *Mahoob-ul-Kalam*. The last named journal has the honor of having H. H. the Nizam as one of its contributors, and it may be mentioned here that His Highness has the reputation of being a poet of very high order. The Maharajah contributes largely to both the above named journals. It is said to be a favourite custom with him to submit the manuscript of all his poetical compositions to His Highness for approval before sending them to the printer. This shows that he considers himself a pupil of His Highness, and he is also honored with the title of She-gird-i-Khas-Asaf-Jah, i. e., "special pupil of His Highness." This title, according to Oriental notions, is considered as having some special honor attached to it, and is seldom bestowed by a sovereign on a subject.

In the year 1310 H., Raja Kishen Pershad was appointed to the hereditary post of Peshkar and was made Military Minister. He also obtained the title of "Rajayan-i-Raja Maharajah Bahadur," which had been enjoyed by his ancestors. His Highness also presented him with six pieces of jewelry on the above mentioned occasion.

Maharajah Kishen Pershad has inherited all the jagirs from his maternal grandfather and they yield him an income of several lakhs of rupees annually. He has full civil and criminal powers over his own subjects—a privilege enjoyed only by the highest nobles of the State.

In the year 1300 H., during Nawab Sir Vikar-ul-Umarah's visit to Simla, Maharajah Kishen Pershad officiated as Prime Minister for twenty-four days.

The Maharajah was married during the lifetime of his grandfather, Maharajah Narain Pershad. At present he is the father of four children; two sons, viz:—Chanda Pershad and Mahbub Pershad, and two daughters. The eldest son, Raja Chanda Pershad, obtained the title of "Raja Bahadur" on the occasion of the Maharajah's appointment as Peshkar. The descendants of Maharajah Chandu Lall, following the example of that great man, have all distinguished themselves by their profound loyalty to their own Sovereign, as well as to the British Government, and in consonance with the traditions of his family, Maharajah Kishen Pershad has always evinced the sincerest loyalty to the British Government, while his loyalty to his own Sovereign is believed to be so intense as to deserve the name of devotion. To serve his Royal Master faithfully and honestly, and to promote the welfare of the State to the best of his ability are the guiding principles of his life.

THE NAWAB SIR ASMAN JAH BAHADUR, K. C. I. E., PRIME MINISTER, 1887-1893.

His Excellency
The Nawab Rasat Jung, Bashir-ud-Dowla, Amdut-ul-Mulk, Azum-ul-Umara, Amir-i-Akbar, Sir Asman Jah Bahadur, K.C.I.E.

(Prime Minister from 1887 to 1893.)

HIS well-known nobleman, Sir Asman Jah Bahadur, K.C.I.E., is the son of Mahomed Sultan-ud-Din Khan Bashir-ul-Mulk Bahadur, and the great-grandson of the second Nizam of the Deccan, Mir Nizam-ud-Din Khan. He was born in 1839. He married a sister of His Highness the present Nizam, and he has a son and heir of about six years of age. He has a thorough knowledge of Persian and Arabic literature, as well as a fair knowledge of the English language.

In the year 1869, on the death of His Highness the Nizam Afzul-ud-Dowla, and on account of the heir to the throne being a minor, a new form of government became absolutely necessary. The Government, with the concurrence of the Viceroy and Governor-General in Council, took the form of a Regency, with the late Sir Salar Jung and Shams-ul-Umara III. as Regents. The ministers of the four departments of the State into which the government was divided were appointed from among the junior branches of the nobility, the chief and most important of these appointments, that of Minister of Justice, being offered to the Nawab Sir Asman Jah Bahadur. Owing, however, to Sir Asman Jah's position as great-grandson of the second Nizam, and his approaching marriage with the sister of the present Nizam, Sir Salar Jung felt some hesitation in offering the appointment to him, as it was thought that the fact of a member of the foremost noble house in Hyderabad taking up such an appointment would be looked upon with disfavor. When, however, it was pointed out to the Nawab that so important a post as that of Minister of Justice should be held by some leading man, he cast aside all personal consideration, and accepted the office, only stipulating that the salary attached to the post, *viz.*, Rs. 5,000 per mensem, should not be received by him.

In 1875, when the late Sir Salar Jung made a lengthened tour in Europe, Sir Asman Jah, in addition to his duties as Minister of Justice, was appointed, conjointly with the Minister's nephew, Nawab Mukaram-ud-Dowla, to conduct the duties of Prime Minister and Co-Regent. During the Minister's protracted absence, Sir Asman Jah received the thanks and acknowledgment of the Government of India. Occasionally he acted for the Minister during his absence from Hyderabad. When the Prince of Wales visited India, Sir Asman Jah was deputed to proceed to Bombay as the representative of his uncle the Co-Regent, who was then in a weak state of health, to receive His Royal Highness on behalf of the Nizam. He also accompanied His Highness the Nizam to the Proclamation durbar at Delhi, when he received a commemoration medal.

The death of Sir Salar Jung in 1883 necessitated a Council of Regency being appointed, and Sir Asman Jah became a prominent member. Towards the close of the year, when His Highness the Nizam went to Calcutta to visit the Viceroy and to view the Exhibition, he was again entrusted with the duties of the administration.

In 1887 the Nawab was deputed by His Highness the Nizam to proceed to London as his chief representative on the occasion of Her Majesty Queen Victoria's Golden Jubilee. On the 27th March 1887 the Nawab left Hyderabad on his mission, accompanied by his staff and suite, comprising Col. G. W. Cockburn, Chief Secretary, Mr. Dossabhoy Nusserwanji, Private Secretary, Mr. Syed Rukn-ud-Din, A.-D.-C., Mr. Mahomed Yassin, extra A.-D.-C., Capt. Abdula Beg, Staff Officer, Dr. Intamadul Haq, Staff Surgeon, and some seven followers. When he arrived at Wadi, Sir Khurshed Jah and his son, Zuffer Jung, came to see him and offered their nazars, and at Bombay he was invited by Lady Reay to the unveiling of the statue of Sir Richard Temple, after taking luncheon at Government House. Before the Nawab left Bombay Sir Salar Jung called on him and had an interview, and on the 1st April 1887 Sir Asman Jah sailed for Europe.

At Suez the Governor and Staff called on the Nawab, and at Cairo Sir Evelyn Baring (now Lord Cromer) came on behalf of the Khedive and took the Nawab and his staff for a visit to His Highness. His Excellency then left Cairo, visiting, on his way to London, Catania, Messina, Naples, Rome, Florence, Trieste, Milan, Berne, Genoa, Paris, and other Continental towns.

The Nawab reached London on the 14th May 1887, where Sir Gerard Fitzgerald was deputed on his staff during both his travel and his stay in England. His Excellency was received everywhere by English people with public expressions and tokens of esteem and popular demonstrations. Her Majesty the Queen-Empress received him with honor, T. R. H. the Prince and Princess of Wales and the Duke and Duchess of Connaught being amongst the Royalties to show him attention. The tact with which he fulfilled all the duties of his responsible position are fresh in the recollection of English society. It was at this time that he received the tidings of the recognition of his past merits by his promotion to the post of Prime Minister. H. R. H the Prince of Wales during his visit congratulated the Nawab upon his appointment as Prime Minister of Hyderabad, and remarked that probably he would not, on that account, be able to remain long in London, to which the Nawab replied that he had received a telegram from His Highness the Nizam asking him to return to Hyderabad directly after the Jubilee.

Before the Nawab's departure, Her Majesty presented him, with her own hands, with a Jubilee Medal, and sent word that the other medals, photos, &c., in celebration of the event, would follow.

At the end of the first year of His Excellency the Nawab's tenure of office, the budget was submitted to His Highness, important changes having been made in the nature of both the receipts and the expenditure. Important modifications were also made in the revenue departments, and the extension of indigenous industries throughout the Dominions was encouraged. Sir Asman Jah established an Irrigation Board, allotting to it ten lakhs of rupees, and the labors of this board greatly benefitted the State. On the occasion of the visit of His Excellency to Calcutta in 1888 the Viceroy warmly congratulated him, and expressed his appreciation of all that he had done to promote Medical Education, on a European model, in the State.

On the occasion of the Queen-Empress' Golden Jubilee His Excellency was created a K. C. I. E., the ceremony of investiture being performed by the Resident, Mr. A. P. Howell, C. S., who, in proposing the health of the Minister at the dinner which preceded the investiture, referred in high terms to Sir Asman Jah's useful public career, and the very high honor which had been conferred upon him by Her Majesty in recognition thereof, concluding his speech as follows:—"Services to the Hyderabad State are, indeed, services to Her Majesty's Indian Empire, and thus having attained the highest honors that his own Government could confer, it may well be said that the Nawab enters worthily into that most eminent order specially designed to reward services rendered to Her Majesty's Indian Empire."

His Excellency the Nawab Sir Asman Jah is of a strong and robust build, with aristocratic features and a taking and pleasant expression. He is refined and polished in his manners, and not less courteous to his inferiors than to his equals. He is an excellent rider and a capital shot. He is very fond of entertaining his English friends and distinguished visitors to Hyderabad, and his hospitality is always as princely as it is genial. He has extensive palaces and charming country-homes, which are lavishly fitted up and furnished in European style. Being the Commander-in-Chief of the Paigah, he maintains a large body of men, comprising infantry, cavalry, and artillery, besides irregulars. He is a staunch friend of the British. His Excellency the Nawab's annual income, derived from his personal jaghirs and paigah lands, amounts to over fifteen lakhs of rupees. His charities and expenditure are said to be large, as he is one of the most generous of men.

THE LATE NAWAB SIR SALAR JUNG II., K. C. I. E., PRIME MINISTER, 1883-1887.

His Excellency
The Late Nawab Mir Laik Ali Khan,
Munir-ud-Dowla, Sir Salar Jung,
Bahadur, K. C. I. E.

(Prime Minister from 1883 to 1887.)

THE above-mentioned noble, known as Sir Salar Jung the Second, was the second head of the Salar Jung family who came into prominent official celebrity in connection with Hyderabad State affairs. He was but twenty-one years of age when the responsibility of a high state position was entrusted to him. When his father died in 1883, he was associated (as Junior Administrator) with the Peshkar, or Deputy Minister, in the Government. Eventually, a Council of Regency was established, and he was made Secretary. This was in the early part of 1883, and towards the end of October His Highness the Nizam, acting upon a recommendation from the Council of Regency, conferred upon him the titles Munir-ud-Dowla and Salar Jung, by which latter name he was afterwards known. Sir Salar Jung had received a sound education, first under an English tutor and afterwards at the Nobles' School at Hyderabad, besides which he had had, naturally, that invaluable daily intercourse with his enlightened and accomplished father which could not fail to form in itself a high culture of a keen intellect, added to which was his natural disposition for the acquisition of knowledge. He knew Persian well, and English he commanded to the extent of being able on any occasion to deliver a speech which made him as noticeable for his erudition as it did for his keen conception of the subject on hand. When the Nawab visited England in 1882, before he was known to the world as Salar Jung, in company with his brother, Nawab Mir Saadat Ali Khan (Nawab Munir-ul-Mulk), he was most cordially received, and had the pleasure and honor of being entertained by such high personages as H. R. H. the late Prince Leopold, H. S. H. Princess Mary of Teck, the Marquis of Salisbury, the Duke of Sutherland, the Lord Mayor of London, and others, their Royal Highnesses the Prince and Princess of Wales honoring some of the occasions with their presence. Apart from the social distinction shewn the Nawab by such receptions, the education he acquired in men and manners, sciences, arts, and industries, by his sojourn in England, was naturally a training in itself of no mean moment.

During the time the young Nawab held office he endeavoured, as far as was possible, to continue the reforms and general progressive administration of affairs so substantially initiated by his father. In 1884 at the

investiture of H. H. the Nizam with full State control, by His Excellency the Viceroy of India at Hyderabad, the British Resident gave ocular intimation to the assembled nobles that it was the wish of the Government of India that the Nawab should be invested with the sole ministership. This was done in a quiet but effective way, by the Resident so disposing the chair for Sir Salar Jung in the sequence of precedence before the durbar commenced, that there could be no mistaking his meaning, and the consequence was an inundation of congratulations to the young Nawab immediately after the durbar from both nobles and people. That the inference deduced by his fellow-nobles was not wrong can be gathered from the fact that he was formally invested after the durbar by H. H. the Nizam with the khilat of Minister, and this function was soon followed by the appointment of a consultative council to take the place of the council of regency, Sir Salar Jung being the first member, the other members being Nawabs Khurshed Jah, Bashir-ud-Dowla, Vikar-ul-Umara, the Peshkar, and others, H. H. the Nizam being president. It is worthy of record that soon after this H. H. the Nizam, in a special proclamation to the people, paid the following compliment to the new Minister and his lamented father:—"As, owing to the minority of the Sovereign, and the untimely death of the enlightened and able statesman, Nawab Shuja-ud-Dowla Muktar-ul-Mulk, Sir Salar Jung Bahadur, the State was in the condition of a body without life, I commenced work at once. The first thing to which I turned my attention, and which seemed essential for the future good administration of the State, was the appointment of Minister. I have, therefore, with the concurrence of His Excellency the Viceroy and Governor-General of India, appointed Mir Laik Ali Khan Bahadur, Salar Jung, Munir-ud-Dowla, to that responsible post, as he commends himself to me, not only by his own personal abilities, but also by virtue of the transcendent service of his father, the late Sir Salar Jung, and his loyalty and devotion to the State."

Opportunities were never lacking for the testing of the young Minister's ability and judgment, one occasion especially claiming the attention of the Government of India by reason of the prompt, vigorous, and effective manner in which Salar Jung faced what was a serious emergency. Upon the last day of the great Mohurrum festival in October 1884, an embroglio occurred in the city, the conflicting parties being the followers of Sultan Nawaz Jung, a powerful Arab chief, and the local police, during which several of the latter were killed and wounded. The Arabs occupied the police stations, and practically took possession, temporarily, of the city, whilst several hundreds of Sultan Nawaz Jung's followers assembled about his house and prepared for action against the authorities. Matters were looking grave, when Salar Jung despatched a missive to the Sultan, pointing out the seriousness of his conduct, and warning him that, apart from the offence against the laws of the State, the continuance of the riot would be followed by the forfeiture of his guns and other privileges, which, as an independent chief in Arabia, he enjoyed in Bombay. He also personally cautioned all the Arab jamadars against taking part in the disturbance, and ordered a detachment of troops to be told off to assist the police in maintaining order. The consequence of this prompt and resolute action on the part of the Minister was the restoration of peace, and the withdrawal of the Arabs from the police stations; but, on the Sultan being tried by a commission of enquiry and found guilty of insurrection, he was condemned to pay a fine of a lakh of rupees, and was deprived of his hereditary offices and banished temporarily from Hyderabad. As, however, he had pecuniary claims against the State, arrangements were made for the payment of the debt by annual instalments. The conduct of Salar Jung throughout this trying time was generally applauded, the Government of India passing high encomiums upon his readiness of resource and determination.

One noticeable trait in the disposition of the young Minister was his staunch loyalty to both the British Crown and the Nizam, and in this connection the following extracts from a speech he delivered on the anniversary of the Nizam's accession to the throne, on the 5th February 1886, are characteristic:- "With the incidents which occurred outside Hyderabad we have nothing to do, but I may be allowed to touch upon one memorable event, which at one time seriously threatened to disturb that peace and security which all of us from prince to peasant enjoy under the just and benign rule of the Paramount Power throughout this vast peninsula. You will at once understand that I am alluding to a time during the last hot weather when the north-west frontier of the Empire was overhung by dark clouds, and the invasion of Afghanistan was threatened by Russia. The inevitable evils of war would have followed had it not been for the great genius, sagacity, and skilful diplomacy of the illustrious nobleman who presides over the Government of India, which alone averted

that calamity. And here I may be allowed to state that, in touching upon this subject, I am not out of place, because it not only affects these provinces, just as much as it does the rest of India, but also, when rumours of an impending war were in the air, His Highness, with that true friendship and loyalty which have ever distinguished the relations between his illustrious house and the British Government, at once proffered the assistance of his own troops for service with those of the Imperial Army on the distant frontier. This offer was not made in a merely complimentary spirit, it was not a nominal offer made simply with a view to showing the British Government the goodwill towards them of the first Native Prince in India, but it was put forward after calm consideration and careful thought, and in all sincerity and earnestness. Other Native princes did the same, and their deep loyalty and true devotion met with a most generous and hearty acknowledgment, not only from the Government of India, but from Her Majesty the Queen-Empress. This acknowledgment has but recently taken a tangible shape in the restitution of the historical fort of Gwalior to its rightful owner--the Maharaja Scindia. This measure has not only been hailed with general satisfaction throughout India, but it has also made an indelible impression upon the minds of the different races who inhabit this vast Empire, of the good faith, generosity, and justice of the Paramount Power. Should unhappily the time ever come—and Heaven forbid that it may!—when this fair country is made the theatre of war, I earnestly trust that our humble offers will not merely receive the generous approbation and acknowledgment of our Queen-Empress, but that Her Majesty will be pleased to utilize the armies of her Native states. I trust it will not be considered presumptuous on my part to express an opinion on this important question, but I may be permitted to state that it would be wise and politic on the part of the Paramount Power to make use of the armies of the feudatory princes of India, instead of letting them eat the bread of idleness, and thus convince them of the confidence and trust that their Queen-Empress reposes in their loyalty and devotion. All Native princes would, I feel sure, hail this measure with satisfaction, and as for His Highness himself, I know it would be a source of great pleasure and gratification to him if our troops were employed side by side with British soldiers in fighting the enemies of England. For it is our boast that we consider the British flag the National flag of India. I am perfectly justified in saying that we consider the British flag as our National flag, for the Queen-Empress now occupies precisely the same exalted position in India that the Mogul emperors previously did. Within the last two or three hundred years hardly a Native state existed which did not in a measure owe allegiance to the Mogul emperor. The analogy is thus complete, but with this difference, that whereas under the Mogul empire Native states were not secured from external aggression, they now enjoy perfect immunity from such danger."

The cordial relations that had existed between Salar Jung and the Nizam suffered a check, however, after a time, having been prompted, it was said, partly by Court intrigue and partly by the young Minister's indiscretions, and the tension, although temporarily smoothed over now and again by the friendly intervention of the Resident and the Viceroy, at last became so strong that the Minister felt himself compelled to resign his post, which he did in April 1887, much to the grief and regret of a large majority of the officials and people of Hyderabad.

Salar Jung visited England soon afterwards, and as a proof that his undoubted talents and administrative capacity were not only recognised but highly appreciated by the British Crown, Her Majesty the Queen Empress decorated him with the insignia of the order of the K. C. I. E., at Osborne, in August, 1887. The value to Sir Salar Jung of this distinguished honor was enhanced by the fact that it was conferred upon him with the full consent and approval of His Highness the Nizam.

That Sir Salar Jung's valuable services would have been again employed in some other high official position in the State was a matter of general belief, but the hand of Death intervened, and this illustrious son of an illustrious father passed away from the cares and trials of earth on the 7th July 1889, at the early age of twenty-seven, his death closing a career that promised to be both brilliant and valuable to his country. Sir Salar Jung left an infant son, only one month old, who now represents the estate of this famous house.

H. E. THE LATE NAWAB SIR SALAR JUNG THE GREAT, G. C. S. I., D. C. L., PRIME MINISTER, 1853-1883.

His Excellency
The Late Nawab Mir Turab Ali Khan Bahadur,
Sir Salar Jung, Shuja-ud-Dowla,
Mukhtar-ul-Mulk, G.C.S.I., D.C.L.

NO title, nor other earthly honor, can add to the greatness of the name of Salar Jung, but perhaps the dignified designation "Sir Salar Jung the Great" best describes that statesman's place among the able men of the generation to which he belonged. To give him his full title, His Excellency Nawab Mir Turab Ali Khan Bahadur, Sir Salar Jung, Shuja-ud-Dowla, Mukhtar-ul-Mulk, G.C.S.I., D.C.L., was the son of Mir Mahomed Ali Khan Bahadur, Shuja-ud-Dowla, the eldest son of Munir-ul-Mulk by his marriage with the second daughter of Mir Alum (Syed Abdul Kassim) in 1804. Mir Mahomed Ali Khan Bahadur, Salar Jung, Shuja-ud-Dowla, married the daughter of Syed Kassim Ali Khan Bahadur, Mukhtar-ud-Dowla, a nobleman descended from Syed Ja'far Razavi, of Naishapur, in Persia. Mir Turab Ali (Salar Jung), who was the issue of this alliance, was born on the 2nd January 1829.

Mir Alum, Salar Jung's great-grandfather, died while holding the high position of minister, and was succeeded by Nawab Munir-ul-Mulk, Salar Jung's grandfather, whose death occurred in 1832. Nawab Seraj-ul-Mulk, Salar Jung's uncle, then became the head of the family and guardian of young Salar Jung, whose education was conducted with great care, and none of the accomplishments which are necessary to the scion of a noble house were neglected. He gained a perfect knowledge of Persian and Arabic, became an elegant penman, and was almost as familiar with the English language as with his mother-tongue. He was an expert at fencing and riding. Sir Salar Jung's public life dates from the year 1847, when, at the age of nineteen, he was appointed talukdar of Khanan, a district in Telingana. He retained this appointment for about eight months, and personally mastered all the details of the office.

Salar Jung's uncle died on the 26th of May 1853, and, five days afterwards, Salar Jung was installed as Minister by H. H. the Nizam, Nazir-ud-Dowla, in public durbar, in the presence of the British Resident, Colonel Low.

How nobly Salar Jung fulfilled the task of modernizing the State has long become a memorable page in Indian history. His charge was great, and Hyderabad, as it stands in the year 1897, is to a great extent what Sir Salar Jung the Great made it.

Few, however, who were acquainted with the Hyderabad of older days, believed it possible to regenerate the State. The Revenue, the Administration, and the Treasury were in a deplorable condition. For years the pay of the miserable troops was in arrears. The total debt due to local sowcars and others had reached an

enormous sum, and there was no source of revenue from which to pay the salaries of His Highness' relatives and the munsubdars, but Salar Jung's well-known regard for truth, and the inviolability of his promises, early enlisted on his side the two great factors in the State in those days, the Arab jamadars and the sowcars. The former held almost half the revenues and all the power, but the sowcars had money, and made advances, without which it would have been impossible to hold together the shattered administration to which Salar Jung had succeeded.

A short time after his accession to office he obtained permission from His Highness to adopt measures of his own to secure monthly payments to His Highness' relations, the sarfi-khas line of troops, and servants of His Highness' establishments, as well as for the removal and appointment of talukdars, the investigation of accounts, reduction of salaries, and of new levies of troops when necessary. He was likewise given permission to punish the civil and military of the Sircar, in case of disobedience. One of the first attempts at reform was a proposal to control the power of the Arabs, whose influence had become paramount in the State. Proposals were also made for the disbandment of large bodies of troops whose pay seriously crippled the State's resources. General instructions were sent to the talukdars in the districts to pay off and dismiss all the Arabs, Rohillas, and Pathans, in their service, but in few instances were these instructions obeyed at first. With a view to adjudicating on the claims of the Arabs and checking the oppression exercised by them upon their debtors, the Minister established a special court, which held its sittings in his own palace. From its very commencement the court was of great service, and the two principal Arab jamadars of the time supported its decrees by their authority. Orders were also issued to these chiefs to arrest and punish all the malefactors of their own tribe, and they were given permission to proceed to any extremity in order to secure this end. In all these matters the Minister had the support of the Arab jamadars, whose power was great over their own people.

The Minister's most important scheme was the resumption of the lands and jaghirs held by Arabs and Pathans, which had either been given to them by his predecessors to satisfy their claims upon the Government, or had been mortgaged to them from time to time by private individuals. The plan upon which the Minister proceeded in recovering the revenues which had fallen into their hands was to pay as much of their debts as the finances of the State would allow, and to give them security on the sowcars for the remainder.

In carrying out these reforms Salar Jung found himself confronted with great difficulties, but he combatted them with that great patience and fortitude for which he was always so remarkable. The possession of these qualities enabled him to overcome or turn aside difficulties which would have overpowered an ordinary mind. In these measures of reform he was accorded the support of the British Government, which, once given, was not withdrawn, but remained with him till the end of his life. It is almost needless to say that he never abused this confidence.

The Minister's scheme of reform proceeded smoothly till 1857, the year of the great sepoy revolt, when the British Power in India was threatened to its very foundation. As one revolt succeeded another, as station after station was given up to plunder and rapine, when North-west and Central India were in open rebellion, men cast their thoughts towards the Deccan capital, but there was no uncertainty there. The Governor of Bombay telegraphed to the Resident, Colonel Davidson, "If the Nizam goes, all is lost," and no one knew this better than the Resident and Salar Jung. To the latter, the condition of affairs at this time has been well described as a "trial, the tension and force of which can never be understood by European and Christian."

In the midst of the crisis the Nizam, His Highness Nazir-ud-Dowla, died. On his death-bed he desired Salar Jung to bring his son to him, and his dying advice was that as the British Government had always been so friendly to himself, his son should continue faithful to the English. No time was lost in proclaiming the son, His Highness Afzul-ud-Dowla, his successor. The Resident, on returning from the installation ceremony, found a telegram from the Governor-General, which had arrived during his absence, announcing the fall of Delhi. He sent for Salar Jung at once and communicated the news to him. The Minister replied that the event had been known in the city for three days. Even the downfall of Delhi, which at the time was looked upon by those unacquainted with the resources of the English as synonymous with the destruction

of the British Power in India, never for a moment shook the Minister's loyalty or his confidence in the ultimate success of the British arms.

Hyderabad was a seething mass of disaffection. What exasperated the disaffected section of the community most was the arrest of some of the Aurangabad mutineers, who had sought shelter at Hyderabad. As soon as he knew of their presence in the city, the Minister had them arrested and handed over to the Resident, Their sympathisers were furious, and it was proposed to send in a deputation to wait upon the Nizam and insist on their release. Messages were sent to the Minister and even to the Nizam himself, threatening their lives unless they declared against the English; but neither His Highness nor his loyal Minister flinched at the challenge. With the aid of a few trustworthy Arabs and some of the Nizam's personal guards, something approaching to order was maintained. Arab guards were placed at the principal city gates with orders to fire upon anyone who attempted to incite the people to rise against the English, and men found preaching sedition were arrested. Some years subsequently, Major-General Hill, who had held the chief military command in His Highness' Dominions, wrote:—"These energetic measures saved Southern India, for had the people of Hyderabad risen against us, the Mahomedan population of Madras would, it was well-known at the Residency, have followed their example, and it is but just to this distinguished man that the people of England should be informed how entirely the stability of British rule in Southern India was owing to the wise and energetic measures adopted at this crisis by Salar Jung."

But all the Minister's vigilance could not prevent the assault on the Residency. He knew of the intentions of the insurgents, and sent timely warning to Colonel Davidson, who was quite prepared, and who easily repulsed the attack. It was made by a gang of Afghans, numbering about 500, headed by Alla-ud-Din and Turrabaz Khan, who left the city on the evening of the 17th July 1857, and proceeded in the direction of the Residency. They were joined by a large number of people, and by the time the Residency was reached, the mob had increased to several thousands. Opposite the western wall of the Residency were two high-terraced houses, which were taken possession of by a large body of Afghans, who opened fire on the troops in the Residency, while the mob below attempted to force a small postern in the wall. They continued firing until it became dark. The British artillery opened on the two houses, which were subjected to a thorough bombardment. There was not much firing during the night, but, towards morning, the Afghans, while evacuating the houses, fired a parting volley into the Residency defences. They, however, left thirty-two either killed or wounded behind them.

The two ringleaders in the attack on the Residency were afterwards arrested, one of whom was shot while attempting to escape from custody, and the other was sentenced to transportation for life and sent to the Andamans.

Throughout the long and weary months of the mutiny, the Minister, though often threatened, held steadfastly to the British alliance. His own life was in danger every hour of the day, and he remarked frequently afterwards that he quite expected to be assassinated, as, with the exception of a few who were personally attached to him, there was nobody he could trust; but his confidence in the power of the British to crush the rebellion enabled him to feel hopeful when their prospects seemed darkest. The recapture of Delhi proved to the Hyderabad malcontents that the British were not all killed, as some had believed, and this event greatly strengthened the Minister's hands, and practically removed all fears of a general insurrection in the Deccan. But few, except the Minister, knew how great had been the danger till it had passed.

The noble conduct of both Salar Jung and his Master received grateful recognition from the Supreme Government. In the beginning of the year 1858, the Resident recommended that the Government of India should show its appreciation of His Highness's loyalty, as well as that of his Minister and the chief nobles of the State. Speaking of Salar Jung, Colonel Davidson said:—"The unhesitating energy and promptitude with which the Nizam' Minister assisted the British Government was beyond all praise. No minister of the Deccan ever before showed himself so strenuously and truly the friend of the English and the British Government. From his open and avowed determination to assist us at all hazards, he became most unpopular, and almost outlawed by the Mahomedans, but no invectives, threats, or entreaties, ever made him swerve from the truly

faithful line of conduct he from the first adopted. His assassination was planned a dozen times, and of this he was aware, but neither dread on that account, nor for a time the continued intelligence of repeated reverses to our arms in the North-west, shook him for a moment; every contingency and every requisition made to him by me was met with the same firmness and consistency, and the resources of the Nizam's Government were, as far as lay in his power, placed unhesitatingly at my disposal."

One of the highest Indian authorities, writing to the *Times*, said:—"His services were simply priceless." Early in the year 1859 Lord Canning addressed a letter to His Highness Afzul-ud-Dowla, in which the thanks of the Supreme Government were expressed to His Highness for his unswerving loyalty during the trying period of the mutiny. The Governor-General also promised at some future period to bestow upon the Nizam's Government some more substantial recognition of the appreciation in which his services to the Paramount Power were held.

In February 1859 the Resident and the Minister were attacked by a fanatic, who discharged a gun, wounding, however, only one of the Minister's attendants. The assassin was promptly cut down by the police, and although he lived for a month afterwards he never confessed who had instigated him to his attempted deed. He was a well known lawless scoundrel who had previously attempted to stab a judge.

On the 5th of October 1861 the Government of India sent presents to His Highness of the value of one lakh of rupees, and debts of fifty lakhs were cancelled. The assigned districts of Raichur, Naldrug, and Dharaseo were restored to him, together with the principality of Shorapur, the raja of which had joined the mutineers. Presents were bestowed on the Minister and nobles of the State, and His Highness the Nizam was created a Knight Grand Commander of the Star of India.

The reforms recounted above, together with the further reduction of the Arab, Pathan, and Rohilla mercenaries and the irregular troops, and the general reconstruction of the administration, occupied the Minister for years after his accession to office. Another reform, of which mention has not been made, was forbidding the traffic in Mahomedan and Hindu children. In January 1856 a proclamation forbidding the practice, under pain of punishment, was issued.

In 1860 the restored districts of Dharaseo, Raichur, and Naldrug were placed under the Minister's personal control, and their administration was continued on the same basis as that introduced by the British officers in whose charge they had been while under assignment. There was, however, some delay on the part of His Highness Afzul-ud-Dowla in making over the districts to the Minister in accordance with the wishes of the Resident. This was owing to an intrigue, having for its purpose the removal of the Minister from office. The Nizam was made to believe that the Resident was anxious to procure the removal of the Minister, but when His Highness proposed to remove him, Colonel Davidson, the Resident, protested so vigorously against the measure that the Nizam was naturally very much astonished. It then transpired under what belief His Highness had made the proposal. Colonel Davidson's vehement protest, however, completely undeceived his Highness, and led to the discovery of the authors of the plot. A complete reconciliation was effected between His Highness and his Minister, who received a number of very valuable presents from his Master as a token of his restored confidence. In 1862 another intrigue, also having for its object the removal of the Minister from the administration, was discovered and also thwarted.

In the beginning of 1867 the Minister offered his resignation, in consequence of the appointment of an official (who was an avowed enemy) for the purpose of transacting business between the Nizam and himself. However, a reconciliation was ultimately brought about, and His Highness subsequently invested the Minister, on behalf of the Queen, with the Order of the Star of India, Her Majesty having entrusted His Highness with the performance of the ceremony. The Resident, Sir George Yule, was also invested with the same order at the same time.

Early in 1869 a desperate attempt was made on the Minister's life as he was proceeding in a sedan chair to a durbar at His Highness' palace. His chair was surrounded by a number of retainers, and when the procession was passing through one of the narrow streets close to the palace, a man in the crowd fired two pistol shots in rapid succession. The first shot mortally wounded one of the Minister's attendants, the second grazed Sir

Salar's turban, glanced off the wood-work of the chair, and wounded another attendant. The assassin was secured at once, and would have been cut to pieces by the crowd, but for the Minister's interference. After the confusion had subsided, Sir Salar proceeded to the palace, and occupied his usual place at the durbar. The Nizam, to whom the news of the attempt on his Minister's life had been meantime conveyed, warmly congratulated Sir Salar on his escape. The culprit was subsequently handed over to the Kotwal of the city, and after a patient investigation of the case was sentenced to death by decapitation. The Minister endeavoured to procure a commutation of the death sentence to one of imprisonment, but the Nizam would not listen to any recommendation for mercy, and the execution took place as ordered. A fortnight after the attempted assassination His Highness issued a proclamation forbidding the carrying of arms in the city by persons out of employment, the man who had made the attempt on the Minister's life having been one of that class. It was also intimated that all those who maintained armed retainers would be held responsible for their conduct. Armed followers were only to carry weapons when in actual attendance on their masters.

Sir Salar Jung's aversion to dishonesty has already been noticed. His determination to suppress and punish it amongst the servants of the State was equally marked, especially in November 1868, when one of the highest judicial officials in the State was convicted of bribery and sentenced to two years' imprisonment, two other judges who were suspected of connivance were dismissed from their posts, and the treasurer, who was found guilty of extensive defalcations, was also dismissed and imprisoned.

In February 1869 His Highness the Nizam Afzul-ud-Dowla died, leaving an infant son, only about two years old, then called the baby Nizam, His Highness Mir Mahabub Ali Khan, who was proclaimed Nizam on the very night of his father's death. It then became necessary to make arrangements for carrying on the administration until the young prince came of age. For this purpose Sir Salar Jung and Nawab Shams-ul-Umara were appointed co-regents, and the whole of the administrative concerns of the country were entrusted to them, the Resident being consulted on all important affairs concerning the welfare of the State. The Minister visited Calcutta as the guest of the Viceroy, where he met with a very cordial reception from all classes. On the 5th of January 1871, Sir Salar was invested with the insignia of a Knight Grand Commander of the Star of India by the Resident at Hyderabad. In November 1872, the Minister paid a visit to Bombay in order to attend the grand durbar held by Lord Northbrook in that year. After the conclusion of the durbar festivities he went to Aurangabad to prepare for the reception of the Viceroy and his staff, who were to visit the caves of Ellora. In 1875 the Minister paid another visit to Calcutta.

In November 1875, Sir Salar Jung and a deputation of Hyderabad nobles proceeded to Bombay, to represent the young Nizam at the reception of the Prince of Wales. It was at first intended that His Highness should himself visit Bombay, but as his medical advisers considered that the journey would be attended with great risk to his health, the idea was abandoned. Visits and presents were exchanged between His Royal Highness and the Minister. The personal presents made by the Prince to Sir Salar Jung consisted of a sword with a silver scabbard studded with jewels, a massive gold ring, a large gold medal with a medallion of the Prince on one side, and on the other three ostrich feathers and the Prince's motto beneath them, and three valuable books bound in red morocco.

In January 1876 the Minister again visited Calcutta to attend a chapter of the Star of India. In the same month the Duke of Sutherland, one of the noblemen attached to the suite of the Prince, visited Hyderabad, and when leaving pressed Sir Salar Jung to visit England as his guest. Sir Salar accepted the invitation and sailed for Europe during April of the same year.

His Excellency and suite arrived at Rome on the 5th of May, and on the 6th Sir Salar Jung paid a visit to the late King Victor Emmanuel at the Quirinal. The Minister had the honor of a private audience with his Majesty, who received him and his suite most cordially.

His Holiness the Pope received the homage of the Prime Minister of Hyderabad, and expressed his gratitude to him for the protection afforded by the Nizam to Catholics, and the hope that this protection would continue. After Rome, Florence and some of the other chief cities of Italy were visited.

Paris was reached on May the 13th. On the very evening of his arrival at the Grand Hotel at Paris, Sir Salar met with an accident by slipping on the stairs, which resulted in a fractured thigh bone. This delayed his journey to England, where he had been expected to arrive on the 16th of May. By the end of May, however, he had so far recovered as to be able to resume his journey.

Sir Salar landed in England (at Folkestone) on the 1st of June. The first to board the steamer which had conveyed him across the channel was the Duke of Sutherland. Sir Salar, who was still unable to walk, was carried ashore in an arm-chair by a party of English sailors. After being introduced to some of those assembled to meet him, amongst whom was the Marquis of Tweedsdale, the Mayor of Folkestone read an address of welcome.

Sir Salar Jung received a most enthusiastic welcome in England from all classes. As one of the leading London journals remarked:—"Our new guest is the man who, when Delhi had fallen and our power was for a moment in the balance, saved Southern India for England. Even if Southern India had revolted, it is possible that by profuse expenditure of men and money, we might have conquered it back again, and all the rest of India as well. But Sir Salar Jung spared us the expenditure of countless lives and countless millions; and if there was a clear occasion for acknowledging in a fitting manner an inestimable service, such an occasion is presented by the arrival in England of the Prime Minister of the Nizam."

On June 20th His Royal Highness the Prince of Wales gave a banquet in Sir Salar Jung's honor, when the leading noblemen, statesmen, and old Indian officials were invited to meet him. On June 21st the honorary degree of D. C. L. was conferred on Sir Salar at the Oxford Commemoration. On July 3rd His Excellency was presented to Her Majesty the Queen at Windsor Castle by the Marquis of Salisbury. Sir Salar offered his nazar in token of allegiance, and this was touched and remitted by Her Majesty. Sir Salar dined with the Queen and remained at Windsor for the night, returning to London the next morning. Her Majesty's dinner party included the Princess Beatrice, Prince Leopold, the Marquis and Marchioness of Salisbury, and others. On the evening of the 5th July His Excellency and suite were present at a state ball. He was attended at these and all other functions by Nawab Yar Jung Bahadur and Captain Clarke. On the 6th the Marquis and Marchioness of Salisbury entertained Sir Salar Jung at dinner, and the next day Sir Salar had the honor of entertaining the Prince of Wales.

Previous to the dinner a durbar was held according to the Eastern custom, at which Sir Salar Jung offered a nazar of one hundred and one gold mohurs to the Prince, by whom the offering was touched and remitted.

Before going down to Trentham as the guest of the Duke of Sutherland, an address was presented to Sir Salar by the East India Association, congratulating him on his visit to England, commending him on the course pursued by him during the mutiny and his loyalty to Great Britain and the admirable manner in which he administered his charge, wishing him prosperity, and prophesying that his name would go down to posterity as one of the most illustrious ministers of Native states. His Excellency replied in suitable terms On account of ill-health Sir Salar Jung was obliged to decline invitations to Manchester and Liverpool.

After remaining a few days at Trentham Hall Sir Salar proceeded to Dunrobin Castle, the Duke of Sutherland's Scotch residence, and here a number of deputations were presented to him.

On July 22nd and 23rd Sir Salar entertained at dinner a number of most distinguished guests, including dukes, late viceroys, ambassadors, the Archbishop of Canterbury, and other notabilities.

On July 25th a special meeting of the Court of Common Council was held at Guildhall to present His Excellency with the honorary freedom of the city of London. On July 26th His Excellency received deputations from the Manchester Corporation, and the Manchester Chamber of Commerce, when most cordial addresses were received and replied to.

Sir Salar Jung, after a stay of two months in England, left London for Paris on his return journey on July 31st. His progress across the Continent was full of interest to himself and suite. He saw many of the sights of Paris, and, like all foreigners, he was struck with the marvels of the capital of France.

On the 3rd of August Sir Salar and his suite left Paris for Brindisi, travelling *viâ* Mont Cenis to Milan. They embarked on the 8th, arriving at Bombay on the 24th of August, after an absence of four and a half months.

As Sir Salar, who had not quite recovered from the effects of his accident, was helped over the side of the steamer in Bombay harbour, the crew manned the yards and cheered him, a demonstration in which all the passengers joined. In connection with this incident it is worth mentioning that on the voyage home the steamer conveying Sir Salar Jung and his suite passed a troopship. As soon as the soldiers and sailors knew who was on board they swarmed on to the deck and into the rigging, and "Three cheers for Salar Jung, the Saviour of India," was the cry, followed by such hurrahs as only Englishmen can give.

Sir Salar reached Hyderabad on the 25th, and was received with the liveliest demonstrations of affection by all classes.

In December 1876 His Highness the Nizam left for Delhi to represent his State at the Imperial Assemblage for the Proclamation on the 1st January 1877, and Sir Salar Jung and a large suite of Hyderabad nobles went in attendance upon the young prince.

In the hot weather of 1882 the Minister paid a brief visit to Simla to discuss certain proposed administrative reforms in the Hyderabad State with the Viceroy, and also to arrange about His Highness the Nizam's visit to England.

This was His Excellency's first visit to the summer headquarters of the Government of India. Although his stay was a brief one, not exceeding eight days, he left behind him that pleasant impression which he never failed to create in the minds of all with whom he came in contact. From the Viceroy and Lady Ripon downwards, all were delighted with his sincerity and that charm of manner which was peculiarly his own, and he left Simla having made a host of new friends. In January 1883 His Highness, accompanied by His Excellency, paid a visit to Raichur and Gulburga, both cities of historic renown. A brief stay was made at each place, after which the party proceeded to Aurangabad, returning to the capital towards the end of January. While on tour the Minister went to considerable pains to give His Highness as much information as possible regarding the revenue and general administration of the State, and, at each place visited, the officials were invited to explain in detail to the young prince the working of the departments under their control.

After returning to the capital, Sir Salar was occupied in making arrangements for the forthcoming tour of His Highness to Europe. It had been arranged that the Nizam should leave Bombay on the 6th April, spending some weeks on the Continent, and arriving in England about the 20th of May. Preparations for the tour were going forward, lists of the nobles and others who were to form His Highness' suite had been prepared, passages per P. and O. steamer "Hydaspes" were about to be engaged, and there seemed every prospect of a pleasant holiday on the Continent and in England for His Highness and his guardian, when an event happened which plunged all Hyderabad into the deepest sorrow.

The sad event occurred thus. On February 5th, Sir Salar had returned to his palace after dinner, as was his wont, and had worked till nearly midnight, then retiring to rest. At about two o'clock in the morning he was suddenly seized with an illness which his medical attendants pronounced to be that dread and dire disease cholera. His condition at first was not such as to excite much alarm; in fact, his sons, after visiting him early in the morning, went out to his village of Sarurnagar to take part in a panther hunt. By eight or nine o'clock on the morning of the 8th, however, His Excellency's condition was much worse. He bore his sufferings with great patience, and did not appear to think that his illness was of a very dangerous character, and for some time he declined to postpone a large party which was to take place that evening, saying that his sons would be there, if even he himself had not recovered sufficiently to receive his guests in person. As the day wore on, however, it became evident that his recovery was doubtful. His weakness increased, and his voice sank almost to a whisper. At about eleven o'clock a. m., Major Percy Gough heard that Sir Salar had refused to send for Dr. Beaumont, the Residency Surgeon, so he took the responsibility of sending for him himself, and he arrived at about noon.

In the afternoon, when the fact of the Minister's danger first became generally known, the court-yard in

front of the palace was blocked with the carriages of those who came to make enquiries. By five o'clock in the evening all hope of Sir Salar's recovery was abandoned, and at twenty-five minutes past seven he breathed his last.

The news that the great Minister was no more was at first received by those assembled in the court-yard and outside the palace with incredulity, but when the sight of the weeping relations, friends, and attendants forced the melancholy truth upon them, there arose one great cry of sorrow from all. Then a deep silence, broken only by the sobs of those who mourned, stole over the palace and its surroundings.

As the news spread over the city, men and women mourned as for the loss of a dear relation, for he had filled the place of one to many of them. His Highness the Nizam, when told of the fatal termination of the Minister's illness, burst into tears and refused to be comforted. Those who visited the city that night describe it as "wearing the appearance of a city of the dead." There was no life, no noise, no bustle in the streets. But few people were about, and those that were about looked like men stricken with some sudden and terrible calamity. All that night, and for days afterwards, Hyderabad was clothed in sorrow, such as it had never known before, for the death of one who had been the guiding star of the fortunes of the State for thirty years. On the morning after the sad occurrence, the mournful boom of the minute guns from the British cantonments at Secunderabad and Bolarum announced the melancholy news there.

The funeral started from the palace at about nine o'clock on the morning of the 9th, and as the sorrowful procession proceeded slowly through the streets the immense crowds of sobbing and wailing people proved how deep had been the affection of all for the deceased Minister. At the casements above the streets, women beat their bosoms and uttered shrill cries of sorrow; below, in the procession, rugged featured Arabs, Rohillas, Pathans, and others who had known his bounty, wept bitterly for their dead benefactor; and around and about was a sobbing crowd. His Highness, who was visibly affected, also witnessed the funeral procession. As the cortège passed slowly through the streets, headed by elephants from which money and cakes were distributed to the poor, it was joined by thousands, and by the time the Daira Mir Momin, the burial-ground of the family, was reached, the procession was considerably over a mile in length. Everybody was on foot, and many were bare-headed. The cemetery was reached at half-past ten o'clock, at which hour the minute guns from Chudderghaut began to boom forth. As the body was laid in the grave there was a fresh outbreak of sorrow from the vast crowd assembled in the cemetery and the roads leading to it. The troops present fired three volleys over the open grave, and the great assembly then slowly melted away.

Sir Salar Jung was undoubtedly the foremost Indian statesman and diplomatist that India had produced since the establishment of the British Supremacy. It was his fortune to render at the outset of his career signal service to the Paramount Power in a moment of uneasiness and peril, and yet to enjoy the unimpaired confidence and respect of his own countrymen to a degree not surpassed by that given to any native politician of his time. His strong individuality, the perfect balance of his administrative faculties, and the happy combination of caution and firmness, which enabled him to steer clear of dangers which would have overcome a more impetuous or a weaker man, gave him an ascendency in Hyderabad which no previous minister had attained, although the difficulties he had to face were unusually trying and complicated. His loyalty to the Empress was throughout unabating. Englishmen will not honor his memory the less, because his loyalty sprang from deliberate conviction that the maintenance of the British rule was the best pledge of safety to the dynasty he served. A master of English literature, and familiar with both Western ways and Eastern thought, he was, in the true Oriental sense, a scholar; and he remained, to the last, faithful to the traditions of his creed and country. Hyderabad can boast of statesmen of conspicuous ability at the present time, but Hyderabad—nay, the East—cannot hope to produce another man who shall surpass in diplomacy and tact Sir Salar Jung the Great.

Sir Salar Jung the Great left two sons and two daughters, but both the sons are dead, to the great sorrow of those who loved the great statesman, and desired to see his issue flourishing and reaping the benefits of their father's hard labour. His grandchildren are, however, living, one of whom is Mir Yusuf Ali, aged eight, the son of Sir Salar Jung II., who succeeded the great Sir Salar as Prime Minister of the State, simultaneously with the installation of the present Ruler in 1884, but who has since died.

Leading Nobles

THE NAWAB SIR KHURSHED JAH BAHADUR, K. C. I. E.

His Excellency Abulkhair Khan, Tegh Jung, Khursheed-ud-Dowla, Khursheed-ul-Mulk, Khursheed-ul-Umara, Shams-ud-Dowla, Shams-ul-Mulk, Shams-ul-Umara, Amir-i-Kabir, Sir Khursheed Jah Bahadur, K. C. I. E.

HIS Excellency the Nawab Sir Khurshed Jah Bahadur, K. C. I. E., is a grandson, on his mother's side, of H. H. the late Sikandar Jah, and nephew of H. H. the late Nazir-ud-Dowla. The last-named sovereign is said to have been exceedingly fond of his nephew, for, as a boy, Sir Khurshed was remarkable for intelligence and great promise. While still a minor, H. H. Nazir-ud-Dowla conferred upon him the title of Tegh Jung, and Abul Fakhr Mahomed Fakhr-ud-Din.

On H. H. Afzul-ud-Dowla (father of the present Nizam) ascending the throne, young Tegh Jung became one of his favorites also. His Highness, in order to mark the young prince with some particular distinction, gave him his eldest and favorite daughter in marriage, and conferred upon him the titles of Khurshed-ud-Dowla, Khurshed-ul-Mulk, Khurshed-ul-Umara, Khurshed Jah. This was in 1859. It is understood that Jah is the Nizam's family title, and is rarely, if ever, bestowed upon anyone outside royalty. None of Sir Khurshed Jah's ancestors obtained this title, and what is peculiarly remarkable is that he was honored with this, the highest title in the gift of the Nizam, during the life-time of his father and uncle. But that is not all. H. H. Afzul-ud Dowla honored Sir Khurshed Jah with yet another distinction by granting him the insignia of Moht Maratib, which in those days was recognised as an emblem of royalty, and carried with it certain peculiar privileges.

Sir Khurshed Jah was a remarkably handsome man in his younger days, and increasing age has proportionately ennobled his features and bearing, for he possesses a most venerable and commanding appearance. It is believed that H. H. Afzul-ud-Dowla conferred upon Sir Khurshed Jah the title of Khurshed Jah not only in recognition of his family position and intellectual attainments, but also as a compliment to his personal appearance.

Sir Khurshed Jah was the pet of his grandfather, and the influence that nobleman exercised over him went a great way towards modelling and forming his character, and, as a result, he became simple in his habits of life, and moral in both principle and practice. He developed a taste for letters rarely found in young men of exalted rank and great wealth.

With unlimited wealth at his command, and besieged by temptations of every kind, at a time when the passions and judgment are at conflict, Khurshed Jah exercised great self-restraint, occupying his time with the

more serious concerns of life, and finding his enjoyment mostly in literary work. His associates were few, but well-chosen, the society of old men being preferred by him. He was the constant companion of his grandfather, with whom he was associated in the management of business affairs, and the habit then acquired by him enables him to look upon work as a pleasure, and to attend to business from morning till evening without betraying the slightest exhaustion or dislike for his occupation.

Sir Khurshed Jah has been a great traveller, the stimulus being, perhaps, the outcome of his profound historical knowledge. He began his travels before railways were common in India, and he has visited every place of historical interest in the country. He has seen the most important towns in the Deccan, Central Provinces, and Gujarat, as well as the frontier towns of Quetta, Sibi, and Chaman. Travelling has a peculiar charm for him, and he spares no expense or trouble in that direction.

A devout student of history himself, Sir Khurshed Jah has written a history of India in Urdu, with special reference to Hyderabad. At first the book was printed for private circulation, but it has since been translated into English, and may perhaps be launched on the literary world ere long.

Khurshed Jah was created a Knight Commander of the Eminent Order of the Indian Empire in 1887, on the occasion of Her Majesty the Queen-Empress's Golden Jubilee, Mr. Howell, then Resident at Hyderabad, presenting him with the insignia of the order. Whilst doing so, Mr. Howell characterised him as an "Historian and Traveller."

No English visitor of note leaves Hyderabad without being entertained by this nobleman in some way or another. But there is no ostentatious display of wealth, for it is well-known that Sir Khurshed Jah is economical in his expenses, and averse to "show" and misdirected munificence.

After the death of Sir Salar Jung I., when the Nizam was still a minor, Sir Khurshed Jah took part in the provisional administration as a member of council, being associated with the late Peshkar, Maharaja Narainder Pershad, senior administrator, and with the younger Salar Jung, junior and secretary to the board. During that period, he vigorously supported the famous Chanda railway scheme, and the Government of India passed a high eulogium on the conduct of the board in that difficult matter.

As a rule, it was on occasions of gravest importance—occasions when the welfare of the State was at stake—that Sir Khurshed Jah volunteered his opinion on the politics of the State. On the death of Sir Salar Jung I., when the question of a successor was being hotly discussed by the public and the press, and when several candidates were in the field, Sir Khurshed Jah warmly advocated the appointment of Salar Jung II. as prime minister, but suggested that as he was young he should be associated in administrative matters with the Peshkar (Maharaja Narainder Pershad), Nawab Bashir-ud-Dowla, and Nawab Vikar-ul-Umara, and his suggestion was practically acted upon.

Sir Khurshed Jah's chief occupation is the management of his own jaghirs. In this he is assisted by his son, Nawab Zafur Jung Shams-ul-Mulk Bahadur, who is considered a worthy son of a worthy father. Sir Khurshed Jah is invested with full criminal and civil powers over his own subjects, who are not amenable to the jurisdiction of the Nizam's courts. In the selection of his judicial and other responsible officers he is very careful, and, as has been mentioned, his general capacity for work is above the average. When free from administrative work, he busies himself with household affairs, attending to every detail. In financial matters he is most penetrative. He possesses strength of character, energy, and perseverance, and at the same time a tender heart, instinct with sentiments of mercy and justice. He is over fifty-seven years of age, but retains the full vigor and energy of his younger days. He is generous, and has large sympathies with public institutions and matters pertaining to the amelioration of the poor. In 1897, when a scarcity prevailed in Hyderabad, he at once set an example by importing jowari to the extent of 30,000 rupees worth, and had the same daily distributed amongst the distressed in the city of Hyderabad and in his own jaghirs. He spends large sums of money in charity, but his liberalities are always discriminately chosen.

Sir Khurshed Jah is sincerely religious, but by no means a bigot. He believes in the brotherhood of man, and treats people of all denominations alike. An aristocrat by birth, he never forgets his birthright, and commands the respect due to him wherever he goes. As a prince of the blood royal, and as the head of a noble house, the founder of which helped the great Nizam Asaf Jah in establishing his sovereignty in the Deccan, Nawab Tegh Jung, Shams-ul-Umara, Amir-i-Kabir, Sir Khurshed Jah Bahadur, K. C. I. E., occupies a most important position in the Hyderabad State, and by his culture, experience, and personal bearing he unquestionably presents one of the best and truest specimens of Mahomedan nobility of the present day.

H. E. THE NAWAB SHAHAB JUNG, IFTIKHAR-UL-MULK BAHADUR, MINISTER OF POLICE AND PUBLIC WORKS.

THE NAWAB FAKHR-UL-MULK BAHADUR, MINISTER OF JUSTICE AND GENERAL DEPARTMENTS.

THE NAWAB BARKARAR JUNG, ASAF-YAR-UL-MULK BAHADUR.

The Nawab Barkarar Jung, Asaf-yar-ud-Dowla, Asaf-yar-ul-Mulk Bahadur.

MIR Vazir Ali Khan Bahadur, Nawab Barkarar Jung, Asaf-yar-ul-Dowla, Asaf-yar-ul-Mulk, is the grandson of Samsam-ul-Mulk, and son-in-law of His Highness the late Nawab Afzul-ud-Dowla, the father of His Highness the present Nizam. He combines in his personality many enviable qualities. His Highness the Nizam, recognizing in his mental attributes those qualifications looked for in wise legislators, exercised his royal favor by electing him to be a member of the Council of State. The Nawab is a well-informed man and a keen patron of learning in every branch. He is of a humane and generous disposition, and is regarded as a great friend of fakirs and dervishes.

THE NAWAB NIZAM YAR JUNG KHAN KHANA BAHADUR.

THE NAWAB ZUFFER JUNG, SHAMS-UL-MULK BAHADUR.

Nawab Mahomed Rafi-ud-Din Khan, Zafar Jung, Shums-ud-Dowla, Shums-ul-Mulk Bahadur.

THE subject of our sketch is the second son of the Nawab Sir Khurshed Jah Bahadur K. C. I. E., and heir apparent to the right and title of the Shums-ul-Umara house. The family to which he belongs is representative of the premier nobility of Hyderabad by virtue of its being closely allied, by ties of marriage, to the successive Nizams of the State.

On his mother's side, he is the grandson of Nawab Afzul-ud-Dowla, the late Nizam, and nephew to His Highness, the present Nizam. Nawab Zafar Jung, to call him by the name by which he is familiarly known, was born in 1865. For symmetry of physique, and all that goes to make manly beauty, nature has been profuse in showering her favours on him, and Sir Khurshed Jah was not slow to perceive the natural endowments and intellectual developments of his pet son, and the father's experience has been realized: for the young prince, within a short period, made marked progress in Arabic and Persian to the entire satisfaction of a zealous tutor and a loving father. For him poetry and history have a peculiar fascination, and his energies are directed to the mastery of works of the most eminent authors.

Nawab Zafar Jung's English tuition began almost simultaneously with that of the present Nizam, under Captain John Clerk, who was especially appointed for the purpose by the late Sir Salar Jung I. The Nizam and Zafar Jung parted company in 1885 when the latter left for England, where he became a favourite with the officers of the Queen's second Life Guards by whom he was taught military drill, lance and sword exercise, shooting and riding. Nawab Zafar Jung was introduced to all the members of the Royal Family including Her Majesty the Queen Empress. After a stay of about sixteen months in England he made a tour on the Continent, accompanied by Mr. A. H. Stevens, Secretary; Mr. Syed Mahmood, A. D. C., and a staff of Indian followers. He visited France, Belgium, Germany, Austria, Italy and other countries, and made the acquaintance of many of the prominent men in each country. On his return from Europe the Nawab was put to the desk, as it were, and closely associated with his father, the able statesman, in matters of practical business. In a few years, he obtained a thorough grasp of everything necessary to fit him to control and administer the large number of jagirs and villages belonging to his father, who has since delegated to him the entire management of the Paigah troops and a part of the civil departments. Nawab Zafar Jung visited England a second time in 1887. He was then deputed by the Nizam to represent His Highness at the Queen's Diamond Jubilee celebrations, when he was present at every Levée held by Her Majesty the Queen Empress, who received him with marked favour.

On his homeward voyage he was a fellow passenger of H. R. H. the Duke of Connaught, with whom he cultivated a close friendship. From Bombay they travelled in the same train to Poona, where H. R. H. alighted. On the railway platform the Duke and the Nawab held a long conversation, and after a mutual hearty farewell, the prince proceeded of his way to Hyderabad. In 1887 the Nawab received a medal, and in 1897 a clasp, the one commemorative of Her Majesty the Queen's Golden Jubilee, and the other of Her Majesty's Diamond Jubilee.

Like his father, Nawab Zafar Jung is fond of travelling and seeing places of historic interest. Whatever he does is invariably well done; still he is not fond of show. He adheres strictly to his rule of always tempering justice with mercy.

THE NAWAB NAMWAR JUNG, SULTAN-UL-MULK BAHADUR.

THE NAWAB ASKUR JUNG, MUSHIR-UL-MULK BAHADUR.

Nawab Askar Jung, Aftab-ud-Dowla, Mushir-ul-Mulk, Bahadur.

THE family of the Nawab Mushir-ul-Mulk is both renowned and ancient. Syed Mahomed Ali Khan Bazavi, the founder of the family, was a descendant of the Prophet. At one time he was Prime Minister of Tabriz in Persia. He had two sons, Syed Muzaffer Ali Khan Bazavi and Syed Taherali Khan Bazavi.

Syed Taherali Khan Bazavi went to Bijapur in the time of the Adil Shahi kings, where he became Prime Minister. He married Khatima Begum, the daughter of Nawab Asad Ali Khan Bahadur, and she bore him two sons. The eldest, Syed Muzaffer Ali Khan, alias Vali Saheb, was a Saint. He was a personification of guilelessness and innocence and well worthy of the distinction. The younger son was called Syed Mahomed Ali Khan, alias Syed Mahomed Khan Nakd. The sobriquet of "Nakd"—meaning "ready cash"—was given him, because he paid his servants every fortnight instead of once a month. He married Ummul Butuh, alias Khairimnissa Begum, the sister of the Killedar of Begampalli, and it was owing to this marriage that the fort of Begampalli became a heritage of the family. It was granted to them by the Mogul Emperor, and still belongs to the descendants of Syed Mahomed Ali Khan. He had two sons, Nawab Syed Husain Ali Khan, and Nawab Mir Asad Ali Khan. The first named Nawab entered the service of Tippu Sultan and rose to the office of Bakhshigiri of the forces. Tippu Sultan, on account of the Nawab's high connections and his valuable services, gave him high and honourable employment as long as he lived. When he died, Tippu Sultan felt his loss so much that he wrote to the surviving brother, Mir Asad Ali Khan, to send him some scion of the family, that he might be given the post left vacant by Husain Ali Khan's death, but Mir Asad Ali did not think it advisable to comply with the request. In the time of Asaf Jah II., when Nawab Gulam Syed Khan Arastu Jah was Prime Minister, Mir Asad Ali, with his three nephews, Gulam Ali Khan Mansur-ud-Dowla, Ahmed Ali Khan and Mustafa Ali Khan Shah Yar-ul-Mulk, went to Hyderabad where he obtained an audience with the King and secured the command of a body of cavalry with the title of Muzaffer-ul-Mulk. Soon after he distinguished himself in an action against Aroo Pandit Buruhanivale of Poona. The Nizam bestowed both the Sagitash and the Dftahgiri (the spoil of the battle) on Nawab Muzaffer-ul-Mulk, and since then his descendants have enjoyed these distinctions. As a result of these and other distinguished services, jagirs worth 52,00,000 rupees annually were bestowed upon him. These included the talukas of Ellichpur, Ausa, Arki, Tandore and Chitapur, out of which the talukas of Chitapur and Tandore are still in possession of the family.

Nawab Mustafa Ali Khan Bahadur Shah Yar-ul-Mulk, the nephew of Muzaffer-ul-Mulk, married the daughter of Malimiyan Saheb, alias Saif-ul-Mulk, the son of Arastu Jah. Here it will not be out of place to describe the relations that have existed between the families of Arastu Jah and H. H. the Nizam. Arastu Jah had one son, Saif-ul-Mulk, and two daughters. The elder daughter was married to Sikander Jah, the King of the Deccan, and the younger one was wedded to Nawab Shah Yar-ul-Mulk. Thus the King and Shah Yar-ul-Mulk became brothers-in-law, having married sisters. The younger sister gave birth to two sons, Nawab Raunak Ali Khan Shah, Yar-ul-Mulk and Nawab Abbas Ali Khan. Nawab Raunak Ali Khan had two sons and one daughter by different wives. The elder was called Nawab Mir Mehdi Ali Khan Shamsher Jung, and the younger one, Nawab Mir Husain Ali Khan Imdad Jung. Nawab Abbas Ali Khan married Mehrunmissa Begum, who was the daughter of Nawab Murshid Kulikhan, of Daryadgir. She was the mother of Nawab Mir Mustafa Ali Khan Bahadur, Askar Jung, Aftab-ud-Dowla, Mushir-ul-Mulk, the subject of our sketch. His father, Nawab Mir Abbas Ali Khan died at the age of twenty-eight, when Nawab Mushir-ul-Mulk was only two or three months old. Nawab Mushir-ul-Mulk has an only son, Nawab Mir Jasfer Ali Khan Bahadur, who is eight years of age, at the present writing.

THE NAWAB SHAH NAWAZ KHAN SHUJA-UL-MULK BAHADUR.

SYSTEM OF GOVERNMENT.

THE CONSTITUTION.

THE present form of administration of His Highness the Nizam's Government dates back to the beginning of 1893, when His Highness, by edict, or *kanooncha*, notified to the people the institution of many important changes in the constitution of the government. One of the most important features of the new scheme was the abolition of the Council of State, which was an executive and legislative body combined (but which seldom met), and the substitution therefor of two Councils, *viz.*, a Cabinet Council for executive business, and a Legislative Council for the purpose of framing laws. The Cabinet Council was composed of the Prime Minister, the Peshkar, and the Muin-ul-Mahams, or Departmental Ministers. All questions of administrative importance were to be referred to this Council for settlement, as also were any matters on which there might be a difference of opinion between the Departmental Ministers and the Prime Minister. The Legislative Council was composed of officials and non-officials, and was to be presided over by the Prime Minister, or, in his absence, by the Departmental Minister whose department was concerned with the business that was for the time being before the Council. For the first time in the annals of Hyderabad the non-official element was allowed a voice in the work of the Council, and this privilege was much appreciated.

Such was the new constitution, and in this form the Government of the State is at present carried on. Of the six non-official members of Council, two are jaghirdars or other proprietors of villages, two are first grade pleaders, and two are chosen from among the mercantile and other classes. The representative jaghirdars and pleaders are elected respectively by their own class, and the two other members are nominated by the Prime Minister.

The general scheme, as originally promulgated, provided for a Revenue Minister or Muin-ul-Maham in charge of the Revenue Department, but this was subsequently changed to a Revenue Board composed of two members, and the separate office of Inspector-General of Revenue was abolished.

The office of Political Secretary was abolished, and there are now six Secretaries, *viz.*:—Financial and Revenue; Judicial, Police, and General; Public Works; Military; Private Secretary; and Daftar-i-Mulki (Persian).

Other changes introduced, either as a part of the re-organisation scheme, or subsequent to it, were the separation of the office of Chief Engineer from the Secretariat, and the appointment of an officer as Secretary to the Public Works Department (including Railways and Mines); the amalgamation of the appointment of Legal Adviser with that of Secretary to the Judicial, Police, and General Departments; the abolition of the offices of Inspector-General of Excise, Stamps, and Registration, and of Director of Agriculture and Trade; and the creation temporarily of a new appointment, that of Comptroller-General of Accounts.

Rules were issued clearly defining the powers of the Prime Minister, the Cabinet Council, the Peshkar, and the Departmental Ministers.

The distribution of work between the Prime Minister and Departmental Ministers is as follows:—

The Prime Minister has under his own supervision Finance, Revenue, Stamps, Mint, Post Office, Regular Troops, and Stud.

The Peshkar is in charge of the Imperial Service and Irregular Troops.

The Minister of Justice and Public Affairs has Justice, Jails, Registration, Medical, Religious Institutions, and the Court of Wards.

The Minister of Police and Public Works has Police, Public Works (including Railways and Mines), Municipalities, and Sanitation.

FORM OF ADMINISTRATION.

LAND REVENUE.—The Revenue Board is composed of three members, who exercise chief control over all revenue departments, subject to the Prime Minister. For administrative purposes the territory is divided into four subahs, or divisions, and 15 districts, with one sub-district, or amaldari. In each division there is a subadar, corresponding with a commissioner in British India, who exercises more or less control over every department in his division. In each district there is a first talukdar, corresponding with a collector or deputy commissioner in British India, and these officers have assistants designated second and third talukdars. In each taluka or sub-division

of a district, there is a tashildar, and in five of the patties, or sub-divisions of talukas, there are naib tahsildars. The total strength of the Land Revenue Department is :—4 subadars, 15 first talukdars, 1 amaldar, 24 second talukdars, 38 third talukdars, 103 tahsildars, and 5 naib tahsildars.

THE REVENUE SURVEY AND SETTLEMENT DEPARTMENT is in charge of a commissioner, who has under him 4 superintendents, 17 assistant superintendents, and 17 sub-assistants.

THE INAM DEPARTMENT is in charge of a commissioner, who has under him 2 deputy commissioners.

THE FOREST DEPARTMENT is under a conservator, who has four assistants.

THE CUSTOMS DEPARTMENT is under a commissioner, who is assisted by four deputy commissioners.

THE FINANCIAL DEPARTMENT is administered by a comptroller-general of accounts. There is also an accountant-general, who is in charge of the executive work of the department.

THE JUDICIAL DEPARTMENT is under the control of the High Court, which is composed of a chief justice and five puisne judges.

THE DISTRICT POLICE AND JAILS are controlled by an inspector-general of police.

THE CITY POLICE is under a *kotwal* (commissioner).

THE EDUCATIONAL DEPARTMENT is under a director of public instruction, who has five inspectors—one for each division, and one for head-quarters.

THE STAMP DEPARTMENT AND THE MINT are under a superintendent.

THE POSTAL DEPARTMENT is in charge of a postmaster-general.

THE MEDICAL DEPARTMENT, in its several branches, is in charge of the Residency Surgeon.

THE PUBLIC WORKS DEPARTMENT is divided into two branches, the General and Irrigation branches, each having a chief engineer.

RAILWAYS AND MINES are under the Secretary to the Public Works Department, but all important matters relating thereto are referred by the Minister to the "Standing Committee on Railways and Mines," composed as follows : The Senior Member of the Board of Revenue (Chairman) ; the Secretary to the Judicial, Police, and General Departments ; the Chief Engineer, Public Works Department ; and the Auditor, Public Works Accounts.

The administrative principles of His Highness the Nizam's Government follow as closely as practicable the British system of government in India. The administration is classified on clear and judicious lines of revenue and expenditure, and each department, as stated before, is maintained under the control of a departmental minister at the Capital. In order to form a correct conception of the intricacies involved in the administration of so vast and diversified a country as the State of Hyderabad, it is first of all essential to take a mental survey of the extent of territory which forms the Nizam's Dominions, and the manner in which it is both divided and administered. The country includes an area of 82,698 square miles, and the chief territories fall under three heads, *viz.*, (1) khalsa, (2) sarfi-khas, and (3) jaghirs. The term "khalsa" denotes land the revenues of which accrue to Government. It also means lands governed entirely by the State. "Sarfi-khas" are crown lands belonging to the Nizam personally, the revenues of which are enjoyed by His Highness. "Jaghirs" are classed under four heads :—(1) grants of an hereditary or permanent nature ; (2) personal grants for the maintenance of the persons to whom they are granted ; (3) grants to noblemen of the State for the purpose of maintaining troops for His Highness ; and (4) grants in lieu of certain obligations binding on the State.

The divisions and districts into which the Dominions are divided are shown below, together with the number of talukas and villages in each, exclusive of the sarfi-khas lands :—

Dominion.	District.	Area.	Talukas.	Villages.
Aurangabad.	Aurangabad ..	5,863 Sq.M.	8	1,863
	Bir	4,130 ,,	6	911
	Parbhani ...	4,649 ,,	6	1,302
	Nandar ..	3,337 ,,	7	1,115
Gulburga ...	Gulburga ...	3,998 Sq.M.	7	1,050
	Raichur ...	3,661 ,,	6	973
	Lingsugur ..	4,967 ,,	6	1,103
	Naldrug ..	2,475 ,,	3	539
Bidar ..	Bidar	3,865 Sq.M.	6	830
	Indur	4,822 ,,	10	1,348
	Medak ...	2,998 ,,	6	546
	Elgandal ...	7,095 ,,	9	1,693
	Sirpur-Tandur..	5,029 ,,	3	1,833
Warangal ..	Warangal ..	9,727 Sq.M.	10	1,720
	Nalgunda ...	4,118 ,,	5	1,014
	Mahabub-Nagar	6,444 ,,	10	1,383

ADMINISTRATION OF THE LAND.—The revenue from land is classified as :—(1) ryotwari land revenue, (2) sarbasta, (3) peshkash, (4) fruit-trees, (5) grazing, and (6) miscellaneous.

SURVEY AND SETTLEMENT.—For administrative purposes there are four survey divisions, *viz.*, Hyderabad, Indur, Medak, and Warangal, and all these demand measurement and classification of fields, revision work, and settlement.

INAM.—The strength of the Inam Department consists of a commissioner at head-quarters and two

deputy commissioners, one at each subah. The enquiry into Inam cases was commenced thirty years ago, tahsildars of districts being at the time entrusted with the work, but it is now under an organized department.

Excise (District Abkari).—The Excise revenue from the districts, apart from the city of Hyderabad and the British cantonments of Secunderabad and Bolarum, is farmed out by auction, under contracts for periods varying from three to ten years, the sources of income being country-liquor, toddy, and mohwa flowers Country spirits are manufactured on the out-still system, the monopoly of manufacture and sale being farmed out at auction by talukas or groups of talukas. No restriction is placed by Government on either the quantity or the strength of the liquor distilled. The number of stills and shops is fixed by Government officials.

City Abkari.—The City Abkari district comprises an area extending six miles in every direction from the city, exclusive of the British cantonments of Secunderabad and Bolarum. Latterly an area of two miles round these cantonments has also been excluded from the city limits and included in cantonment area. No liquor or toddy shops are allowed within the walls of the city, but there are many stills and shops in the suburbs. The Abkari system of the cantonments of Secunderabad and Bolarum is under the management of the Nizam's Government. The system is that of a contract distillery, which supplies country spirits to the local shop-keepers, who bind themselves to the minimum supply at fixed prices.

Opium.—All opium for consumption in His Highness' territory is imported from Malwa, and is subject to a duty of ten per cent. The imports of opium from Indur in 1303 Fasli (1894 A. D.), when the last official report was issued, were 293 chests of 70 seers each, which showed a considerable falling-off from previous years. This deficiency may, however, have been caused by drawing on the stock already in the country. The Royal Opium Commission was expected to visit Hyderabad in 1894, but the arrangement had to be altered, and a deputation from Hyderabad went to Bombay to give evidence.

Forests.—The administration of the State forests has been entrusted to a special Forest Department for the last 27 years, but the jurisdiction of the Department has been confined to control over nine species of trees wherever situated on Government lands. All the other species have been in charge of the local revenue officers, and, except a small fuel reserve originally created for railway purposes at Dharur, on the line between Wadi and Hyderabad, there are no reserves in His Highness' Dominions.

Customs.—Customs duty is levied on both exports and imports, and on produce or manufactures in His Highness the Nizam's territory when brought to Hyderabad and Secunderabad. In all cases the calculation is on the basis of five per cent. on the value, which is the maximum duty allowed by treaty with the Government of India. The only exception to this is in the case of silver, on which the duty was raised to ten per cent., but again reduced to five per cent., the value of the metal having fluctuated slightly. The Government reserve to themselves the right of raising or lowering the duty on silver as prompted by fluctuations in the silver market. Import food-grains are exempted from customs duty, as are also a number of petty articles. Many nobles, munsubdars, and officials are exempted from payment of customs duty, and all articles imported for the use of the military forces in the British cantonments are likewise exempt. The total strength of the Customs Department staff is 5,119, including a commissioner, four deputy commissioners, nine superintendents, eleven sardar daroghas, twenty-four amins, forty-eight daroghas, 3,005 jawans, and several clerks, accountants, etc.

Wards' Estates.—The administration of the Wards' Estates was formerly under the control of His Highness, but it was subsequently transferred to the Judicial Minister, who now administers the Department, assisted by an officer called the Superintendent of the Court of Wards, whose head-quarters are at Hyderabad. This arrangement is not extended to the Salar Jung Estate, which is still under the immediate control and supervision of His Highness, and is managed by a first talukdar, whose services are lent by Government. There are altogether 30 estates under the management of the Court of Wards, 16 of which have an annual revenue exceeding Rs. 5,000 each, the remaining 14 being of minor importance. The estates situated in the districts usually have talukdars, although some have their own managers who are directly subordinate to the Superintendent of the Court of Wards and take their orders from him. The revenues collected from the estates are deposited in the district treasuries, and, after meeting current expenses, the surplus, if any, is remitted to the central treasury at Hyderabad.

LEGISLATION.

THE necessity for formal legislation long since attracted the attention of His Highness' Government. Sir Salar Jung the First, in his reforms in different departments, recognized the usefulness of short practical laws for regulating their work. The enactment of the Penal and Procedure codes in British India gave a practical stimulus to the work of legislation in the Hyderabad State. Various attempts were made to carry out the work, but without substantial success. As early as 1870, a special committee of select Mahomedan lawyers was appointed to frame laws for these dominions on the model of those enacted in British India. The committee's labors came to a close with an unfinished translation of the Indian Criminal Procedure Code in Persian, the language then of the courts in the State. In 1875, a Mahomedan pleader from Upper India was called for the purpose. He framed one or two minor regulations, but did not succeed in his attempts to frame a penal code. He was, later on, associated with four other Mahomedan officials, and they framed several regulations and circulars, which, with the personal laws of the parties concerned, form the groundwork of the present judicial administration. For securing proper codes, attention was then turned to lawyers trained in England, but the appointment of Messrs. Trevor and Mahmud proved quite barren of satisfactory results, chiefly on account of their want of acquaintance with the local circumstances and requirements. Since His Highness' accession, however, more methodical efforts have been made. The Council of State, composed of the principal nobles of the State, with His Highness at its head, soon became a legislative council also. To supplement its labours and prepare drafts of laws for its consideration, a committee of judges was appointed. This committee prepared a law of civil procedure, which was most urgently required, and which was tentatively given effect to at once, pending the enactment of a more complete code, and which, as such, ultimately received the approval of the Council of State and His Highness, and this is still in force. The chief measure of the Council of State was a limitation act, known after His Highness' name as "kanoon-i-mahbubia," which, with His Highness' sanction, came into force after some years, and which is still in operation. A special regulation for the supervision and deportation of Rohillas was enacted, and this has gone a great way towards relieving the country of its worst characters.

Measures for levying municipal and local taxation were also passed, which, after the framing of rules for carrying out their provisions, were put into operation. The committee of judges did not find time, however, to go on with its labours, and during Sir Asman Jah's administration the Council of State ceased to meet.

In 1890, a law commission was appointed, with Moulvi Ekbal Ali, a puisne judge of the High Court, as its president, Nawab Futtem Nawaz Jung as a member, and Syed Mahomed Ali as its paid and full-time secretary. A special establishment was placed at the disposal of the commission. It was originally ordered that the President should make a tour in His Highness' Dominions and lay all his notes of inspection before the commission, and that the commission should prepare and submit drafts of all the laws that might be required, in such form as to admit of being finally re-cast into a code. These drafts were to be accompanied by reports explaining the existing laws, the defects found in their working, and the best mode to remove these defects. The High Court was also directed to forward for the information of the commission all the drafts of laws it had under its consideration, and communicate any matters for which it thought new laws, or amendments of existing laws, were required. Other officials also were asked to communicate to the Home Secretary's Office their opinions regarding any reforms they considered necessary in the existing laws. Some opinions were thus sent by subordinate officials, and these have received consideration from time to time. The ordinary duties of the president of the commission did not allow him to proceed on tour, and it was decided that the secretary should frame all the required drafts of laws and lay them before the commission. Syed Mahomed Ali resigned soon after commencing the work, and Rai Hukm Chand, M.A., judge of the city civil court, was then appointed secretary and member of the commission.

Complete drafts of the penal and the criminal procedure codes, of a probate act, and of an act to amend the limitation act were prepared. Drafts of a court fees act, and of a regulation for suits to which Government should be a party, were also completed, and some other measures were taken in hand, and more or less progressed with.

The law commission had not met, however, to consider these bills, when His Highness' personal attention was called to the desirability of establishing a legislative council for carrying on the work in a proper manner. On the 22nd January 1893, the second part of the *kanooncha* (*gazette*) containing, *inter alia*, His Highness' orders for the establishment of the legislative council, was published. Under these orders, the council was to consist of:—(1) The Chief Justice, (2) A puisne judge of the High Court, (3) The Inspector-General of Revenue, (4) The Director of Public Instruction, (5) The Inspector-General of Police, and (6) the Financial Secretary.

The following rules were prescribed in the *kanooncha* for the carrying on of the work of the council, and the enactment of the laws passed by it:—

"Rules for each department of State should be framed

on the following plan :—The head of each department will frame rules for his department and forward them to the judicial secretary to the minister. It will be the duty of the Judicial Secretary to consider them carefully and publish them in the *Government Gazette*, with notice to all officers of the State, and to the general public, to express their opinions in writing and send them to his office before the date fixed for laying the rules before the Legislative Council. Further, it will be the duty of the Judicial Secretary to form a *resumé* of the opinions received, and to direct his assistant in the legislative department to lay these papers, with a copy of the rules, before the Legislative Council, which, after carefully considering them, will fix a date for final decision and promulgate the same, with alterations, if any are decided on.

"For the above purpose a council, called the Legislative Council, will consist of the following members, and hold its sittings twice a month :—The secretary of this Council shall be the assistant in the legislative branch to the Judicial Secretary. The secretary of the department for which rules are for the time being framed will be an ex-officio member of council for the purpose of framing those rules. The president of the council will be the muin-ul-maham of the department whose rules are for the time being framed. The proceedings of this council, with the minister's endorsement, if any, are to be sent to our secretary to obtain our sanction. After our sanction, the rule will be published in the *Government Gazette*, a copy of which will be specially supplied to each of the officers of the department for which they have been framed, and permission will be granted for their public sale."

The Legislative Council, thus constituted, met only three times under the presidency of Nawab Fukhr-ul-Mulk Bahadur, judicial minister, but no real work was done. The necessity of detailed rules for regulating the procedure of the council was at once felt, and a draft of them was laid before the council, prepared by the puisne judges of the High Court. This draft was, in some points, inconsistent with His Highness' orders, and a reference was made by the council to His Highness.

After the appointment of the present minister, His Highness took into consideration the reform of the system of legislation, for which His Highness expressly declared his great solicitude, with a view to provide good and useful laws for all of His Highness' subjects, in order to secure justice to all, high and low, without partiality, and without reference to religion or creed. As a result of this, a complete charter, prepared in consultation with the minister, was published, constituting the council on altogether a new and reformed basis. It was to consist, besides the minister, as president, and the muin-ul-maham of the department to which the measure under consideration might belong, as vice-president, of three ex-officio members, together with six members to be nominated by the minister from among officials, and six from among non-official persons.

It is difficult to over-rate the importance of this new measure, as it for the first time recognized not only the right of the people to share in the work of framing laws for themselves, but also the right of the representation of the people on the council board. The franchise was of a limited kind, but it was all that was practicable at the time Jaghirdars and zemindars were, as one class, allowed to elect two representatives from among themselves. The High Court Bar was also privileged to elect two of its members, and the minister was to appoint two other persons from the remaining non-official classes who could not be transferred, at the time, into a constituency, for the purpose of electing their own representatives.

Nawab Ali Yawar-ud-Dowla and Mir Nasir Hussain Khan were elected as the first representatives by the jaghirdars and zemindars. The Bar returned Moulvis Mahomed Zaman Khan and Mir Kamruddin, and all the four were duly nominated by the minister, who further nominated Sett Bhagwan Dass as a representative of the mercantile classes, and Khan Bahadur Shaikh Hisamuddin, late assistant cantonment magistrate of Secunderabad, as a representative of the public. The following six officials were also appointed to share the labours of the Chief Justice,—the Judicial Secretary to the Government, and the Legal Adviser, who sat in the Council as ex-officio members, *viz.*:—(1) Nawab Azam Yar Jung Bahadur, Financial Secretary; (2) Shums-ul-Ulama Syed Ali Bilgrami, B. A., LL. B., Public Works Secretary; (3) A. J. Dunlop, Esquire, senior member, Revenue Board; (4) Moulvi Nizam-ud-Din Hassan Khan, puisne judge of the High Court; (5) Rai Hukm Chand, M.A., chief judge of the City Civil Court.

The council met for the first time on the 6th May 1894, under the presidency of the minister, who opened the proceedings with an address, laying stress on the honor conferred on the members of the council by their investment with the work of legislation, and pointing out the necessity of their giving all their attention to the proper preparation of laws, and promising his own full and unreserved assistance.

JUDICATURE.

JUDICIAL affairs throughout the Dominions are conducted upon the following principles :—There are four courts in the capital, besides the High Court, *viz.*—(1) The Court of Dar-ul-Kaza ; (2) The City Civil Court ; (3) The City Criminal Court ; and (4) the Alraf-i-Balda or Suburban Court. There are five puisne judges and one mufti, besides the Chief Justice, in the High Court ; and three benches, *viz.*—(1) The Original Bench ;

(2) The Divisional Bench ; and (3) The Full Bench. The Original Bench hears and determines those cases, civil and criminal, which are beyond the jurisdiction of the other city courts. The entire work in connection with the original side is entrusted to a puisne judge, the appellate work being done by the other judges, including the Chief Justice and the mufti. The Divisional Bench disposes of cases for confirmation under its original jurisdiction, and, as regards appellate powers, its decision is final in civil cases, ranging up to Rs. 3,000, while in criminal cases its decision is final in nearly all cases. The Full Bench has jurisdiction to hear appeals in civil cases, the value of which exceeds Rs. 3,000, and those criminal cases with regard to which there may have been a difference of opinion in the Divisional Bench, as well as those sent up specially by Government for opinion and trial. The Dar-ul-Kaza Court decides original cases which especially relate to marriage, divorce, inheritance, or betrothal amongst Mahomedans. It has one Nazim, with one assistant.

The Nazim of the City Civil Court has jurisdiction to try cases valued up to Rs. 5,000, and his assistants up to Rs. 1,000 each. In cases, the value of which does not exceed Rs. 500, the Nazim is empowered to hear appeals against the decisions of his assistants. Besides the two assistants, there are some *attachés*, who are authorized to hear cases ranging from Rs. 100 to Rs. 200 in value.

The Alraf-i-Balda or Suburban Court has jurisdiction outside the courts of the City of Hyderabad, and decides cases of all kinds.

In the City Criminal Court the Nazim exercises first-class magisterial powers. His first assistant also exercises first-class powers, and the others only second and third-class jurisdiction. There are also some honorary magistrates attached to this court who generally exercise third-class powers.

The judicial administration in the districts is of a twofold character. In the Aurangabad circle (Western Division) and the Gulburga and Bidar circles, the revenue officers exercise no civil powers, there being separate courts for the adjudication of civil cases. In one subah, the revenue officials exercise both civil and criminal jurisdiction, and the courts are mixed tribunals.

Regarding the work of the various courts it is satisfactory to record that criminal cases have shown a marked falling-off during late years, and this has been specially noticeable in the number of that class of prosecutions which generally show about 75 per cent. of the total number of cases brought for trial, *viz.*— offences against the person and property. Civil justice in the State has a very fair field for operation, owing to the large number of monetary transactions carried on between borrower and lender. The civil courts are powerless to rescue the borrower from that course of ruin which he opens up for himself by a reckless system of borrowing on any available security. Hence it is that the civil courts are flooded with cases which entail heavy work and skilful investigation on the part of the judges. As in other parts of India, the poor agriculturist or ryot, who is obliged to fall back in his hour of need upon the unscrupulous sowcar for relief, represents the largest section of litigants, nearly 50 per cent. of the civil cases being instituted by this class of the people.

Education.

With a sphere of influence proper, excluding jaghir and other private lands, of 58,073 square miles, embracing 14,076 towns and villages, containing in the aggregate a population of 8,217,127 persons (almost equally divided between males and females) the annual expenditure by the Government upon educational work is nearly six lakhs, the total number of schools being 753, and of scholars about 52,901. As shewing by what immense strides this department has progressed of late years, it may be mentioned that on His Highness' accession to the gadi the expenditure was about a lakh and a quarter only, but five years ago it had risen to nearly five lakhs and a half. The number of schools then was only 545 and the number of scholars a little over 39,197. The schools comprised, when the last official report was issued, two art colleges—one at Hyderabad and the other at Aurangabad—the Dâr-ul-Olûm or Oriental College, 15 high schools, 47 middle schools, 682 primary schools, and 6 special schools. Besides, however, the schools under the direct control of, or recognized by, the Educational Department, there were 1,597 private elementary schools, with 34,159 pupils. The total number of schools and scholars was thus 2,350 and 87,060 respectively, showing a proportion of 7·06 per cent. to the school-going age of the population, and 16·16 per cent. to the number of towns and villages comprised in the educational area of the Department. The above numbers include 68 girls' schools under departmental control, with 3,930 pupils. There is a well-attended zenana school in the capital, and of the other institutions of this class one is a Telegu normal school, one is an Anglo-vernacular high school, 6 are middle schools, and 59 are primary schools.

The Mahomedan element in the school population is comparatively very strong. The Hindus form 89·42 per cent. of the total population, while the percentage of Mahomedans is only 9·7 ; and yet there were in the period referred to 18,279 Mussalman boys and 2,163 girls under instruction, as against 27,016 Hindu boys and 947 girls. In British India the percentage of Mussalman scholars is 4·5, while it is returned as 34·9 in the Punjab ; but the percentage

of 44 for His Highness' dominions is unequalled. In all departmental arrangements for the establishment of schools no partiality is shown, the Hindus being in fact favored as being the more numerous race, and the returns referred to are not the result of any preference on the part of Government for Mahomedans.

Seventeen candidates during the year under notice registered their names for the three divisions of the B. A. examination, of whom fourteen passed successfully through all the divisions. For the F. A. and Matriculation examinations 20 and 87 candidates respectively presented themselves, of whom 5 and 30 secured passes. For the Munshi, Moulvi, Maulvi Alim, Munshi Fazil and Munshi Alim examinations of the Punjab University, 36 candidates appeared, of whom 17 passed. Of these, one candidate took the Munshi Fazil degree, 3 the Maulvi Alim, 4 the Munshi Alim, 7 the Munshi, and 2 the Moulvi.

A local middle school examination was instituted in 1891, and during the following four years 2,050 candidates presented themselves and 672 secured passes. The figures for December 1894 were :—623 registered, 590 appeared, and 163 passed. The list of passes included 8 girls in the first class and one in the second.

The total annual income from fees in Government and aided schools is about Rs. 99,856. The yearly expenditure might secure better results, it is thought, but for the language difficulty, which is nowhere so complicated as in this State, with its four indigenous vernaculars, and a number of classical and other languages, instruction in which has to be provided by a special staff.

The special schools maintained by Government comprise the Hyderabad Normal School with about 222 pupils, the Warangal Engineering School with about 21 pupils, and the Aurangabad and Warangal industrial schools with about 169 pupils, which latter prepare students for the examination held in connection with the Sir Jamsetji Jeejeebhoy School of Arts Bombay.

There is an orphanage in Warangal, supported by the Government, which has had altogether 125 orphans since its establishment in 1297 Fasli (1881 A. D.) When the last account was issued there were 70 orphans finding a home there, of whom 29 were boys and 41 were girls, but as the Orphanage is not under the Educational Department no official report upon it is rendered by the Inspector.

University education is imparted in three collegiate institutions—the Nizam College, a second grade college at Aurangabad, and the Dâr-ul-Olûm. The Nizam College is a first grade college, where the pupils are taught by an excellent staff of University men, presided over by Mr. E. A. Seaton. B. A. (Oxon). Attached to the College is the Madrasai-Aliya, a high school with a kindergarten for infants. Although the college is open to all, none but sons of noblemen and gentlemen are on the muster roll. It is conducted on the model of an English public school, in which both the moral and physical development of the boys receive as much care and attention as does their school work. The school owes its success mainly to the tact, ability, and devotion of Mr. Hodson, M. A., the late principal, who made a life-work of it, and raised it from a small beginning to one of the best conducted and most successful high schools in His Highness' Dominions. The fee charged is Rs. 45 for boarders, and Rs. 25 for day boarders. Non-boarding day scholars are discouraged, except in the case of Hindus. The strength of the college in 1305 Fasli (1896 A. D.) was 55, against 42 in the previous year. The number under instruction in the Madrasai-Aliya and kindergarten was 174, against 136 in 1304 Fasli.

The College at Aurangabad teaches only up to the F. A. of the Madras University, in which examination it secured two passes out of five at the first time of sending up candidates.

There are altogether 15 high schools—11 in Hyderabad and 4 in the districts. Five of the former are aided schools, receiving grants-in-aid from His Highness' Government, and two are unaided, all the rest being under the direct management of the Department.

The Dâr-ul-Olûm is an Oriental college with a large school attached, and is affiliated to the Punjab University for degrees in Oriental learning. It had 55 students in the college department in the year under review, and 517 in the school.

The Normal School at Hyderabad is doing fairly good work, and its usefulness is progressive. The Engineering School is too recent to show results. The two industrial schools, which were founded as an experiment, have proved a marked success, in spite of the difficulties and drawbacks experienced. Not only is the number of passes in connection with the Sir Jamsetji Jeejeebhoy School of Art year after year creditable, but the work turned out is good of its kind, and superior to the work done in the bazaar ; in fact pupils leaving the school find ready employment. The number of scholars is on the increase, and with a little more help in the way of scholarships, the school will soon reach the limit of admission with the present teaching staff.

Regarding the inspecting agency, there are three first grade and two second grade inspectors, and 18 inspecting schoolmasters, at a total cost of Rs. 71,396, and the present inspecting agency is large enough to undertake four times the present number of schools.

Details of the Census of 1891.

THE second census of the State was taken simultaneously with that of British India on the 26th February 1891. The population was found to number 11,537,040 souls, composed of 5,873,129 males and 5,663,911 females. In the Dewani territory there were 8,178,952 persons, and in the sarfi-khas and jaghir jurisdictions 3,351,498.

The population in 1881 was 9,845,594, so that the census of 1891 showed an increase of 1,691,446, made up of 870,992 males and 820,454 females. The percentage of increase was 17·8. In six districts the percentage of increase was abnormal, ranging from 23·18 in Mahabub-Nagar to 28·97 in Lingsugur. These were the districts that were most affected by the famine of 1876-78. The increase was due to the gradual return of the inhabitants after the famine. In 1891, the distribution was :—Hindu, 10,315,249; Mussalman, 1,138,666; Christian, 20,429 ; Sikh, 4,637; Parsi, 1,053; Jain, 27,845; Gond, 28,660; Bhil, 470; Jew, 261. The Hindus form a vast majority of the population, being 89 42 per cent. The Mussalmans come next with 9·7 per cent. Taking the first three religions into consideration, and looking at their distribution among towns and villages, it is seen that, while only 6·7 per cent. of the Hindus live in towns, 31·3 per cent. of Mussalmans and 76·5 per cent. of Christians inhabit urban centres, thus showing that the bulk of the rural population are Hindus.

The total Christian population is shown as 20,429. Of these, the foreigners number 5,261; Eurasians, 2,507; and Native Christians, 12,661. Considering the population by sects, it is seen that the Roman Catholics take up 50·3 per cent. of the whole Christian population, closely followed by the members of the Church of England (31·9 per cent).

The following statistics of occupation are interesting, as the table of 24 orders gives, against each, the strength and the proportions borne by each to the total population of the Dominions, as well as to the capital. It is remarkable that the Administration takes up such a high percentage, as also Personal and Domestic Service ; while it is found that Defence is four times higher than what it is in any of the Presidency or other towns in British India, a fact explained by the large numbers of British and Hyderabad troops. The Agricultural percentage is pretty low. Another noteworthy point is that in order 22, General Labour, the percentage of the capital is less than it is in towns in British India. It is, however, considered very satisfactory that the "Independent" population is much higher than elsewhere.

Order.	Strength.	Proportion per cent.	
		Dominions.	Capital.
1. Administration	541,110	4·69	14·12
2. Defence	63,299	0·55	2·75
3. Other States' Service ..	4,509	0·04	0·86
4. Pasture, &c....	283,906	2·46	0·25
5. Agriculture	5,178,329	44·88	2·52
6. Personal & Domestic Service.	651,629	5·65	24·87
7. Food, &c.	657,671	5·70	7·27
8. Light and Fuel, &c... ...	92,689	0·80	1 08
9. Building	60,859	0 53	1·13
10. Vessels and Vehicles ..	3,549	0·03	0·12
11 Supplementary	32,260	0·28	1 05
12. Textiles and Dress	724 338	6·28	3·41
13. Metals, &c.	172,205	1·49	2·16
14. Earthenware and Glass ...	93,981	0·81	0·37
15. Wood and Cane	163,545	1·42	1·13
16. Drugs, Dyes, &c.	19,717	0·17	0·14
17. Leather	157,674	1·37	0·92
18. Commerce	176,229	1·53	4 78
19. Transport, &c.	82,790	0·72	2·54
20. Professions	136,905	1·19	3·93
21. Sport, &c	11,639	0·10	0·14
22. General Labour	1,464,327	12·69	8·73
23 Indefinite, &c.	441,280	3·82	1·25
24. Independent..	322,600	2·80	7·48
Total ...	11,537,040	100·00	100·00

It is worthy of remembrance in connection with the successful taking of a census in any part of India that the attempt in England, in 1753, to take a census was opposed in Parliament on the ground of ts being "profane," and was not actually carried out until the beginning of the present century.

Nawab Imad Jung Bahadur.

NAWAB IMAD JUNG BAHADUR, who belongs to an old and respectable Mahomedan family of Hyderabad, was born and educated in that city. Although education had not made much progress in Hyderabad in his early days, his training was from the first very carefully attended to, and he consequently acquired not only a sound mastery over the Persian and Arabic languages and literature, but he also gained a fairly good knowledge of English. After finishing his studies at the age of seventeen, he entered the public service of the Hyderabad State, and in a short time his merits won the golden opinion of the Prime Minister, the first Sir Salar Jung, who selected him for the post of Assistant Secretary in the Judicial Department, which office he held for the space of two years. In this capacity he had to work under the immediate eye of Sir Salar Jung, and that distinguished statesman was so highly impressed and satisfied with his ability and zeal, that he promoted him to the post of a judge of a City Civil Court. The work of this court had fallen into heavy arrears at the time, but with characteristic diligence and perseverance, Nawab Imad Jung (then known as Moulvie Mahomed Siddik) succeeded in disposing of all pending cases, within an exceptionally short period. For this he was highly commended by the minister in a special circular, in which he expressed his great satisfaction at the manner in which the moulvie had performed his duties as a judge. He was subsequently appointed to officiate as a judge in the Chief Civil Court, where also a large amount of arrears had to be cleared, which he did in a few months. In consequence of such efficient and energetic performance of his duties, Sir Salar Jung selected him for one of the two seats on the bench of the High Court which had to be filled up in 1871–72 on the reorganization of that court. He held this appointment for about nine years, and on the death of the then Chief Justice, Syud Fida Husain Khan in 1879, he was appointed to officiate in his place, being the Senior Puisne Judge on the bench. Having been in that post for about three and one-half years, he was made Judicial Secretary to the Government in 1883-84, during the administration of the second Sir Salar Jung. After having remained in that office for nearly seven years, he was raised to the Chief Justiceship, on an increased pay, during the ministry of Sir Asman Jah. He presided at the High Court for about three years, when he was again transferred to the Judicial Secretariat, or, as it was then denominated, the Home Secretariat, which had many other important departments, besides the Judicial Department, placed under its control. It will be thus seen that Nawab Imad Jung has passed the greater portion of his official life in the Judicial Department, and it is quite natural that he should have acquired, as he has, a great experience of judicial work. Throughout his long career, he has been known as a patient, painstaking, and impartial judge, and as a sound and safe judicial administrator. Being extremely polite and affable in his manners, he is one of the most popular officials in Hyderabad. For the last nine months his services have been transferred to a quite different sphere, as he has been appointed to officiate as Financial Secretary, by the special order of His Highness the Nizam. In this position, also, he has displayed the same aptitude and devotion to duty that have characterized the whole of his official career.

NAWAB IMAD JUNG BAHADUR.

Moulvi Muhammad Aziz Mirza, B. A.

THERE are, perhaps, few officials in the service of His Highness the Nizam's Government to whom the words "Palmam qui meruit ferat" can be so aptly applied as to Moulvi Muhammad Aziz Mirza, who is now at the head of one of the important Secretariats. Early in his official career he was deprived of his patron, the Nawab Mashtak Hussain, Vikar-ul-Mulk Bahadur, still he has worked his way to the front rank by merit alone. The subject of our sketch comes of an old Turkoman family claiming descent from the royal tribe of Chaghtai. His great-grandfather, Jamil Beg, migrated to India during the declining days of the Moghal Empire. He was a Jamedar in the service of the first Nizam-ul-Mulk, subsequently throwing in his fortunes with Mirza Wazif, the Persian Prince, who fought so many battles against the Mahrattas. His grandfather was a Rassaldar, or chief native cavalry officer, in the army of the Honourable East India Company. He distinguished himself in the early operations for the suppression of Thagi and Dakaiti. His father, Mirza Wazir Beg, was for a long time Karbari to the Nawab Mumtaz-ud-Dowlah, Sir Muhammad Faiz Ali Khan, of Pahasu.

MOULVIE MUHAMMED AZIZ MIRZA B. A.

Moulvi Muhammad Aziz Mirza was born in May, 1864. He was one of the first students in the Mahomedan Anglo-Oriental College at Aligarh. He gave early promise of stability of character, and as Secretary of the Siddon's Union Club, which corresponds to similar clubs at Oxford and Cambridge, he attained considerable proficiency in public speaking and was the acknowledged leader of the students of his time. While still an undergraduate, he was elected President of a Committee appointed to arrange for the commemoration of the Jubilee of Her Most Gracious Majesty in 1887. In the same year he took the degree of Bachelor of Arts, securing honors in English literature and history, and was thus the first Mahomedan, who obtained double honours in the North-West Provinces.

It was at first Moulvi Muhammad Aziz Mirza's intention to adopt the profession of the law; but after appearing for the B. A. examination, he visited Hyderabad. Sir Asman Jah was Prime Minister, and Nawab Mushtak Hussain, the Revenue and Financial Secretary, was on the lookout for a capable English assistant. He induced the young graduate to accept service as his Personal Assistant. On the reorganization of the Home (now the Judicial) Secretariat in 1891, Aziz Mirza was appointed Second Assistant Secretary, and his ready grasp of official work soon led to his appointment, in addition to his other duties, as member and Secretary of the following Committees:—Postal Reforms; Compulsory Education among Jagirdars; Appointment of Mir Mohullas, or Ward Commissioners; Defining powers of the Paegah Nobles; Devising type for improved printing in the Persian character; Selection of Text Books.

When the Legislative Council came into existence in 1893, Moulvi Muhammad Aziz Mirza was appointed Secretary, which office he held for eleven months, until it was separated from the Judicial Secretariat and placed under Mr. Hormusjee Nusserwanjee Vakil, the Legal Adviser to Government. In 1895 he was appointed First Assistant Secretary in the Judicial Department, and towards the end of 1896 he was also appointed Superintendent of the Court of Wards. A pleasant incident in connection with his appointment to this important charge may here be recorded. He declined the allowance of 400 rupees a month fixed as the remuneration of the Superintendent, because he considered it opposed to the tenets of Islam to take money from orphans, and he still continues to discharge the important duties of the office, gratis. He also acted as Secretary to the Board of Directors for the encouragement of the Yunani, or Greek, system of medicine. In September, 1897, when Nawab Imad Jung succeeded Moulvi Ali Hassan as Financial Secretary, Moulvi Muhammad Aziz Mirza was appointed officiating Secretary in the Judicial, Police and General Departments.

The Moulvi is a man of literary habits, his favourite pursuits being Archæology, Numismatics and Mahommedan History. He is a frequent contractor to Urdu periodical literature, and has published a monograph on a famous Prime Minister of the Bahamani Kings of the Deccan, which was very well received. The venture on which he is at present engaged is an ambitious one, being no less than a comprehensive work on the Crusades. His collection of English and Arabic works on this subject is unique.

Shums-ul-Ulama Syed Ali Bilgrami,

B A., LL. B., A. R. S. M., F. G. S., M. R. A. S.

SHUMS-UL-ULAMA SYED ALI BILGRAMI is a distinguished scholar and a linguist, and at the same time an official in the service of His Highness the Nizam. His ancestors came from Vasit in Mesopotamia, situated between Bagdad and Basra. His grandfather was a representative of the king of Oudh at the Viceroy's Court, and after the annexation of Oadh his father and his uncle both rose to high and responsible positions in the British Service. His uncle, the Hon'ble Syed Azamuddin Husain, served on the staff of Lord William Bentinck. He took part in the heroic defence of Arrah House in the days of the Mutiny, and fought against Kunwar Singh. He was Political Agent in Sind, and afterwards a member of the Legislative Council of Bengal. For his various valuable services he was honored by the Companionship of the Most Exalted Order of the Star of India. Mr. Syed Ali's father, Syed Zynuddin Khan Bahadur, served with credit in the Executive Service of Bengal. Both of these gentlemen were Oriental scholars of repute, and were distinguished amongst their own people for their knowledge of the English language. Mr. Syed Ali was born in 1851. During his younger days, like other distinguished men of his community, he acquired a knowledge of Persian and Arabic, and it was not till he was fifteen years of age that he devoted much time to the study of the English language, but such rapid progress did he make that eight years afterwards he took the degree of B. A. He was educated at Canning College, Lucknow, although he actually graduated from the Patna College. From this same institution he graduated in Law as recently as 1891, having obtained the highest place, and having won the University gold medal, a distinction never before attained by a Mahomedan. After taking his B. A. degree he joined the Thomason Civil Engineering College of Roorkee, having had for some years a weakness for this branch of science, but very soon afterwards he happened to attract the attention of Sir Salar Jung the Great, who was always on the look-out for able men with whom to recruit His Highness the Nizam's Service. Sir Salar Jung conferred upon his able *protégé* a scholarship, and took him to England with him when he visited that country on his memorable tour. Mr. Syed Ali joined the Royal School of Mines, and had for his teachers such men of renown as Professors Huxley, Judd, Tyndall, Guthrie, and others. In 1873 he passed, with highest honor, the examination for the Associateship of that School, obtaining also the Murchison Medal for Geology. Like many another clever man of Eastern birth, Mr. Syed Ali foresaw the advantage of acquiring a knowledge of men and manners, and with this end in view he employed all the time he could spare from his studies in travelling about the Continent, gaining thereby an intimate knowledge of the languages and literatures of France, Germany, &c.

SHUMS-UL-ULAMA SYED ALI BILGRAMI, F. A., LL.B., &c.

It goes without saying that a man of Mr. Syed Ali's erudition, experience, and general aptitude, should be a marked personage in His Highness the Nizam's Service. He has been at various times connected with the Revenue and Magisterial branches of the Service, and has held the appointments of Director of Public Instruction, Home Secretary, and Inspector-General of Mines. At the present time he occupies the position of Secretary of Public Works (including Railways and Mines), and it is needless to say that the knowledge which he acquired in England and elsewhere stands him in good stead in making himself useful to the State.

It is hardly to be wondered at that a gentleman of Mr. Syed Ali's ability and versatility should turn his attention to literary work. He has written several works, amongst which may be mentioned "Monographs on the Book of Kalila and Damna," and the

"Relative Merits of the Study of Persian and Sanskrit;" he has edited an Arabic journal, and a Sanskrit poem; and has prepared a Vedic grammar, based on the works of German scholars, as well as a translation of the Atarva Veda. Mr. Syed Ali's most recent literary production is a translation of Dr. Gustave Le Bon's "La Civilization des Arabes." This is a work of great importance and magnitude, covering 700 quarto pages. It contains more than 100 pages of superb illustrations, and is the first translation of its kind.

For his special qualification in Sanskrit, Mr. Syed Ali was for three years selected as an examiner in that language to the Madras University, and examined pupils chiefly for the degree of M. A. in the Vedas and Vedic Literature.

Mr. Syed Ali is a Fellow of the Geological Society of London, of the Royal Asiatic Society of Great Britain and Ireland, of the North of England Institute of Mining and Mechanical Engineers, and of other scientific institutions. It may be mentioned, for the edification of the uninitiated, that the title "Shumsul-Ulama" means literally "Light of the Learned," this honor having been conferred upon Mr. Syed Ali by the Government of India in 1891.

Major Percy Gough.

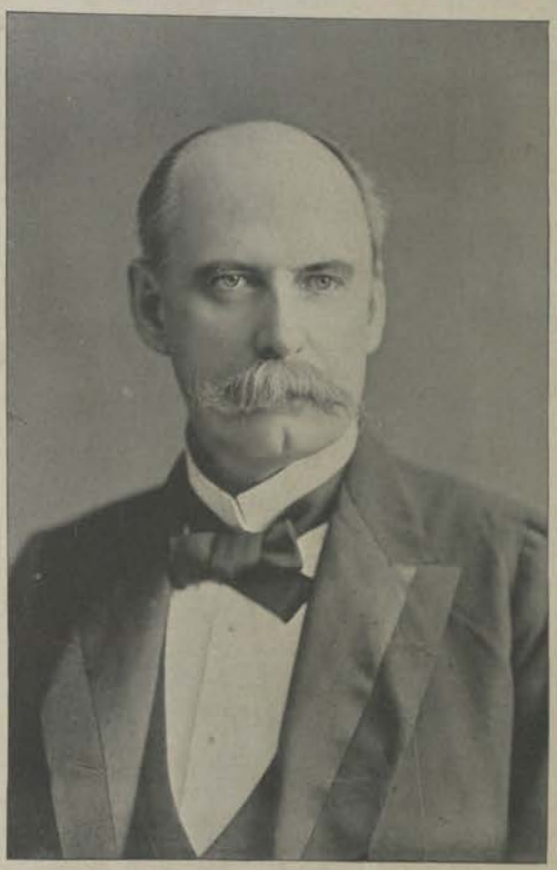
MAJOR Percy Bloomfield Patton Gough who at present holds the position of Secretary to the Military department—which embraces the Irregular Troops (a body comprising some 20,000 men), the Imperial Service Troops, the Regular Troops, and the Golconda Brigade, which are under the Maharaja Kishen Persad Bahadur, the Minister of the Military department—can claim functionary associations with Hyderabad dating back farther than those of any other military officer in the service of His Highness the Nizam. To go farther back, however, to this officer's first connection with military affairs, it may be stated that he entered the British Service as a cornet in the 2nd Madras Lancers on the 20th October 1853, under the Hon'ble East India Company, was promoted to the rank of lieutenant on the 23rd May the following year, and was included in the list of captains on the 10th January 1862. His connection with His Highness the Nizam's Dominions was initiated at Jalna, where the 2nd Madras Lancers (then called the 2nd Madras Light Cavalry) were stationed. He served with a squadron of his regiment in quelling disturbances at Punderpur in the Southern Mahratta country. In 1857 and 1858 Major (then Lieutenant) Gough was one of three officers in charge of the three regiments of Mysore Silledar Horse lent for employment during the mutiny. These regiments formed part of the Kurnool movable column, which was sent from Bellary to put down an insurrection instigated by the Raja of Shorapur, the other two officers being Lieutenant (now General Sir Richard) Stewart, lately commanding the Hyderabad Subsidiary Force, and Captain Newberry, the latter being in chief command. Captain Newberry was killed in the engagement at Shorapur, and Lieut. Stewart was severely wounded after distinguishing himself by great gallantry. Lieutenant Gough, then only twenty-three years of age, found himself, consequent on Captain Newberry's death, in command of the whole of the Mysore Irregulars, which charge he retained all the time they were on service, until their return to Mysore. Subsequent to the capture of Shorapur, Lieutenant Gough was specially employed in a part of the Southern Mahratta country on various emergent services. Later on, he served with the Bellary Field Force in command of the Mysore Horse, with which troops he was employed against Rohillas in the Hyderabad country, at the instance of Colonel Davidson, the then Resident, his good services in assisting to keep the country quiet from the ravages of those adventurers being specially acknowledged by the Resident. Lieut. Gough's good services were also testified to by Lieutenant-General Sir Patrick Grant, the commander-in-chief, and Lieutenant-Colonel J. E. Hughes, commanding the Kurnool movable column.

MAJOR PERCY GOUGH.

After the mutiny, Major Gough joined the Mysore Commission under Sir M. Cubbon, and after holding

a political post at the Court of the raja for some years, he was appointed deputy commissioner of a district in Mysore.

Subsequently, Major Gough elected to retire from the British service, and in 1877 he entered the service of H. H. the Nizam as military secretary, in succession to Major Proudfoot. On the removal of Mr. Oliphant, the Nawab Sir Salar Jung the Great appointed Major Gough his private secretary, in addition to his post of military secretary, and these two appointments were ably filled by him until the death of Sir Salar Jung, and after that under both the joint administration (referred to elsewhere) and the next prime minister, the Nawab Sir Salar Jung II. The latter increased Major Gough's duties by adding to his charge the Irregular Troops and the Medical Department, thus giving a public and palpable proof of the high esteem in which his services were held. The duties of the Medical department were, however, on administrative grounds, subsequently transferred to the home secretary, and the entire duties of the private secretary also, which Major Gough had conducted for about fifteen years, passed into the hands of the official private secretary to the prime minister.



A. J. DUNLOP ESQ.

In 1885 Major Gough formed one of the deputation sent by H. H. the Nizam to represent him at the great durbar held at Rawal Pindi, at which the Amir of Afghanistan was present, his capabilities being thus again officially and publicly recognized by His Highness. Major Gough was for some time in charge of the horse-breeding operations in H. H. the Nizam's Dominions, and during his tenure of this office he did much to promote horse-breeding, and the retention of good horses in the country. His other more important duties, however, compelled him to resign the appointment, but not before he had used his knowledge and energy to the marked improvement of horse-breeding in the Dominions.

From the above it will be seen that Major Gough has seen many years of military and official service, and that he has performed, satisfactorily, many important and delicate duties.

A. J. Dunlop Esq.

MR. A. J. Dunlop, the senior member of the Board of Revenue, the chief controlling authority of the Revenue department of His Highness the Nizam's Dominions, is really the senior deputy commissioner of the Berar (Hyderabad Assigned Districts) Commission, his services being lent to the Hyderabad Government, *i. e.*, he is on what is known as "Foreign Service." His appointment under the Hyderabad Government dates back to 1883, when he was placed in charge of the estates of the Nawab Vikar-ul-Umara, now Sir Vikar, Prime Minister of the State. But his first connection with Berar dates back to May 1869, when he was appointed assistant to the Cotton Commissioner, Central Provinces and Berar. In 1870 he was appointed to the Berar Commission. From the 5th April until the 28th of August 1876 he officiated as second Assistant Resident, Hyderabad, in charge of the Berar Office, and from the 25th October 1877 till the 2nd August 1878 he officiated as Secretary for Berar to the Resident, Hyderabad, on which latter date he reverted to his then substantive appointment of Judge of the Small Causes Court at Khamgaum. In 1885, as before stated, Mr. Dunlop went to Hyderabad and two years later he was appointed Inspector-General of Revenue and Settlement Commissioner. In 1893 the Board of Revenue was constituted, Mr. Dunlop being appointed senior member. In this capacity, and in the many public offices he has filled from time to time, Mr. Dunlop has rendered to the two Governments under which he has worked valuable and appreciable services. In the Settlement, Inam, Irrigation, and other branches of the Revenue department of the Hyderabad State, he has acquired a reputation for good work, the value and effect of which cannot fail to live after him to the benefit of both State and people.

Faridoonji Jamshedji Esq.

MR. Faridoonji Jamshedji is the official Private Secretary to His Excellency the Prime Minister. Whether met in his official or his private capacity, the individuality of Mr. Faridoonji is bound to impress the visitor, be he of Eastern or Western origin, for there is something distinctly exceptional in his address, which cannot fail to attract. The eldest son of the late Mr. Jamsedji, who was himself in His Highness the Nizam's service, Mr. Faridoonji is a born subject of the State. He is now in his forty-eighth year, having been born in the Aurangabad district in September 1849. He has seen thirty-one years' continuous service under His Highness' Government, has served under five administrations, and has been official Private Secretary to three consecutive Ministers. This latter fact must be regarded as somewhat unique, and itself indicates the possession of something more than average abilities. When the Revenue Survey and Settlement work was started at Aurangabad, Mr. Faridoonji was specially selected as the officer in charge of the Settlement. This work was initiated on the same principles as those obtaining under the Bombay Survey System, and Mr. Faridoonji carried it through from start to finish in not only the Aurangabad district, but also in the adjoining districts of Beed and Parbhani, territories embracing altogether about 15,000 square miles. The new settlement proved very successful, and the waste lands were very soon taken up and the revenues thereby increased considerably. This matter received Mr. Faridoonji's constant attention for about nine years, and the Government gave him great *kudos* for his energy and ability, Sir Salar Jung I. presenting him with a valuable gold watch and chain in recognition of his services. In 1883 Mr. Faridoonji was promoted first talukdar (deputy commissioner) at Aurangabad, but the following year General Glasfurd, head of the Survey and Settlement Department, having retired from the service, Mr. Faridoonji's knowledge of affairs, and capability of administering them, procured him the succession to the position of Survey and Settlement Commissioner, which, of course, brought him to Hyderabad. Within a very short time—three months in fact—he was appointed official Private Secretary to Sir Salar Jung II. This honorable position he held for three years, when his services in the same capacity were retained by the next Minister, Sir Asman Jah, under whom he served for seven years, until the Minister's resignation in 1893, after which he became Private Secretary to the present Prime Minister, Sir Vikar-ul-Umara. Mr. Faridoonji now counts the longest term of service of any of the secretaries, and, with the exception of Major Gough, he has been the longest time in the Secretariat. Mr. Faridoonji, who is a widower, has one son, who is employed in the British Service, being a deputy commissioner in Berar.

FARIDOONJI JAMSHEDJI ESQ.

Mr. Faridoonji is a gentleman of much literary versatility. Besides contributing, from time to time, to various of the leading English newspapers in India, he has published several interesting works, notably a brief account of the social and economic condition of the agricultural community in the Aurangabad district, which has been highly referred to by the English press, and which is quoted herein, under the chapter on Aurangabad. Mr. Faridoonji is a Member of the Royal Asiatic Society, and of the Cobden Club.

RAI MURLI DHER.

Rai Murli Dher.

RAI Murli Dher is a member of the Revenue Board. He is the son of the late Rai Munnu Lall, who was executive engineer on the Ganges canal, but whose services were transferred to His Highness' Government in 1872. The latter's loyal services during the mutiny of 1857 met with such approval from the Indian Government that he was granted some villages in Bulundshahr, North-West Provinces, the revenues of which Rai Murli Dher enjoys by inheritance. Rai Murli Dher joined the Hyderabad Government service in 1875 as an *attaché* (having first passed the F. A. examination of the Calcutta University) and was appointed a third talukdar during the next year, in 1878 rising to the position of second talukdar. In 1882 he was appointed assistant secretary to the Revenue Board, and in 1883 he was made a first talukdar. He was then deputed to act upon a special Inam commission, but in 1886 he was transferred to Aurangabad as first talukdar. His next appointment was the subadarship of Aurangabad, being afterwards transferred to Bidar. From this post he was appointed to the position which he now occupies

Nawab Muktadar Jung Bahadur.

NAWAB Muktadar Jung Bahadur is the grandson of the late Azim Jung Bahadur and the great grandson of the late Azim-ul-Mulk Mir Jumla, who was the Viceroy of Aurangabad in 1201 H. He had the command of twenty-five thousand regular and the same number of irregular troops. The Nawab went to the Deccan from Delhi with H. H. Nawab Asaf Jah Bahadur. Before he left Delhi he was in command of twelve thousand cavalry. Nawab Mir Muzafferali Khan Bahadur Rifah-ul-Mulk *was his nephew.*

Nawab Muktadar Jung Bahadur has served as talukdar in several places. He has acted as Revenue Commissioner for one year, and he is now a member of the Board of Revenue.

NAWAB MUKTADAR JUNG BAHADUR.

MOULVI AHMED HUSSAIN, M. A., B. L.

Moulvi Ahmed Hussain, M. A., B. L.

MOULVI AHMED HUSSAIN, M. A., B. L., is assistant secretary to His Highness the Nizam. He was born on the 11th August, 1863, and was educated at the Christian College of the Madras University, holding the Governor's Scholarship from 1882 to 1886. He graduated B. A. in 1886, B. L. in 1889, and M. A. in 1890. He was enrolled as a High Court vakil, Madras, in 1890. He was appointed deputy collector and magistrate of North Arcot, in 1890, and of Anantapur in 1891, resigning, however in 1892. The following year he was appointed to the honorable position on the Nizam's staff which he now holds.

Raja Rajman Maharaja Asaf Nawazwant, Raja Murli Manohar Bahadur Asaf Jahi.

THE ancestors of the Raja lived in Shajehanabad, and his lineage can be traced back as far as Raja Raghunath, who held the position of Acting Governor of a province as well as prime minister. Murli Manohar was born in 1860. He married into the family of the Dariabad Raj in Oudh, and on the death of his father, he entered the Madrasai-Aliya at the suggestion of the late Sir Salar Jung Bahadur. After completing his scholastic career he turned his attention to Law. Sir Salar Jung advised him to study the Civil and Criminal Procedure Codes, and in order to do this he went to the districts, and worked through every stage of Revenue administration from the tahsil's office upwards. His first appointment under the Nizam's Government was the Sarishtedarship of the Revenue work, after which he was promoted to a councillorship in the Revenue and Judicial branches. He was appointed private secretary in the same year that His Highness assumed the reigns of government. On this occasion the Raja was entrusted with the onerous duty of receiving the rajas and

SURGEON-LIEUT.-COLONEL E. LAWRIE, M. B.

RAJA MURLI MANOHAR BAHADUR

guests, and the management of the durbar. When the commission for reform in the State expenditures and that for enquiring into the Public Debt was appointed, the Raja was nominated a member of both. In 1304 H. he was made Accountant-General of the State. This department deals directly with the Prime Minister, and exercises control over all the treasuries in the State. Besides these functions the Raja acts as an arbitrator in State cases. In 1291 H. he was honored with the title of Raja Bahadur Asaf Jahi, and Raja Rajman Maharaja. In 1304 he endowed several scholarships in commemoration of the Golden Jubilee of Her Majesty the Queen-Empress. In the same year he established a Mathur Sabah, which is a great source of benefit to the community. He started a Dharamwant club at his house, where the Kayasth students cultivate their powers of oratory. The community elected the Raja sahib President of the Ajmere Conference, and he annually awards two silver medals to the two best Kayastha students. He lately submitted two schemes to the H. H. Nizam, the one dealing with the Poor-house and the other with the public schools. Both are highly approved by the Government, and a promise is held out that they will be utilized as soon as practicable. The Raja is President of the Hindu Club, and has delivered many speeches and lectures on social, moral, and literary subjects.

C. E. Crawley Esq.

MR. Charles Edward Crawley, the Comptroller-General to His Highness the Nizam's Government, was educated at Marlborough College. He came to India, and joined the Financial Department of the Government of India, in February 1874, when he was only twenty-two years of age. He has since served in almost every province of the country, including Burma. His services were lent to the Hyderabad State owing to H. H. the Nizam's Government having requested the Government of India to supply them with a competent and suitable man. In August 1803 he was given the post of Comptroller-General, and he has since succeeded in introducing many needed reforms into the branch of the service for which he is responsible.

C. E. CRAWLEY ESQ.

Nawab Imad-ul-Mulk Bahadur.

THIS gentleman occupies the high and responsible positions of Director of Public Instruction and Private Secretary to His Highness the Nizam. The family to which the Nawab belongs came to India in the year 614 A. H., and settled in the district of Hardoi in Oudh, ousting the petty raja who had held the district.

The grandfather of the subject of this sketch was the first member of the family to take service under the British Government. He lived most of his life in Calcutta, where all his sons and daughters were born. He was chosen in the latter days of his life by the Native Government of his own province to act as their vakil or representative with the Governor-General; about the same time that Mir Alum was sent to represent His Highness the Nizam.

NAWAB IMAD-UL MULK BAHADUR.

The Nawab's father and his uncle were both educated at the Madrassa College of Oriental Learning, which was founded by Warren Hastings at Calcutta. They were about the first Mahomedans in India who learnt English academically, which they did after they had completed their Oriental studies. On leaving college, the latter was appointed by Lord William Bentinck on his own staff as an A.-D.-C. and Oriental interpreter, and he was afterwards sent as a political agent to the Amirs of Sind, who would not then admit Europeans to their country. He was also charged with the superintendence of the navigation of the Indus. This gentleman was subsequently appointed Deputy Collector and Settlement Officer in the Province of Behar, in which capacity he served until the end of his life. He was one of the earliest batch of Native C. S. I.'s. During his term of service in the district of Twenty-four Parganas he was twice appointed Member of the Bengal Council. He was one of the heroes of the famous Arrah garrison, and had his house and all his property plundered by the mutineers.

The Nawab's father was appointed a deputy collector and deputy magistrate some years after his uncle entered the Commission (about 1840), and he served with distinguished ability in different districts of Bengal and Behar until his retirement, which occurred in 1875.

The Nawab Imad-ul-Mulk was born at Gya in 1844, and was educated privately in Arabic and Persian until he was about fourteen or fifteen, when he was sent to school, first at Bhauglepore, then to Patna, and finally to Calcutta. He matriculated from the Hare Academy in 1861, and graduated in 1866, taking a high place in the first class. For the sake of the opportunities it would afford of continuing his studies, he entered the Educational Service by choice (although his father had offered to get him into his own branch of the Exective service) and he was appointed Professor of Arabic at the College at Lucknow. In 1872 when the great Sir Salar Jung was on a visit to Lucknow, the Nawab was introduced to him by General Barrow, and he had a long private interview with that statesman, the consequence of which was that Sir Salar offered him an appointment in Hyderabad, inviting him to follow him on his return to the State. Sir Salar subsequently renewed his offer, but the Nawab did not go to Hyderabad until June 1873, when he served as a kind of personal assistant on the staff of the great minister, continuing this office until Sir Salar's return from his visit to England in 1876, when he was appointed Private Secretary and Secretary to the Miscellaneous Department, which included "Education" and some minor branches. In this capacity he continued to serve until the accession of His Highness the Nizam, when he was appointed His Highness' Private Secretary, receiving from his sovereign the title of Ali Yar Khan Bahadur Motoman Jung. Some years later the title of Imad-ud-Dowla, and afterwards that of Imad-ul-Mulk, were added by His Highness, and these titles, together with the honorable position now held by the Nawab, are graced by a dignified but suave personal bearing, and every-day evidence of keen intelligence, learning, and ability.

Nawab Akbar Jung Bahadur, C.S.I.

THE City Kotwal, Nawab Akbar Jung Bahadur, C.S.I., has had a romantic and eventful career. Born in Aurangabad in 1840, he volunteered his services during the Mutiny of 1857 to the British Government, when he was but seventeen years of age, and was present at all the engagements in Central India, during which he was thrice severely wounded. On the suppression of the Mutiny he took part in the operations against Tantia Topee, but in 1860 he resigned his commission in order to make a three years' tour through Egypt, Turkey, Persia, and Arabia. He again, however, temporarily engaged himself to the Government in 1868, and proceeded to Abyssinia, on the Intelligence Branch of the Staff of Lord Napier, by whom he was employed upon a mission to the south of Magdala, intended to prevent King Theodor's escape. When the king lost his life, and the war was concluded, Akbar Jung was thanked by the General for his valuable services, which were further practically recognized by his being made a Companion of the Star of India. Two years later he again served the British, this time as Honorary Native Secretary to Sir Douglas Forsyth in his mission to Yarkand, he having given up the appointment of Subadar of Aurangabad, and once more he was thanked by the Indian Government for his services. Upon his return to the Deccan, he went to Hyderabad, when he was appointed Kotwal of the City. The Kotwal ranks high among the officials of Hyderabad. In this office the Nawab Akbar Jung has, as might have been expected from his previous career, highly distinguished himself, to the benefit alike of the State and the people. Few, however, outside Hyderabad, have any idea of the exceptionally difficult and delicate nature of the position of Kotwal in a city containing a population constituted like that of the capital of the Deccan. The position is unique in India.

NAWAB AKBAR JUNG BAHADUR, C.S.I.

In addition to his onerous duties as Kotwal of the City, and Commissioner of the Police in His Highness' Dominions, the Nawab Akbar Jung holds other important positions, in which he has rendered valuable services to the Government. He was appointed President of the board for the suppression and control of the Rohillas residing in His Highness' Dominions, when a set of rules were drawn up for the purpose, and these, with amendments, received the sanction of the Government, and are still in force.

He was made a member of the Chudderghaut and City municipal boards, and rendered valuable and appreciable aid on a committee for the framing of rules for the working of these departments.

He became a member of the board for the introduction and practice of Unani medicine, and he was made a member of the Legislative Council on behalf of the jaghirdars, and was subsequently appointed an official member of that body.

The rules framed in the above departments during his tenure of office were introduced, and the Nawab displayed great tact and ability in the enforcement of these and other regulations. The matter was one of great difficulty, but was successfully carried out in the face of great opposition. His thorough impartiality and untiring devotion to work have won for him the confidence of his Sovereign, and many encomiums from the Prime Minister and various Officers of State.

Arthur Grommelin Hankin, Esq., C. I. E.

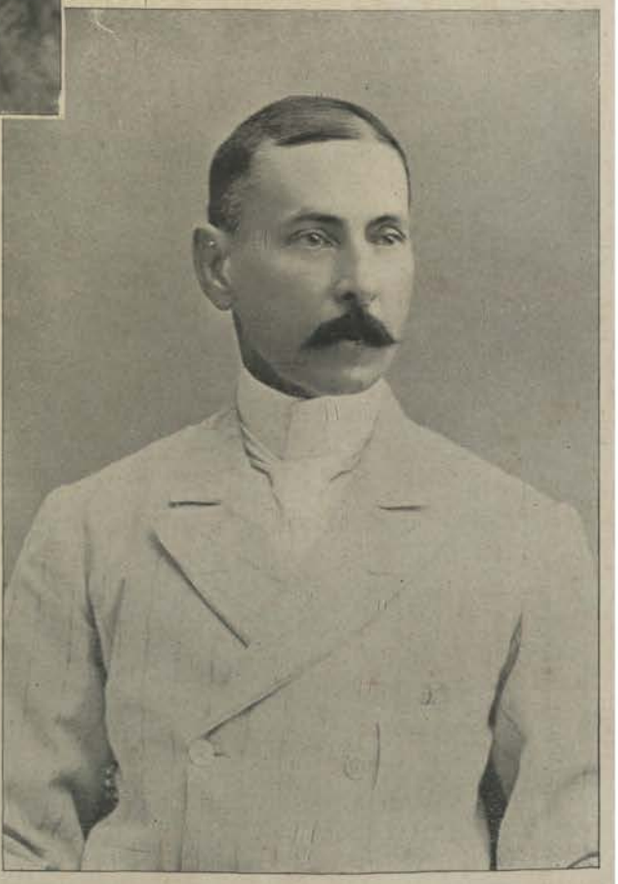
THIS officer is the Inspector-General of H. H. the Nizam's District Police. Born in Australia and educated in England, Mr. Hankin first came to India in 1877. He obtained his first Govern

A. C. HANKIN ESQ., C. I. E.

ment appointment the following year, when just nineteen years of age, and was posted to the Central Provinces Police. His services were transferred to the Foreign Department under the Government of India, and he was selected for special duty in the suppression of dacoity in Bundelkhand. He proved the wisdom of the selection by tracking down and arresting many well-known dacoits who terrorized the several Native states. In 1894 Mr. Hankin was transferred to the Thuggi and Dacoity Department. He served in Nowgong and Indur in Central India, going from there to Simla. On Proclamation Day 1895 he was rewarded by Her Majesty the Queen with the Companionship of the Indian Empire. In November 1895 he was transferred to Hyderabad, and a year later he was transferred, at His Highness the Nizam's request, to the service of the Hyderabad State and given the position of Inspector-General of the District Police. The useful reforms, which have brought about a most noticeable improvement in the discipline and efficiency of the Department during his short tenure of office, bear ample testimony to his administrative ability, tact, and zeal.

J. B. Buchanan Esq.

MR. J. B. Buchanan, A. M. I. C. E., M. R A. S., is the officiating Chief Engineer to the P. W. D. of the Hyderabad State. He has experienced many years' service under H. H. the Nizam's Governm-nt, his apprenticeship having been served in the lower grades of the P. W. D. In 1881, after completing his apprenticeship, he was specially promoted by Sir Salar Jung the Great to the assistant engineer grade. His services as an executive engineer were lent in 1887 to the Chudderghaut municipality by Colonel Marshall, secretary to His Highness the Nizam, after consultation with Mr. Cordery, C. S. I., Resident, for the purpose of re-organizing that department of the State. In 1894 Mr. Buchanan was re-transferred to the P. W. D. as superintending engineer, and in 1897 he was appointed to his present position. As will be noticed, Mr. Buchanan is an associate member of the Institute of Civil Engineers, and a member of the Royal Asiatic Society.



J. B. BUCHANAN ESQ.

Khaṇ Bahadur Moulvi Khuda Bakḫsh Khaṇ, Chief Justice.

FACULTY OF LAW OF CALCUTTA UNIVERSITY, AND MEMBER OF ROYAL ASIATIC SOCIETY OF LONDON.

THIS gentleman, the Chief Justice of His Highness the Nizam's High Court, is sixth in descent from Kazi Hybatullah, one of the compilers of Fatawa-i-Alamgiri, who was a descendant of the first Kaliph Abu Baker. From the time of the Kazi, up till the death of Moulvi Khuda's great-grandfather, his ancestors were supported by the allowances granted to them by the sovereigns of Delhi. The Moulvi's grandfather led a quiet private life, but his father, as soon as he had finished his course of education, sought service, and was appointed seristedar of the Court of Additional Sader Amin Aala of Mozufferpur. After the abolition of this court, he removed to Patna, where he joined the Bar, and in time became one of the leading pleaders of the civil court.

KHAN BAHADUR MOULVI KHUDA BAKHSH.

Moulvi Khuda Bakhsh was born on the 2nd August 1842 in Chapra, Zilla Saran, where the family residence was located. In 1854 Mr. Traverse, the Judge of Patna, who was a great supporter and a friend of his father, pressed the latter to send Moulvi Khuda to the school at Bankipur. Early in the year 1858, however, this school was abolished, so the young scholar was sent to Calcutta in the following year (1859) to complete his education under the supervision of Nawab Amir Ali Khan Bahadur, who was then a leading pleader of Sedar Dewani Adalat of Calcutta. In 1863 the Moulvi entered the civil service, and was appointed Deputy Inspector of Schools. After continuing for fifteen months in the service, he joined the Bar on the 2nd May 1868, and continued to practise successfully up till the 1st March 1894, when he took charge of his present office.

In 1880, during the course of his career at the Bar, the Moulvi was appointed Government pleader at Patna, which appointment he was obliged to give up, owing to his being appointed to his present position. He was also honorary vice-chairman of the Patna municipality, and of the district board of that place, and was very popular with all classes of the community.

The Moulvi's father, who was a well-read man, possessed an extensive collection of Persian and Arabic manuscripts, and on his death-bed he desired his son to establish a library and endow it to the public. The Moulvi carried out this wish, and built a double-storied house for the purpose, which cost him Rs. 80,000 (Government coinage), and he enlarged the collection of manuscripts by obtaining books from Arabia and Egypt, and also by making purchases of Monsieur D'Say's manuscripts. The library, when it was opened by Sir Charles Elliot, then Lieutenant-Governor of Bengal (the Government being the trustees of the institution), contained over 5000 manuscripts, more than 2000 selected English books, and nearly 7000 printed Arabic and Persian books. This library is called "The Public Oriental Library," and is the best of its kind in the Bengal Presidency. It is visited by the highest Government functionaries, and by the general public from all parts of India. In the year 1882 the Moulvi, for the services rendered by him, was made a Khan Bahadur by the British Government.

NAWAB SIKANDAR NAWAZ JUNG BAHADUR.

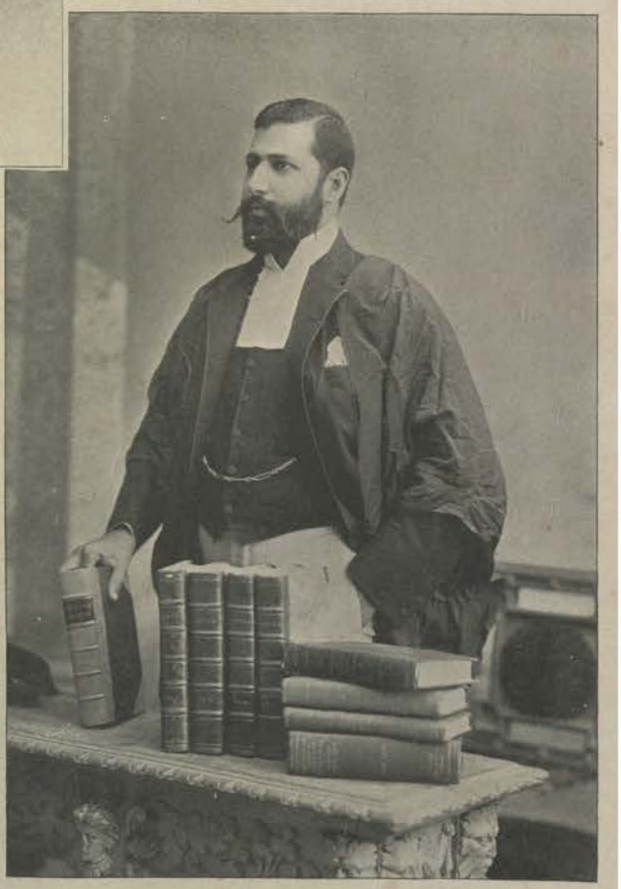
Nawab Sikandar Nawaz Jung Bahadur.

HAFIZ Syed Ahmed Raza Khan, Sikandar Nawaz Jung was born at Dairapore in the district of Cawnpur, N.W.P., in 1257 H. His father, Syed Aman Ali Khan, was a Deputy Collector and Magistrate, which was, in those times, the highest post a native could hold in the British service. Nawab Sikandar Jung became a "Hafiz" (one who learns the Koran by heart), and he went through the usual courses of Arabic and Persian, at Gorakhpore.

In 1856 A. D. he passed his examination in surveying with credit; and in 1861 he passed in Civil, Criminal and Revenue Laws as a pleader of the first grade and became entitled to a judicial appointment. In 1881 he was appointed Minister by the Begum of Bhopal, and in 1883 he became a Justice of the High Court of Judicature at Hyderabad, Deccan. Twelve months later he was deputed on special duty as Chief Judge of the Divisional Court at Aurangabad. After settling the judicial machinery and getting it in full swing there he reverted to his permanent post. He was created a "Jung" and "Khan Bahadur" in November, 1894, at His Highness's Birthday Durbar. In 1896, when His Highness's Government saw the necessity of establishing a divisional court in the Northern Division of Bidar he was again sent on special duty. He is still in charge of the newly organized Divisional Court of Bidar.

Mahomed Hameed-Ullah Khan.

MAHOMED Hameed-Ullah Khan (Afzul-ul-Ulema Sarbuland Jung) is the son of Moulvi Mahomed Samee-Ullah Khan Bahadur, C. M. G. He was born at Agra on the 17th March, 1864, and was educated at the M. A. O. College, Aligarh, and privately coached by Messrs. Wren and Gurney, Bayswater, London. He joined Lincoln's Inn (London) and Christ's College (Cambridge) in 1882. He was called to the Bar at Lincoln's Inn in 1886, and practised in India up to the time of his appointment as a puisne judge of His Highness the Nizam's High Court in 1895.



MAHOMED HAMEED-ULLAH KHAN, M. A.

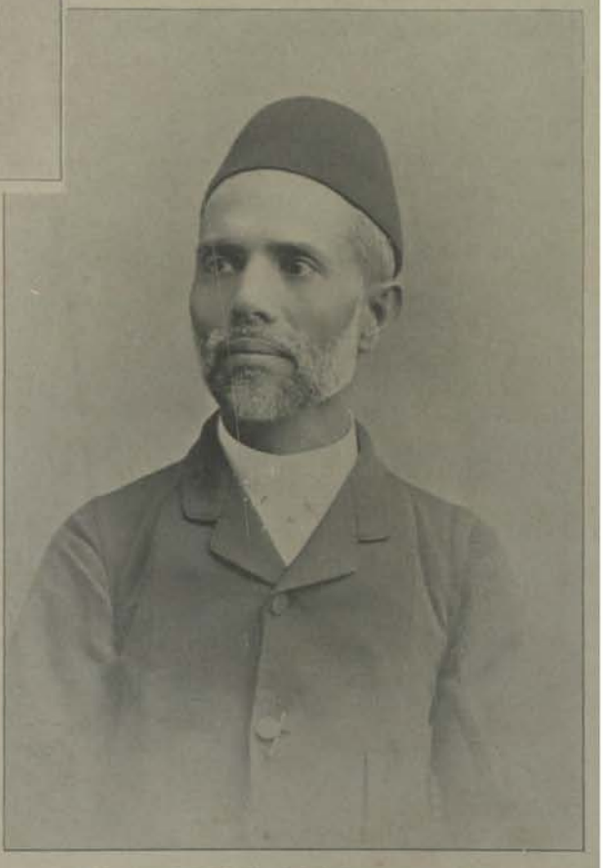
HUGH GOUGH ESQ.

Hugh Gough Esq.

MR. HUGH GOUGH is the senior and first assistant to the Inspector-General of Police and Jails. He is the son of Major Percy Gough, Military Secretary to His Highness the Nizam's Government, and nephew of General Sir Charles and General Sir Hugh Gough, both K. C. B.'s and V. C.'s. He is also related to the late Lord Gough of Chilianwallah. Mr. Gough entered the Nizam's service 1882, on the personal staff of His Highness, with whom he daily associated, until His Highness' installation in 1884. After His Highness' installation, Mr. Gough was appointed to the District Police department as personal assistant to the newly-created Inspector-General of District Police, Colonel Ludlow. Mr. Gough has seen the growth of many useful reforms under the *régime* of the Inspector-General. His services have been on several occasions acknowledged by Government, and Colonel Ludlow, the late Inspector-General of Police, frequently mentioned him in the highest terms. Mr. Gough equally enjoys the confidence of the present Inspector-General.

Moulvi Nizam-ud-Din Hasan Khan, B.A., B.L.

MOULVI Nizam-ud-Din Hasan Khan, B.A., B.L., is a vakil of the High Court of the North-Western Provinces. He has served as a deputy commissioner in the Hyderabad Assigned Districts, and he is at present a puisne judge of the High Court of H. H. the Nizam's Dominions. He is the eldest son of Moulvi Mahomed Hasan Khan, and was born in 1853. He was taught Persian and Arabic by his father, and received his elementary English education in various schools, passing the Entrance examination at the Calcutta University as a student from the Bareilly College in 1870. He obtained his degree of Bachelor of Arts at the Calcutta University in 1877, and in 1881 he took his degree of Bachelor of Law from the same University. In July 1881 he joined the Government service as an officiating assistant commissioner, third class, in the Hyderabad Assigned Districts. On the 1st August the same year he was posted from Amraoti to Akola, and he was invested there with the powers of a civil



MOULVI NIZAM UD DIN HASAN KHAN, B. A., B. L.

BAKSHI RAGHUNATH PRASAD, B. A.

judge, third grade, and a magistrate, second class. He passed the Lower standard examination held in October 1881, and was appointed assistant commissioner of the third class, *sub pro tem.*, on the 10th February 1882, having passed the Higher standard in Law, Revenue, and Vernacular tests. He was confirmed in that appointment from the 11th September 1882. On the 28th March 1883 he was appointed a judge of the Small Causes Court at Khamgaon. He has been working as a judge of the High Court of the Hyderabad State from May 1892, under the orders of the Government of India, and was promoted to the grade of assistant commissioner, first class (seconded), from 1st January 1893. On the 20th November 1895 he was appointed a special assistant commissioner (seconded). With effect from 11th December 1896, he was appointed a deputy commissioner of the third class (seconded).

Bakshi Raghunath Prasad, B.A.

THIS gentleman, who is a puisne judge of H. H. the Nizam's High Court, was born in 1852. His education was commenced when he was seven, and by the time he was thirteen he had acquired proficiency in Persian, Hindi, and Mathematics. He then commenced to study the English language. He obtained the degree of Bachelor of Arts in the Calcutta University in January 1877. In April 1879 he entered H. H. the Nizam's service as Personal Assistant to the Revenue Secretary. He gradually rose to be Registrar of the Political and Financial Secretary's Office, and was, only one year afterwards, appointed by Sir Salar Jung II. to the post of Assistant Financial Secretary. In July 1897 Sir Asman Jah granted him a special increase of salary in recognition of his services. In January 1890 he was appointed district magistrate and collector of Naldrug, where he continued to give satisfaction for over three years. Subsequently Mr. Raghunath Prasad was transferred in the same capacity to the Lingsugur district, where he remained from July 1893 until March 1895. In January 1895 H. E. Sir Vikar-ul-Umara, the present Prime Minister, expressed his entire satisfaction with Mr. Raghunath Prasad's work in several places. As a proof of his appreciation of the work done by him, His Excellency sanctioned an allowance of a hundred rupees to Mr. Raghunath Prasad's son, Shiam Sunder Lal, as a paid attaché, and, to still further mark his confidence in him, he entrusted him with the arduous work of special commissioner for enquiring into the liabilities and encumbrances of the rajas of Shorapur, in addition to his duties as collector and magistrate. Mr. Raghunath Prasad had barely entered on his new responsibilities when a further appreciation of his services was shown by his elevation to the High Court bench. As a High Court judge he has repeatedly been selected to perform various onerous and responsible tasks. Shortly after his joining the High Court, he was appointed president of the Sabit Ali commission, and was thanked by Government for his "ability, patience, perseverance, and diligence in the inquiry and trial of this complicated case." Bakshi Raghunath Prasad was recently appointed member and secretary of the Debt commission, in addition to his duties as a High Court judge, and this is another proof of the confidence which the Government repose in his integrity, judgment, and discretion.

NAWAB IMAD NAWAZ JUNG, BAHADUR.

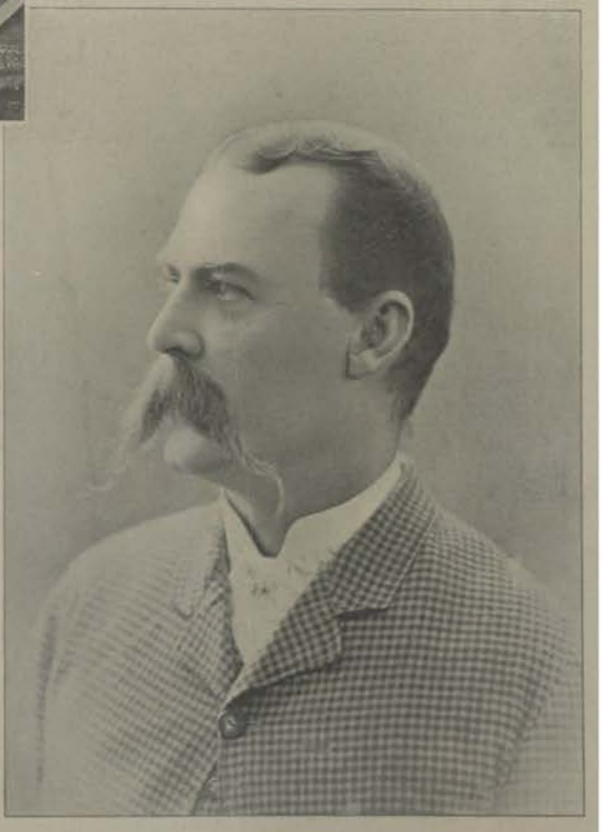
Nawab Imad Nawaz Jung Bahadur.

HASSAN-BIN-ABDULLA, Nawab Imad Nawaz Jung Bahadur, is the Commissioner of Customs in the Hyderabad State. He is descended from the Khoraish tribe, and is connected with Jaafar-itt-Tayyer. The Nawab's official career dates back to the 19th October, 1865, when, whilst still young, he was appointed a first class police inspector in the Naldurg District. Sir Salar Jung I. appointed him collector in the Mahabub Nagar District, and he was retained as collector in Mahabub Nagar, Medak, and Nandar until 1882, when he was again appointed to the police department, this time as secretary to the Departmental Minister. He was again transferred to the revenue branch of the Service as Collector in the Bir District, but in 1884 he was made Accountant-General of the State. His salary was raised from Rs. 1,000 to Rs. 1,900 and he was asked, in addition to his ordinary duties, to superintend the Public Gardens in Hyderabad. He was also appointed personal secretary to Sir Salar Jung II., and in addition he received command over twelve hundred Arab troops. In 1887 he was appointed commissioner in the Settlement and Survey Department, and in the same year he was made Commissioner of Abkari and Opium, Inspector-General of Registration and Stamps. Meanwhile he made a tour round the world, visiting the Malay Islands, China, Japan, America, and Europe, after which he went to perform the Haj.

Fred Gordon Esq.

MR. FRED. GORDON, Superintendent of the Central Jail at Hyderabad, was on duty at the coal-fields at Singareni in 1879. He was the first to work the fields, taking 200 tons of the coal to Madras, where he had it tested. He acted on two occasions as examiner of Public Works accounts, and in 1881, whilst on leave in England, he was appointed Superintendent of the Central Jail, and in 1886 he was made secretary to the jail sub-committee.

Mr. Gordon has received numerous testimonials to his ability and the confidence reposed in him, some of these having been included in official reports. In February, 1886, the Prime Minister, Sir Salar Jung II., presented Mr. Gordon with a handsome gold watch, as a mark of appreciation of the timely and prompt service rendered by him under very trying circumstances, in preventing an attempted escape of prisoners from the Chinchulguda Jail. In making the presentation, the Minister said that it was owing entirely to the Superintendent's zeal and devotion to duty that a very serious catastrophe was prevented on the occasion referred to. Besides being the Superintendent of the Jail, Mr. Gordon is Superintendent of the Government Jarida (Gazette) Press.



FRED. GORDON ESQ.

RAJA SRINIVAS RAO BAHADUR

Raja Srinivas Rao Bahadur.

THE Raja is descended from an aristocratic old family of the Deccan. He is the son of Keshnaji Naek, who held a responsible post under government in the time of the late Nizam, Nasir-ud-Dowla Bahadur. He was one of the trusted officials of his time, who moved in the highest political and social circles.

Raja Srinivas Rao has served under five consecutive Ministers. He first entered the service in 1877 as officiating assistant to the Military Secretary who was Raghavendra Rao, his elder brother. In 1878 he was made permanent assistant. In addition he was appointed, in 1881, superintendent of the household and jagir affairs of the deceased Arab Jamadar, Hasah Bin Mohsin Mokaddan Jung. In 1883 he was appointed a member of the Sikh Committee, and in 1884 he was placed in charge of the Central Treasury. He was appointed trustee of the estate of Raja Kundaswamy in 1885, and he was temporarily entrusted with the administration of the large estate of Raja Rai Rayan Bahadur. In 1888, when Sir Asman Jah was Prime Minister, the Raja was made a talukdar of the first grade in the Nalgunda district. In 1894 he was again made Superintendent of the Central Treasury, which post he still holds. The Raja has been a member of the Chudderghaut Municipality. He is a Mansabdar and Jagirdar with many years of usefulness before him, as he is only 39 years of age. He received his title of Raja from His Highness the Nizam in 1885.

ALI BIN ABDULLA ESQ.
SUPERINTENDENT, STUD DEPARTMENT.

Nawab Ekbal-Yar-Jung Bahadur.

THIS nobleman is the son of the late Syed Kamar-ud-din Hussein, *alias* Aziz Padsha, the family residence being at Aurangabad The family were noted for their reverence, and were held in great respect by the Nizams of the Deccan, one of the princes conferring upon one of the family the Nookhumda building at Aurangabad, near the royal palace, for his sole use. One of Ekbal-Yar-Jung's ancestors, who was very much given to devotion and abstinence, was one day engaged in prayer, when the emperor Aurangzeb happened to pass on horseback, and, on his horse tripping, he asked his followers to search, as he felt sure there was some holy man in the neighbourhood. The devotee was thereupon discovered, and, as he was very weak from fasting and continued devotional retirement, the emperor ordered physicians to attend him, and then had him carried to Aurangabad. He died, however, soon afterwards, and a mausoleum and a grand mosque, with a beautiful reservoir, marked the place where his remains were interred. After his death the emperor bestowed some jaghirs on his sons, some of which still remain in the Nawab's possession.

NAWAB EKBAL-YAR-JUNG BAHADUR.

The Nawab is well-versed in both Persian and Arabic, and has a great liking for English, but, owing to his father's prohibition when he was young, he was unable to study that language, although he reads and writes it to a certain extent. He is a peace-loving, kind-hearted, and tranquil man, who endeavours to do good to the needy or those worthy of his philanthropy. He was appointed by the late Nawab Shams-ul-Umara Amir-i-Kabir, the illustrious father of the present prime minister, to be tutor to the latter, which post he held for a long time, and he is held in great respect by Sir Vikar-ul-Umara through this connection. Afterwards the late nobleman, as co-regent with His Highness the Nizam, nominated him tutor to His Highness, as a consequence of which the Nizam, who was much pleased with him, has been most kind and considerate to him. On one occasion, when favours were being conferred by His Highness, Nawab Ekbal-Yar-Jung asked his sovereign to simply continue his kindness and graciousness to him, upon which the Nizam, feeling gratified at this expression of loyalty and devotion, nominated him agent between himself and the British Resident. Owing, however, to his not being sufficiently conversant with the English language, he was unable to fill this high post. He was then nominated to the treasurership of His Highness the Nizam's sarfi-khas and a member of the sarfi-khas board, and subsequently he was appointed chief accountant in that division of the crown lands. He performed his various duties to the entire satisfaction of both his sovereign and the Government. Owing to his ability and devotion to duty, His Highness then recommended him to H. E. Nawab Sir Asman Jah Bahadur, K. C. I. E., the then prime minister, for a responsible post, whereupon H. E. appointed him officiating Commissioner of Inam, and on Nawab Sir Vikar-ul-Umara K. C. I. E., assuming the ministership, he was confirmed in the appointment. He discharged the duties of the position to the satisfaction of the Government, and in recognition of various important, responsible, and arduous duties, which he willingly and ably performed, H. E. the prime minister conferred upon him a jaghir. For several years the Nawab continued to be president of the municipal board in His Highness' State, and at other times he officiated as member of that board. Having had the honor of being one of the principal personal attendants, as well as tutor to the Nizam, His Highness, in proof of his confidence, was graciously pleased to confide to the Nawab the charge of the young prince, Mir Usman Ali Khan, an act which speaks for itself of the ability and trustworthiness of the Nawab.

Moulvi Syed Ali Hassan.

MOULVI SYED ALI HASSAN, who occupies the position of Commissioner in the Settlement Department, is a native of Etawah. He was born in 1858, and is therefore forty years of age. He passed the matriculation examination of the Calcutta University in 1876, and entered the service of His Highness' Government as an *attaché* in the Settlement Department on a salary of Rs. 150 a month, in 1877. In 1878 he was appointed third talukdar (assistant collector) of the Aurangabad district on a salary of Rs. 300. Three years later (1881) he was made a second talukdar and transferred to the Naldrug district on Rs. 400. In the next year (1882) he was transferred to the Revenue Survey Department and appointed superintendent of the survey in the Aurangabad division on a salary of Rs. 600, which, two years later, was increased to Rs. 750. In 1885 he reverted to the Revenue Department, becoming a talukdar of the first grade on Rs. 900 a month. In 1887 he was appointed officiating Survey and Settlement Commissioner, a position for which his previous service in the department had well adapted him, this position carrying with it a salary of Rs. 1,200 a month. In the next year he became acting Revenue Secretary, and the year after (1889) he reverted to district work as a first talukdar In 1894 he was selected to permanently fill the appointment of Survey and Settlement Commissioner which had fallen vacant, the salary of this appointment being Rs. 1,500 a month. In the year 1895 he was appointed to officiate as Financial Secretary. The salary of this appointment is Rs. 2,000 per month. In the same year Nawab Azam Yar Jung Bahadur, who had become Financial Secretary on the retirement of Nawab Mohsin-ul-Mulk in 1894, was obliged to take leave on account of ill-health, and this gentleman having died during his absence from Hyderabad, Mr. Syed Ali Hassan continued to officiate until 1897, when he reverted to the Settlement Department as Commissioner. No one but a man with a brilliant intellect could have accomplished what Moulvi Syed Ali Hassan has accomplished in the short space of twenty years. His present position is one of great responsibility, but a man with such a record may be safely trusted to fill any official position to which he may be called, with credit to himself, and with benefit to the State.

MOULVI SYED ALI HASSAN.

CHARLES LAWDER ESQ.

C. Lawder Esq.

MR. C. Lawder, Postmaster-General of the Hyderabad State, is an Imperial Civil Service official, his services having been lent to His Highness the Nizam's Government since the beginning of 1897. He first entered the Imperial Postal Service in 1872, and served in most parts of India in various capacities. During the Afghan War of 1878-81 he was in charge of the carriage of the mails of the Southern Afghanistan Field Force, and was present at the action of Baghao, for which he received the Afghan medal.

Mr. Lawder's services have been lent to the Hyderabad Government for the purpose of reorganizing the postal service of the Dominions.

E. A. Seaton Esq., B. A.

MR. E. A. Seaton, B. A., who holds the high and responsible position of principal of the Nizam College, Hyderabad, was primarily selected, whilst he was in England, to come to Hyderabad as headmaster of the Madrasai-Aliya, or the School for Nobles This was in 1882. On the foundation of the Nizam College, however, he became vice-principal of that institution, under the late Mr. Hodson, M. A., and on that gentleman's death he was appointed principal. Mr. Seaton was an exhibitioner of Queen's College, Oxford, taking honors in Classical Moderations and the Final School of Jurisprudence.

Mr. Seaton has proved himself a worthy successor to Mr. Hodson, having continued with great credit to the College the good work initiated by that gentleman.

E. A. SEATON ESQ., B. A.

P. H. STURGE ESQ., M. A.

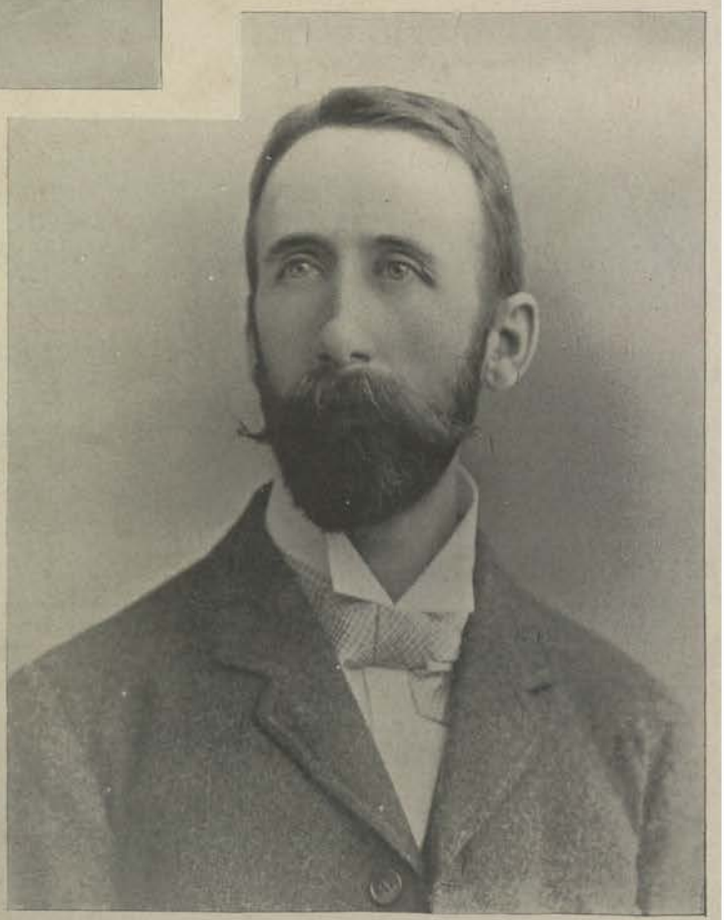
Philip Henry Sturge Esq., M. A.

MR. Philip Henry Sturge is the vice-principal of the Nizam College, a position that he has held since 1890, when he first entered His Highness the Nizam's service, having just graduated M. A of Cambridge. He was a scholar of King's College, Cambridge, and in 1886 he passed the B. A. examination there, being bracketed senior in the Historica' Tripos. Four years later, as stated, he took his M A. degree. Mr. Sturge is also a Fellow of the Madras University.

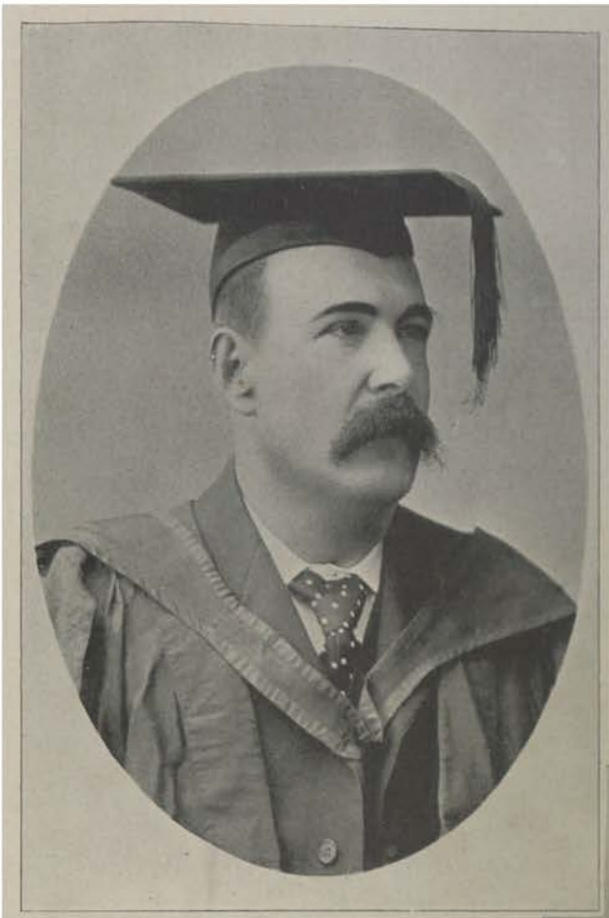
With gentlemen like Mr. Seaton, Mr. Sturge, and the other masters connected with them, the Nizam College has no difficulty in maintaining its high educational reputation. The College itself is referred to at fuller length in another chapter, but the fact that the advantage it offers to students who are fortunate enough to undergo its curriculum is a matter of recommendation throughout India carries its own inference naturally regarding the ability of those who are entrusted with its tuition.

S. Andrews Esq., B. A., B. Sc.

MR. S. ANDREWS, B. A., B. Sc. (London), is the Natural Science Lecturer at the Nizam College, a position he has held since 1891. Mr. Andrews graduated at the London University in Arts, and afterwards in Science, taking honors in Physics. He also took the Avery prize in Physics at the University College of Wales at Aberystwith, where he was senior scholar. After graduating, Mr. Andrews studied under Professor Ayston at the City and Guild Technical Institute at South Kensington, reading for Electrical Technology and Engineering. Since Mr. Andrews was appointed Natural Science Lecturer at the Nizam College, he has from time to time performed the duties of Examiner in Physics and Chemistry to the University of Madras. Mr. Andrews is having built and fitted up at the Nizam College a Natural Science laboratory where his pupils will have practical as well as technical proofs of his ability as an instructor.



S. ANDREWS ESQ. B. A., B. Sc.



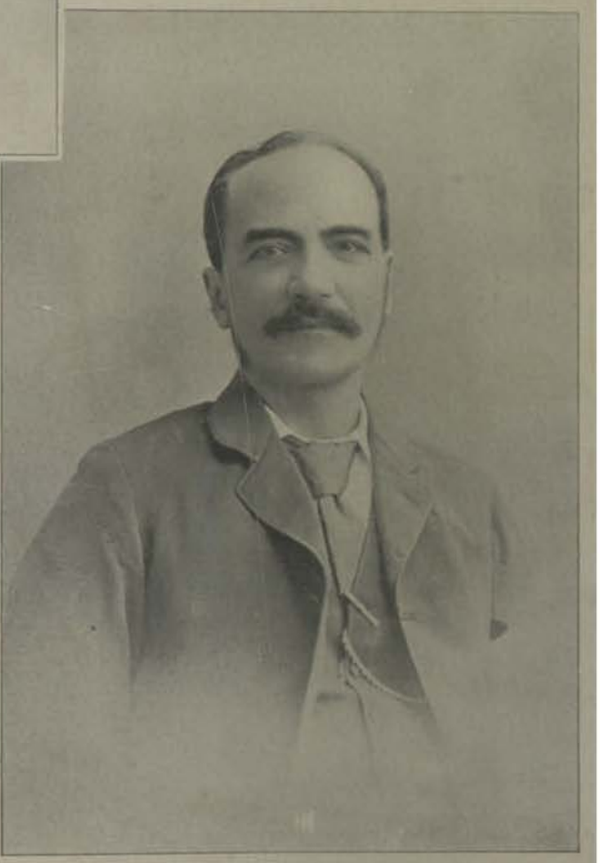
HENRY COOTE COONEY ESQ., B. A.

Henry Coote Cooney Esq., B. A.

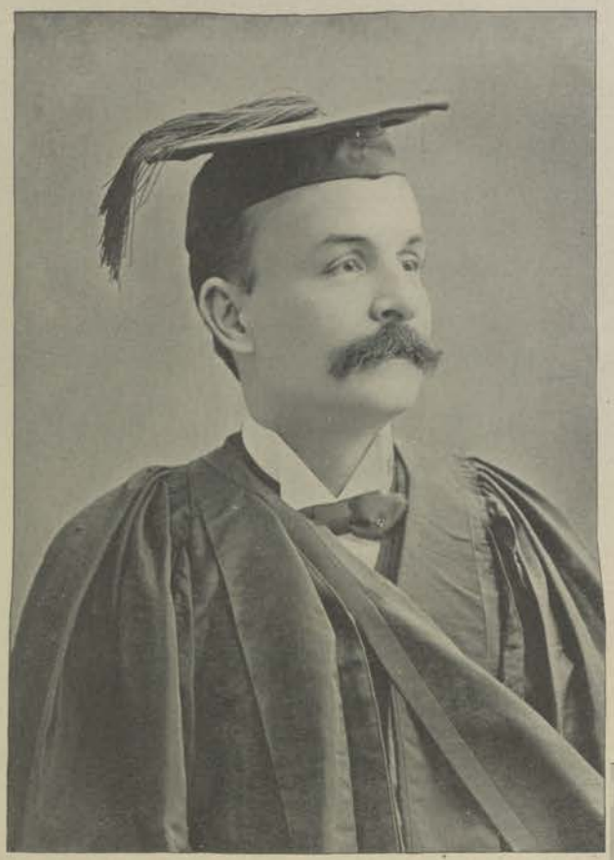
MR. COONEY is Professor of Latin and English at the Nizam College. He claims the Doveton College of Madras as his *alma mater*, and his first teaching experience was gained in that institution. On his arrival at Hyderabad Mr. Cooney accepted the post of garrison instructor of cadets attached to His Highness' Regular Troops, with the rank of second in command, or senior lieutenant. In 1884, the affairs of St. George's School having been placed on a satisfactory footing by the Resident, Mr. Cooney took up the appointment of headmaster. The reorganization of the Nizam College in 1895, consequent on the lamented death of Mr. Hodson, was taken advantage of to give Mr. Cooney a professorship; and, in recognition of the services he had rendered to Education generally in His Highness' Dominions, his service in St. George's Grammar School was declared to be qualifying service for pension under His Highness' Government.

J. W. Edwards Esq.

MR. J. W. EDWARDS is the Inspector of Schools at Headquarters, Chudderghaut. Like most men who adopt teaching as a profession, Mr. Edwards has passed through many vicissitudes. His first appointment as a schoolmaster dates back to 1857, when he became first assistant master at Bangalore Grammar School, of which he became the headmaster two years later. His successive appointments were as follows: Third master, Primary School, Doveton College, Madras; fourth master, High School, Doveton College; headmaster, Chudderghaut Protestant School, Hyderabad; mathematical master, Civil Engineering College, Hyderabad; acting headmaster, Nobles' School (Sir Salar Jung's Palace), Hyderabad; headmaster, Normal School, Hyderabad; first assistant, Madrasai Aliya; acting headmaster, Madrasai Aliya; and on the 3d of June, 1895, he received his present high educational appointment at the capital of the Nizam's Dominions.



J. W. EDWARDS ESQ.

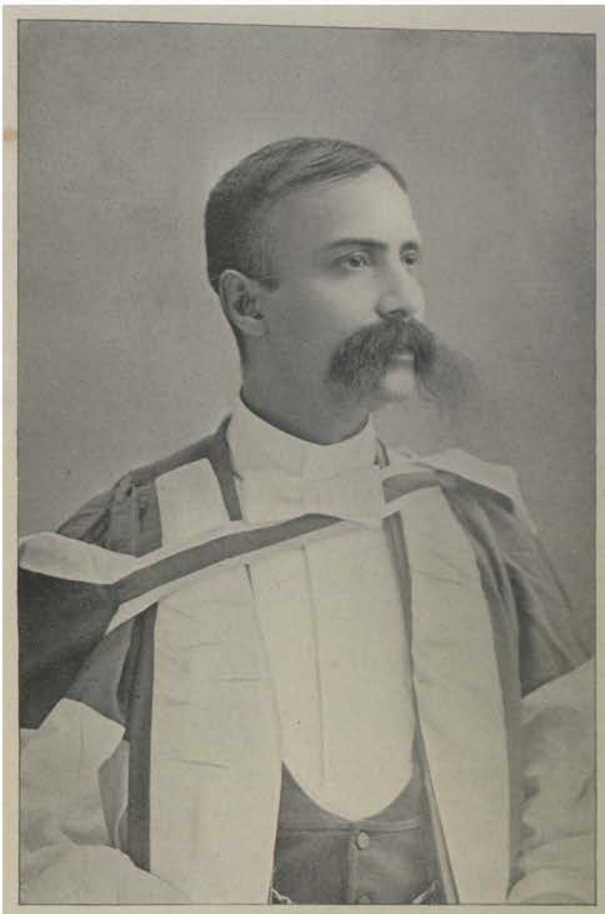


W. A. HOME ESQ., B. A.

W. A. Home Esq., B. A.

MR. William Alexander Home, B. A., is Professor of English at the Nizam College. He was born at Madras on the 10th August 1855, and received his early education at Bishop Corrie's Grammar School, Madras, from which he matriculated in December 1870, at the Madras University, at the age of fifteen, standing first in the first class of the whole of the Presidency at the examination that year. He then entered the Doveton College in Madras, and passed the First-in-Arts examination of the University of that city in December 1872, coming out second in the first class. He obtained his B. A. degree in February 1875, being third in the first class, his optional language having been Latin, and his optional subject Logic and Ethics. He received the Carstairs' gold medal for Latin in the senior B. A. class, Doveton College, and the Coleman gold medal for English in the same class, in February 1875. Mr. Home had served for a month or two in Bishop Cotton's Schools at Bangalore, as assistant to Dr. G. U. Pope, in teaching the F. A. and B. A. classes, when he was appointed (in May 1875) Headmaster of St. George's Grammar School, Hyderabad, which he worked up to a high school, presenting and passing candidates for the Madras Matriculation examination. In April 1882 Mr. Home was appointed Professor of Classics, Hyderabad College (a first grade college, affiliated to the Madras University, and teaching up to the B. A. standard), and he officiated as principal of that institution in 1884. He was promoted in July 1885 to second English assistant in the Madrasai-Aliya (school for noblemen's sons) on an increased salary, and, when the old Hyderabad College was amalgamated with the Madrasai-Aliya in 1888, under the designation of the Nizam College, he was appointed Lecturer in English and Philosophy. The College staff being at present limited, and there being consequently no time for Lectures in Philosophy (*i. e.*, Logic, Psychology, and Ethics), this subject is not now taught in the Nizam College, so that Mr. Home's present title in connection therewith is Professor of English.

WILLIAM JOSEPH PRENDERGAST ESQ.



GEORGE NUNDY ESQ., M.A., LL.D.

George Nundy Esq., M.A., LL.D.

MR. George Nundy, M.A. (Cantab.), LL.D. (Trinity College, Dublin), is the Inspector-General of Registration and Stamps in His Highness the Nizam's Dominions. He was born at Futtehpur in the North-Western Provinces in 1856, and is the youngest son of the late Rev. Gopeenath Nundy, a missionary of the American Presbyterian Mission. Mr. Nundy was educated at the La Martinière colleges at Lucknow and Calcutta. Having passed the Entrance examination of the Calcutta University, he proceeded to England in 1876 to study Law, entering Oxford University. Afterwards, having obtained a scholarship from H. H. the Nizam's Government, in the time of Sir Salar Jung I., which enabled him to qualify in Natural Sciences, he went to the Cambridge University, where he joined the Sydney Sussex College, obtaining a small exhibition there. He successfully passed all but the final examination necessary for the ordinary B. A. degree and for the Natural Sciences tripos; then, as the Government of His Highness required his presence at Hyderabad on the staff of the Hyderabad College before the close of the year 1880, he gave up the final examination for the tripos which came off in December, and, counting the terms kept at Oxford, he proceeded in June to the final examination for the ordinary degree. On his return to Hyderabad, he was appointed a professor of Natural Sciences at the Hyderabad College and the Medical School. He proceeded to England a second time at the expense of the State to continue his study of Law, and joined Trinity College, Dublin. He there successfully passed the examinations for the LL.B. and LL.D. degrees. On his return in 1884, he was sent by the Government of His Highness to Berar to gain experience in judicial, revenue, and administration work under the British Government, and was appointed honorary assistant commissioner. He successfully passed the departmental examinations in the higher standard. He became assistant commissioner at Amraoti, Akola, and Khamgaon, exercising civil and criminal powers. He was also the superintendent of the agricultural farm at Amraoti. His last appointment was to a judgeship of the Small Cause Court at Khamgaon, having powers up to Rs. 500, and a civil judge's powers up to Rs. 5,000, and he was also a magistrate of the first class. He was recalled from Berar in 1887, and was appointed a first talukdar by direct order of His Highness. He was sent to officiate as a deputy inam commissioner in the Eastern division, and then to the Western division, and the inam work there being completed he was sent to the Northern division. In 1896 he was appointed Inspector-General of Registration and Stamps, which appointment he has since held, to the satisfaction of His Highness' Government and to his own credit.

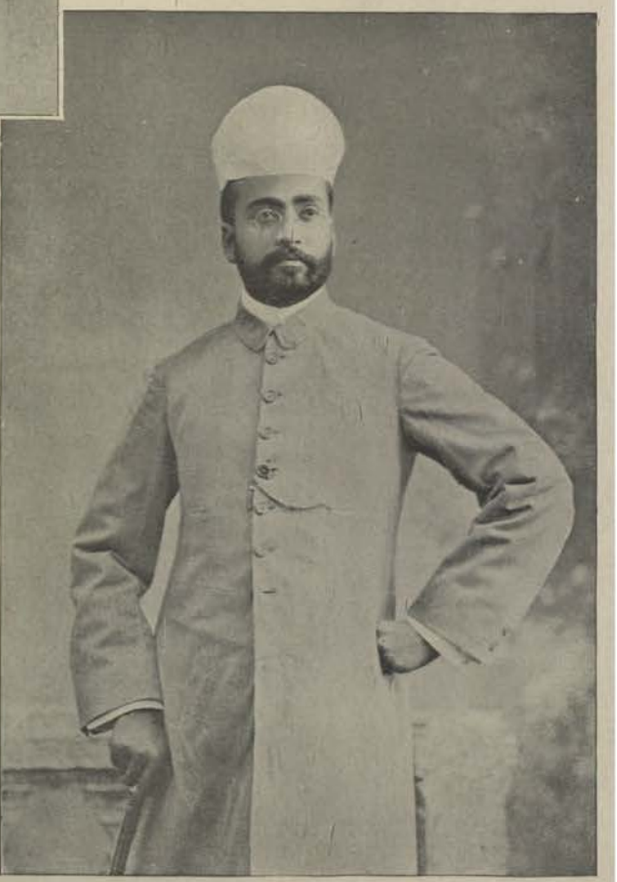
W. F. BISCOE ESQ.

W. F. Biscoe Esq.

MR. W. Fraser Biscoe is the youngest son of the late Mr. T. P. B. Biscoe, of Newton, Inverness-shire, who belonged to the Bengal Civil Service. Mr. Biscoe is Conservator of Forests in His Highness the Nizam's Dominions. H first joined the Nizam's service in 1885, and on the retirement of Mr. J. Ballantine in 1893 he was promoted to his present position. The conservation of forests is a matter that is every year receiving more atte ıtion from the Government, and the valuable advice and assistance rendered by Mr. Ballantine and Mr. Biscoe and their assistants have materially forwarded the development of this important department.

William Joseph Prendergast Esq.

MR. WILLIAM JOSEPH PRENDERGAST, P. d. h., gold medallist, M. R. A. S., &c., is the House-master of the Nizam College, Head-master of a branch of the High School, and assistant master of the Madrasai-Aliya. His abilities as a linguist are of no ordinary order. He has passed the high proficiency test in Arabic, Persian and Urdu, and has taken the degree of honor and gold medal in Persian, with the Viceroy's diploma for eminent proficiency. In 1891, Mr. Prendergast was appointed House-master of the Nizam College and Head-master of a branch of the High School. Subsequently he was appointed first assistant of the Madrasai-Aliya in addition to his duties as House-master. In 1896, the Royal Asiatic Society of Great Britain and Ireland recognized his merits as an Oriental scholar by electing him a member of the Society. Mr. Prendergast is an examiner in Oriental Languages to the Madras University.



MUSLEHUDIN SADI ESQ. B. A.

CAPTAIN W. D. BOARDMAN.

Muslehudin Sadi Esq., B. A.

SHAIKH Muslehudin Mahomed Sadi, B.A. (Cantab.), Barrister-at-Law, Chief Judge of the City Court, Hyderabad, is the son of Hafiz Abdulla Sahib, who was himself a judge of the High Court. Born in 1869, he was educated first at the Nizam College in Hyderabad, and afterwards studied at University College, London, and Trinity Hall, Cambridge. He graduated at Cambridge in 1889, and was called to the Bar at the Middle Temple in 1896. In the following year he was enrolled as an advocate of the Bombay High Court, and practised in that city until 1892. He was appointed district judge at Nandar in 1893, but was promoted in 1894 to the position of assistant judicial commissioner of Warangal. He was appointed Chief Judge of Hyderabad City and Suburban Civil Court in 1895, which position he now fills to the satisfaction of the Government.

Captain Walter D. Boardman.

CAPTAIN WALTER D. BOARDMAN is the First Assistant Commissioner of the Hyderabad City and Suburban Police. He is a member of an old and respected Anglo-Indian family who have been settled in Hyderabad for the past eighty years. Captain Boardman's grandfather, Major-General E. Boardman, commanded the station of Secunderabad in the early years of this century.

Captain Walter Boardman received his early education at St. George's Grammar School.

In 1870 he was appointed a cadet and was directed to join the Engineering College to qualify for the artillery. He received his commission as a supernumerary lieutenant in the Third Infantry in 1872, and later on in the same year he was confirmed and posted to the First Light Infantry, and three years later he was given the adjutancy of that regiment.

In 1877 he was transferred to the Third Carbineers, and in 1879 to the African Cavalry Guards. By 1880 he had risen to be second in command of the latter regiment. Four years later his well-known tact and knowledge of native character led to his being selected to organize and command an Afghan police corps under Nawab Akbar Jung Bahadur, C. S. I., the City Kotwal, upon whose recommendation he was not long afterwards appointed his personal assistant, in addition to holding his command of the Afghan Police Corps.

CAPTAIN FARRELL, M. R. C. V. S.

Captain Farrell, M.R.C.V.S.

CAPTAIN GERALD HENRY FARRELL joined H. H. the Nizam's service in November, 1873. He served until January, 1880, as a lieutenant in the Regular Troops. In 1882 Captain Farrell went on leave to Egypt, and was there attached, as a volunteer, to Lord Wolseley's staff, but although present at the time of the action of Tel-el-Kebir, he was not lucky enough to be amongst those called out. In 1887 he commenced a course of veterinary study, and, obtaining three-and-a-half years' furlough, he entered the Royal Veterinary College, London. At each successive examination he passed at the top of his class "with very great credit." In 1890 he obtained his diploma as an M.R.C.V.S., London, and gained three extra certificates from the college as clinical clerk, monitor, etc., and was also granted a degree as Licentiate in Bacteriology of King's College, London.

Captain Farrell during 1890 devoted himself to a course of study in the Pasteur Institute, Paris, and during the following years he continued to perfect himself in both the theory and practice of the prophylactic and preventive methods originated by the renowned French scientist. In 1895 the Government established a Veterinary Department, since when Captain Farrell has held the position of Principal Veterinary Officer.

Fred. Schäffter Esq.

MR. FRED. SCHAFFTER, Inspector of Schools, entered the Nizam's service in 1869 as an assistant master in the C. E. College. In 1871 Mr. Schaffter was appointed to establish an Anglo-vernacular school in Chudderghaut, with himself as headmaster. This was the first Government school in which fees were levied. In 1878 the first student from this institution matriculated, no scholar from any of the Government schools having ever before tried for any of the universities.

In 1886 Mr. Schaffter was appointed a first-grade inspector of schools, which position he still holds.

FRED SCHAFFTER ESQ.

Miss Edith Boardman, M.D.

MISS Edith Boardman is the youngest of the late Captain J. Boardman's children, and was the first lady from Hyderabad to take a European degree in medicine and surgery.

Miss Boardman entered on her medical studies in the local medical school under Surgeon-Lieutenant-Colonel E. Lawrie in 1886, and was sent to England with a scholarship from the State. She studied at the London School of Medicine for women, and obtained her qualifications in London, and then took her degree of M. D., with distinction, at Brussels in 1890. She returned to India in 1891, and was appointed to H. H. the Nizam's Medical Service.

MISS EDITH BOARDMAN, M.D.

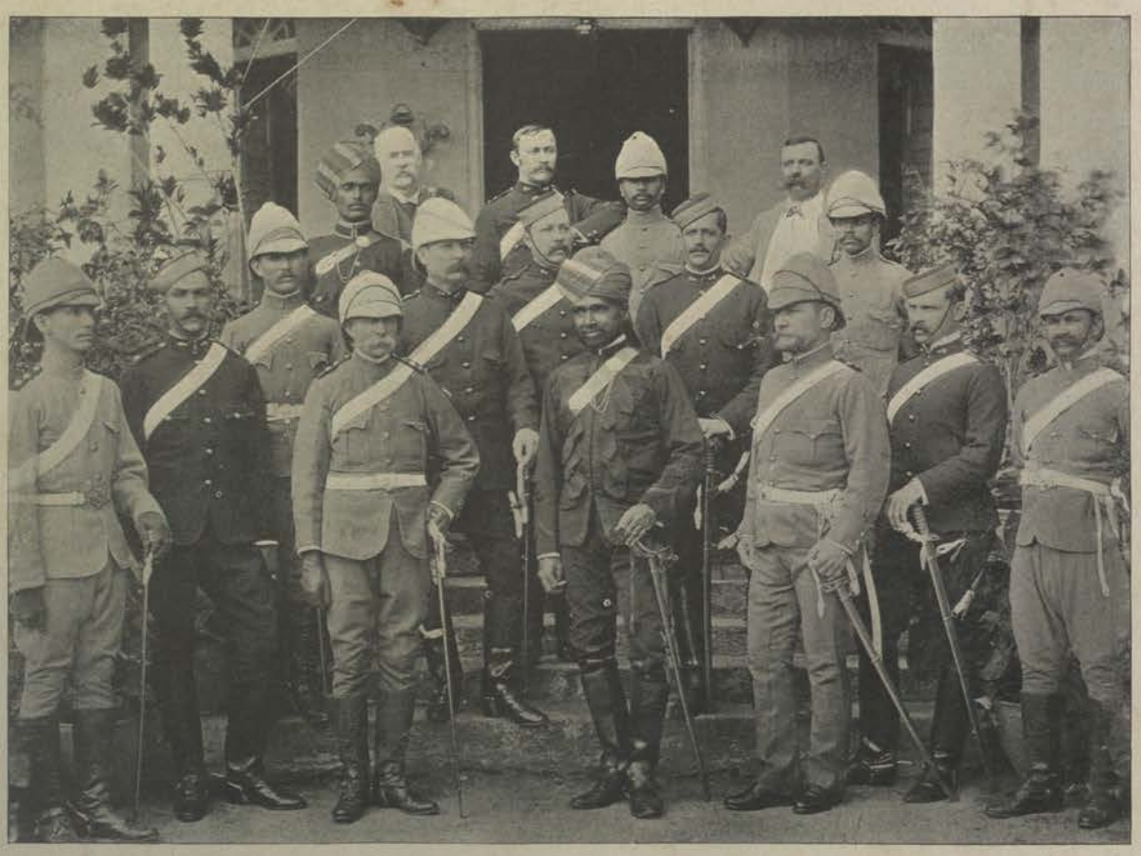
H. H. THE NIZAM'S ARMY.

IN keeping with his position as the first Prince in India, the Nizam maintains by far the largest army of any of the Indian princes. The troops consist of Regular and Irregular Forces, in addition to which there is a Paigah Force, which is directly under the orders of His Highness himself and the members of his family. By an edict of His Highness, issued on the 1st February 1897, introducing certain changes in the administration, all the military forces were placed under the control of the peshkar, Raja Kishen Pershad Bahadur, who is in consequence the military minister. Subsequently, however, a part of the Regular Forces, known as the Regular Troops, were withdrawn from his control and placed under the direct orders of the prime minister. The military minister administers the department with the assistance of a military secretary, a joint secretary, and an assistant secretary.

Regular Forces.

The Regular Forces consist of the Hyderabad Imperial Service Troops, the Regular Troops, the Golconda Brigade, and the Nizam Mahabub or the Myseram Regiment. Although the Regular Forces are so called because they have been brought under organized discipline, and have been given equipments of modern pattern, it should not be supposed that they are as perfect as might be expected in a regular army. Indeed the regiments differ a great deal in their discipline and equipment, from the Hyderabad Imperial Service Troops, which can take the field at any moment side by side with British regiments, to certain other regiments, which may be said to scarcely possess effective arms.

THE HYDERABAD IMPERIAL SERVICE TROOPS.—Everyone who is at all conversant with recent Indian



OFFICERS OF HIS HIGHNESS' REGULAR TROOPS.

affairs will remember the magnanimous offer of sixty lakhs of rupees which His Highness the Nizam made to the British Government for assistance in frontier defence in the year 1886, when there was a fear of a Russian invasion, and that other Indian princes followed suit according to their resources. After mature deliberation, the Government of India decided that, instead of receiving monetary tributes from Indian princes for the defence of the frontier in the event of an invasion, they would be allowed to raise and maintain properly disciplined and equipped forces to take the field in defence of the empire, side by side with British regiments. The Imperial Service Troops of the Indian princes generally are the product of that scheme, and the Hyderabad Imperial Service Troops are the direct outcome of the Nizam's offer of sixty lakhs. These troops consist of two regiments of cavalry, styled the 1st and the 2nd Lancers, each four hundred strong, under the chief command of Major the Nawab Afsur-ud-Dowla Bahadur, C.I.E., A.-D.-C., who also commands all the other regular forces. The regiments are maintained on the silladari system, that is, the horses are not the property of Government, but of private individuals. At the time of the formation of the regiments almost all the horses were owned by silladars who did not themselves belong to the regiments. Efforts have since been made, with great success, to introduce the khoodaspa system, that is, the system by which the trooper owns the horse he rides. The introduction of this system has greatly improved the efficiency of the corps, as the trooper is now personally interested in keeping his mount in good condition, and the rider and the horse understand each other better. Although it was decided to raise two regiments of cavalry for Imperial Service, the British Government insisted that the movement should not increase the already heavy military expenditure of the Nizam's Government. Accordingly, a general order, issued by command of His Highness for the formation of these regiments, directed that the regiments should be composed of drafts of two hundred men and horses

TYPES OF H. H.'S AFRICAN GUARDS.

TYPES OF H. H.'S AFRICAN GUARDS.

taken from each of the four Lancer regiments then existing. The present cost of the Hyderabad Imperial Service Troops is Rs. 4,69,500 a year, an amount which is fully made up by retrenchment in regard to the other regiments. Besides the sword and lance, the Imperial Service regiments are armed with Martini-Henri carbines, which, with the ammunition, are provided from British arsenals. The officers are armed with Enfield pistols. The illustration will give the reader a good idea of the uniform and accoutrements of the officers and men in marching order. The saddlery and leather accoutrements are of the latest pattern, and are always kept in excellent condition. One of the conditions of service in the Hyderabad Imperial Service Troops is that the man enlisting shall be a born subject of His Highness the Nizam, as the Government of India have laid it down, as a cardinal principle in all Imperial Service Troops, that the men must be subjects of the state to which the particular corps belongs. The horses used are mostly Arabs, which are generally bought in Bombay, at an average cost of Rs. 400 each, the standard measurement being 14-2 or over. Efficient instructors in equitation, musketry, signalling, and other necessary branches of field-work have been secured by sending men to British schools in order to qualify as such, and the regiments are consequently in every way fit to take the field. His Highness the Nizam offered the Hyderabad Imperial Service Troops to the Government of India for service on the frontier in connection with the expedition sent towards the close of 1897, under the command of General Sir William Lockhart, to subjugate and punish the tribes that had risen against the British Government, and it was only because the required force had already been composed that the Government of India could not avail of the offer. The strength of the Hyderabad Imperial Service Troops is 816 combatants of all ranks, the annual cost of upkeep being Rs. 1,81,056. A transport corps is being formed in connection with the Hyderabad Imperial Service Troops. There are already close on three hundred hard-working serviceable ponies and mules in the corps, and it is hoped to bring up this number to four hundred very soon. Pack saddles of improved pattern have been obtained for their use. During times of peace it is proposed to use the transport animals in the State carriage department, and for Government draught purposes generally. When the mutiny broke out in 1857 Hyderabad was left entirely unprotected. There was certainly, close to the capital, the Hyderabad Subsidiary Force, which had been originally raised "for the protection of the person of the Nizam, his heirs and successors, from race to race, and for overawing and chastising all rebels or exciters of disturbance in the Dominions, but not to be employed on trifling occasions," but that force had long since ceased to assist in quelling internal disturbances, which had probably come to be regarded as "trifling occasions." There was also the Hyderabad Contingent at hand, but that force, under the stipulations of the treaty, could only be employed in the event of war breaking out between the allies (the British Government and the Nizam) and any other power. Moreover, on the mutiny breaking out, some of the regiments of the Hyderabad Contingent had been sent out to take the field against the mutineers. Sir Salar Jung, the prime minister, who was deeply interested in preventing anything

TYPES OF ARTILLERY, H. H.'S REGULAR TROOPS.

like an outbreak in the Nizam's Dominions, seeing that it was impossible to entirely preserve peace in an armed city like Hyderabad without efficient troops at hand, the more so as the temper of some of the military chiefs and of the irregular levies then in the service could not be relied on, found it necessary to organise a fresh body of troops, for the purpose both of preserving order and preventing an outbreak, and of capturing any of the mutineers who might cross into the territory from British India, whom, indeed, he feared more than the loyal subjects of the Nizam. The responsible task of raising and organising these troops was entrusted to

TYPE OF LANCER OFFICER, H. H.'S REGULAR TROOPS.

the Raja of Wonpurty, who took the field in 1858 with a few mounted Africans, a few Deccani sowars, and two guns which he had in his service, the whole being styled the Nizam's Field Force. This body of men was the nucleus of the present Regular Troops. In 1859 this force was augmented, and the whole were kept near the seat of Government ready for any emergency. In 1862 the force, together with Nawab Nizam Yar Jung's cavalry, was placed under the command of Major Rocke. In 1868 Major Rocke was given the rank of commandant, and the forces under him were called the Nizam's Regular Troops. In June

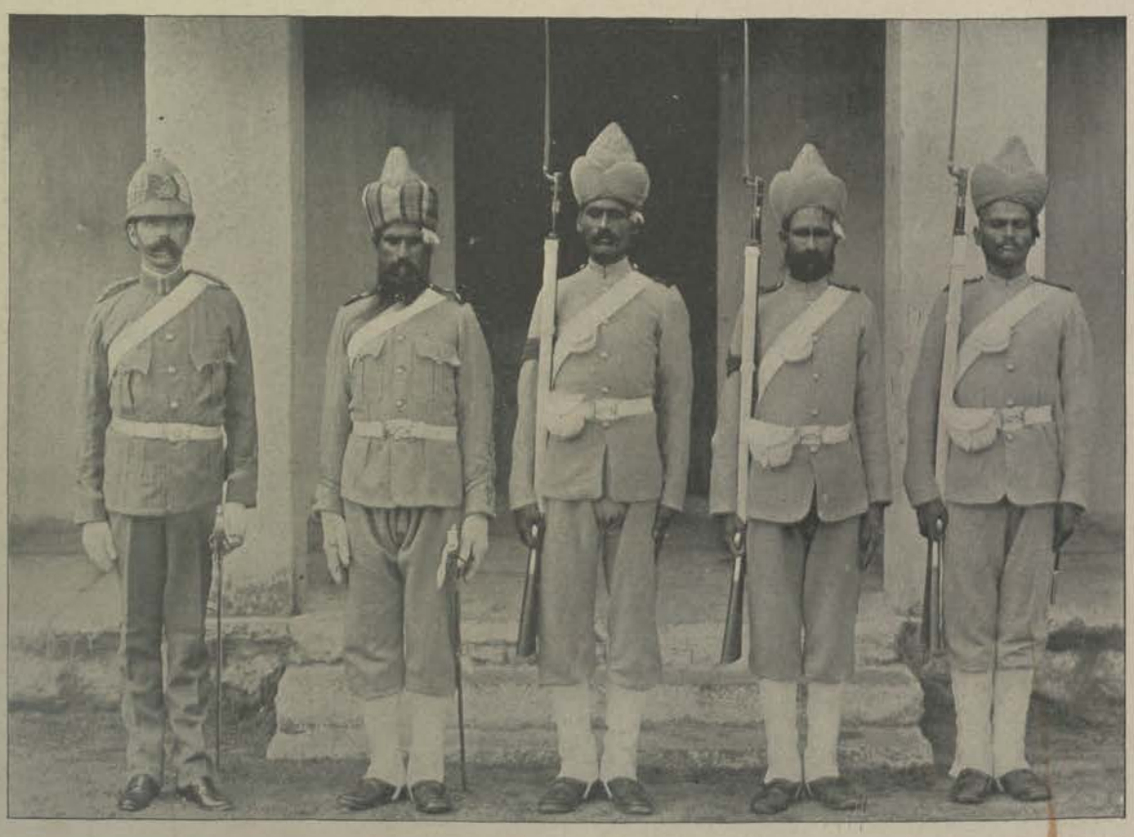
TYPES OF LANCERS, H. H.'S REGULAR TROOPS.

1854 the 3rd regiment of Infantry was added to the Regular Troops, and the establishment of each infantry regiment was fixed at seven hundred men, exclusive of officers of European rank. The 3rd Lancers were transferred to the Regular Troops in 1875. The 4th and 6th Infantry were joined to the Regular Troops in 1887. The Regular Troops then consisted of:—The African Cavalry Guards; two batteries of artillery; the 1st, 2nd, and 3rd Lancers; and the 1st, 2nd, 3rd, 4th, and 6th Infantry.

The African Cavalry Guards.—The Raja of Wonpurty had some African "slave boys," whom he had taught to drill, and subsequently these men were mounted, and served in the Raja's field force which had been formed in 1858. On the return of the force to the capital these men were employed on escort duty, and became His Highness the Nizam's African Body Guard. As such they formed Sir Salar Jung's escort when that nobleman proceeded to Bombay as representative of His Highness the Nizam to welcome the Prince of Wales to India, and they also escorted His Highness when he attended the Imperial Proclamation durbar at Delhi. On both these occasions they were much admired, as indeed they deserved to be, as they are a fine set of men, well mounted, and smart-looking in their picturesque uniform. The regiment is now known as the African Cavalry Guards. Much difficulty is now experienced in recruiting for the regiment, as pure Africans are very scarce in Hyderabad. The men now in the service are mostly the offspring of Africans born in the country. The strength of the regiment is three hundred, and the annual cost of upkeep is Rs. 103,866.

Artillery.—In July 1861 two guns, with wagons, eighteen bullocks, and a dozen men, were placed under the command of a European officer, and in December of the same year another gun and eleven men were added. These became the Regiment of Artillery. In 1862 two guns and forty men from the Raja of Wonpurty's Field Force were transferred to the regiment. In 1865 two howitzers and seven guns were received from the British arsenal at Secunderabad, and two batteries of six guns each were thus formed. In August 1864 two eighteen-pounder guns were obtained, and an attempt was made to form an elephant battery, but the guns proved to be unserviceable, and the idea had to be abandoned. In 1866 some of the bullocks were replaced by horses, and No. 1 Horse Battery came into existence. No. 2 Horse Battery was formed in 1872. At present the Artillery consists of two batteries of four guns each. The strength is 228 men, and the annual cost is Rs. 74,316.

Lancer Regiments.—Before the formation of the Hyderabad Imperial Service Troops in 1893 there were three Lancer regiments in the Regular Troops,



TYPES OF INFANTRY, H. H.'S REGULAR TROOPS.

known as the 1st, 2nd, and 3rd Hyderabad Lancers. The troop of cavalry of Nawab Nizam Yar Jung, which had been placed under the command of Major Rocke in 1862, became known as the 1st Hyderabad Lancers. Its strength was augmented by enlistment and by drafts of men and horses from the 2nd (Wonpurty) Lancers, which brought the establishment up to three hundred combatants. The Deccani sowars, who served in the Raja of Wonpurty's Field Force, became the 2nd Wonpurty Lancers. When the force was placed under Major Rocke, the strength of the regiment was 214 combatants and 24 musicians. This was added to subsequently by drafts from the Irregular Troops, and by enlistment, till in 1866 the regiment was 325 strong. In 1871, when the strength of the regiment was fixed at three hundred, the men in excess of that number were transferred to the 1st Hyderabad Lancers. The musicians were transferred to the African Body Guard in 1868. The 3rd Hyderabad Lancers were formed from Raja Shevraj's cavalry, and became known as The 3rd Carbineers. The regiment was named the 3rd Regiment of Lancers in 1875, when its strength was three European officers, 263 men, and 20 musicians. Shortly after 1875, the regiment was armed with lances,

TYPE OF LANCER OFFICER, IMPERIAL SERVICE TROOPS.

OFFICERS, IMPERIAL SERVICE TROOPS.

TYPES OF LANCERS, IMPERIAL SERVICE TROOPS.

FIELD HOSPITAL, IMPERIAL SERVICE TROOPS.

and the musicians were transferred to the cavalry band. Before the formation of the Hyderabad Imperial Service Troops, the strength of each of these Lancer regiments was 306, but, in consequence of the transfer of two hundred men from each to form that corps, there were only sufficient men left to compose one regiment. This regiment then became known as the Regular Troops Lancer Regiment. In 1897, by an order of Government, they became the 3rd Lancers.

Infantry Regiments.—The infantry regiments were formed partly by drafts from the Irregular Forces and partly by recruiting. The illustration will give a good idea of the appearance of these regiments, which are dressed and equipped pretty much alike. They are still armed with old-fashioned muzzle-loaders. There were originally five regiments, *viz.*, the 1st, 2nd, 3rd, 4th, and 6th Infantry, each 700 strong. The 5th Regiment is not included, as it properly belongs to the Salar Jung family, and is under the administrators of the family estate. In 1897 the 1st Regiment was disbanded, and the 6th was renamed the 1st. The infantry regiments in the service now, therefore, are the 1st, 2nd, 3rd, and 4th Regiments.

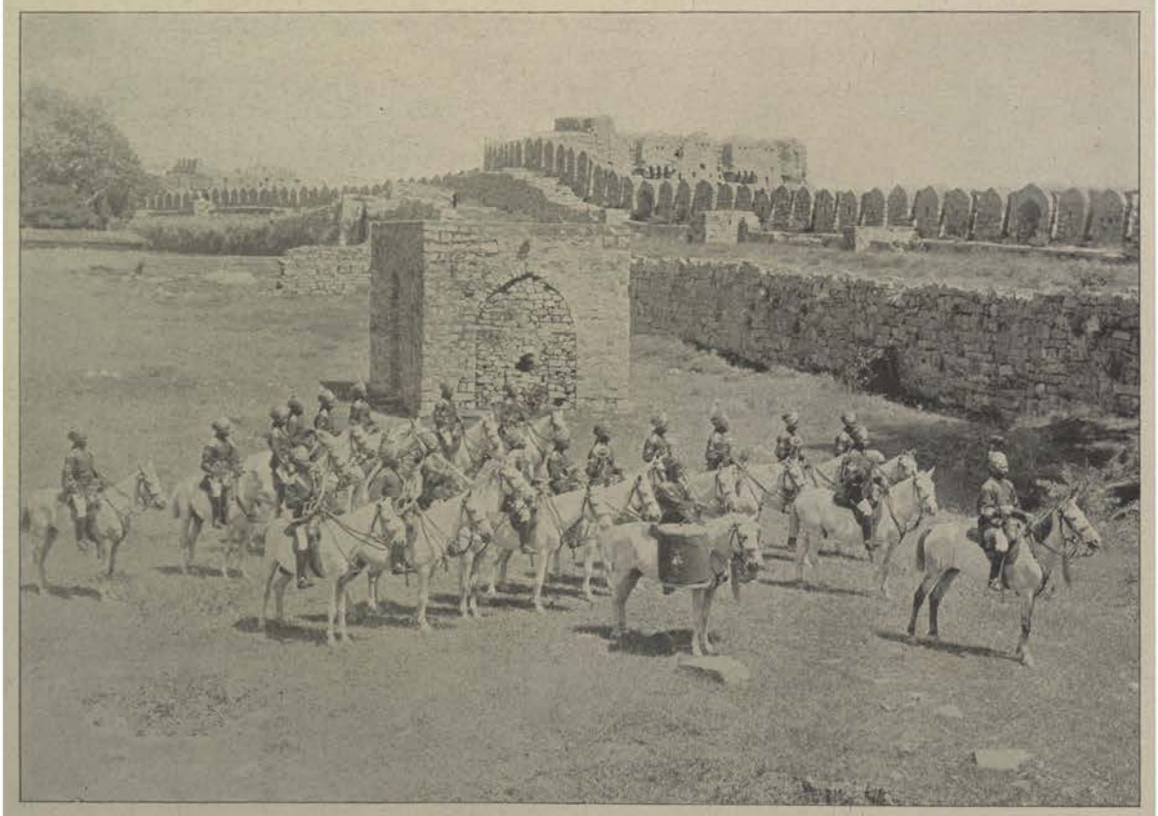
The Golconda Brigade.—This consists of a regiment of cavalry, a regiment of infantry, and a battery of artillery.

The Golconda Lancers.—Cassim Ally's cavalry of two hundred men, which was raised by the First Sir Salar Jung for the purpose of furnishing escorts to distinguished visitors, with one hundred fresh levies, was converted into the Golconda Lancers in 1884. Subsequently, the strength was raised to six hundred by the transfer of the irregular sowars in the service of Nawab Dilawar Nawaz Jung and others. After that, in 1893, two hundred men, with a suitable complement of officers, were transferred to the Hyderabad Imperial Service Troops, and one hundred men were brought under reduction in order to assimilate the regiment with the other cavalry regiments in the service as regarded strength and cost, so that the present strength of the regiment is 301 combatants of all ranks, the annual cost of upkeep being Rs. 78,824 for combatants only. The regiment is very smartly equipped, and enjoys the reputation of being the most sporting corps in the service. In 1893 the Nizam honored the regiment by giving it the name of the Nizam's Own Golconda Lancers.

Golconda Infantry.—This regiment was known in the Irregular Troops as Raja Bolanath's regiment, but became the Golconda Infantry in 1884. It was at once properly disciplined, drilled, and equipped. Its present strength is 695 combatants of all ranks, and its annual cost is Rs. 1,28,031. Like the other

OFFICERS, GOLCONDA BRIGADE.

TYPES OF H. H. THE NIZAM'S OWN GOLCONDA LANCERS.



BAND OF H. H. THE NIZAM'S OWN GOLCONDA LANCERS.

regiments in the service, the Golconda Infantry is armed with muzzle-loading muskets.

Golconda Battery.—What was known as the Jhinsie Topkhana, or Artillery, was transferred to the Golconda Brigade in 1884. It now consists of six guns, with 120 combatants, and its cost of maintenance is Rs. 20,772 annually.

The Nizam Mahabub Regiment.—This is the old Myseram Regiment, which has recently been named after the present Nizam. It consists of two battalions of infantry, one stationed at Keshangiri and the other at Myseram, or Maiseram as it is most often spelt. The regiment is composed of Arabs, who have been brought under regular drill and discipline. Its chief duty is to mount guard at His Highness the Nizam's palaces. The uniform of the regiment is most picturesque, and attracts considerable notice whenever the regiment parades in full dress. The strength of the regiment is 1,089 combatants, and the annual cost is Rs. 2,64,456.

Before proceeding to notice the Irregular Troops it may be mentioned that in consequence of the formation of the Hyderabad Imperial Service Troops two Lancer regiments of the Regular Troops were absorbed, and the strength of the Golconda Lancers was reduced.

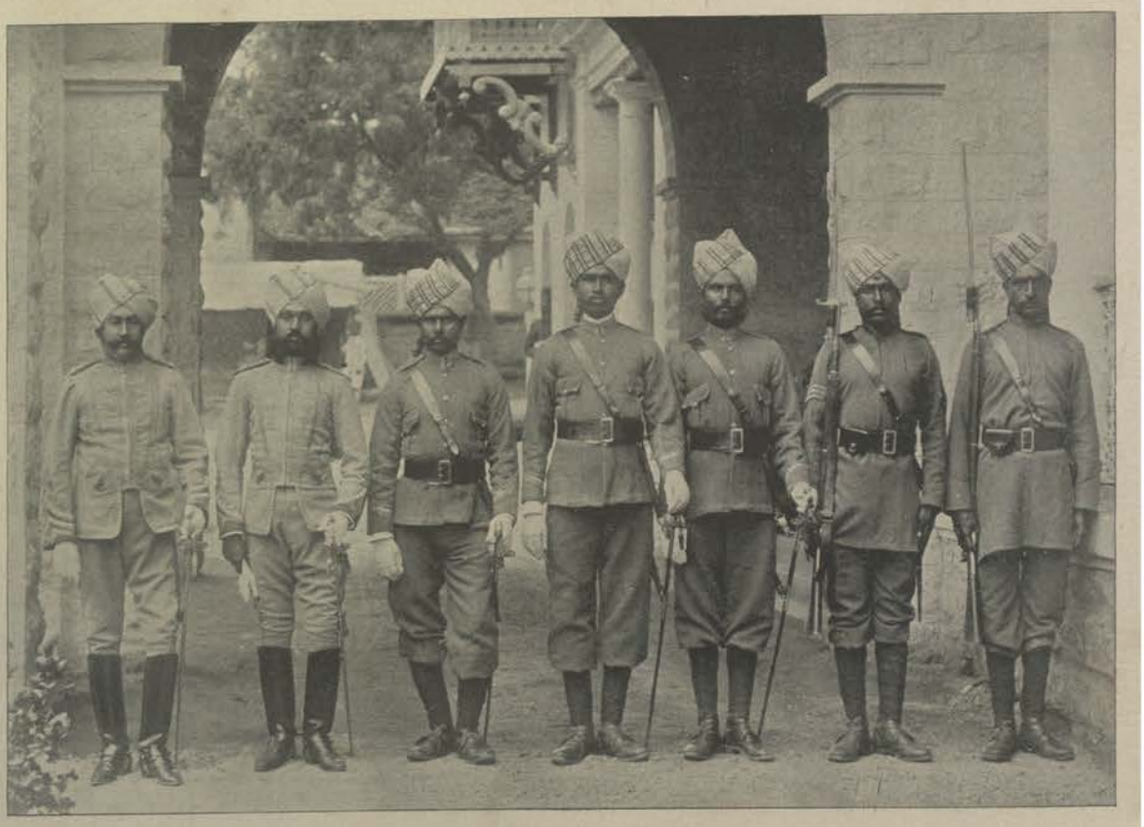
The present strength and cost of the Nizam's Regular Forces are, therefore, as follow: —

Abstract of Strength and Pay.

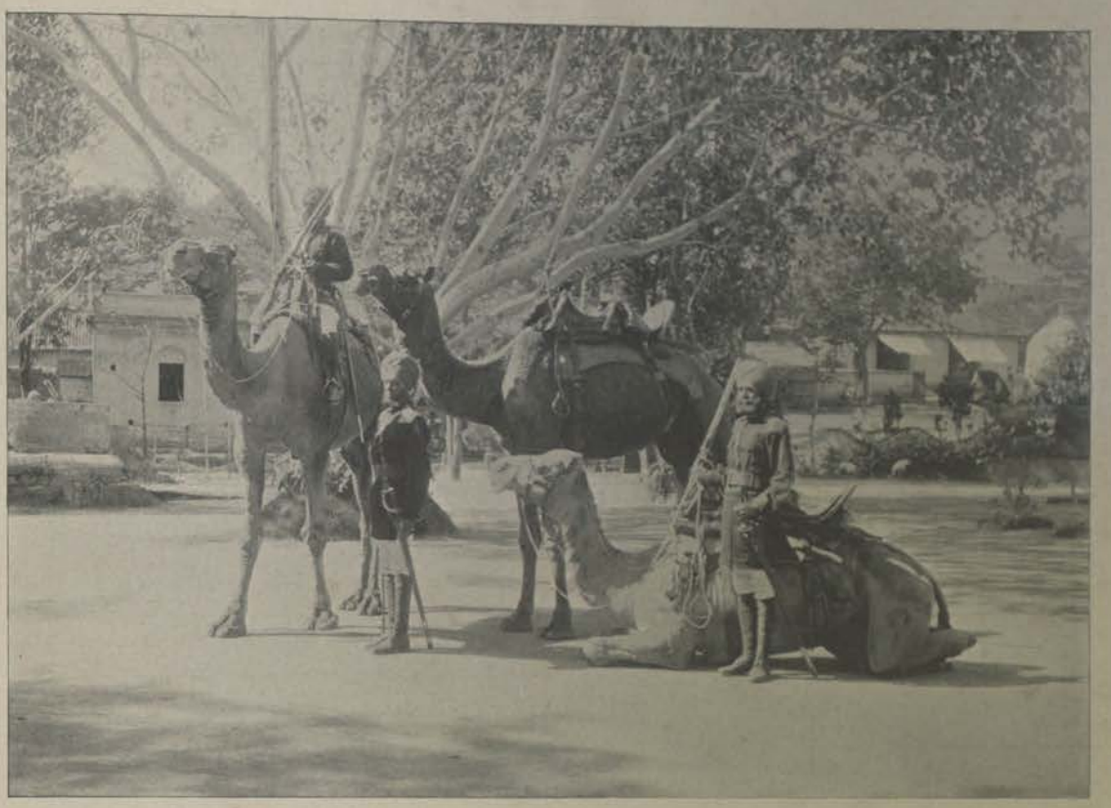
Corps.		Strength.	Annual Cost.	
			Rs.	a.
Artillery, Regular Troops ...	Staff	6	12,864	0
	No. 1 Battery..	111	33,192	0
	No. 2 do. ...	111	28,320	0
Artillery, Golconda Brigade ...		120	20,772	0
1st Lancers, Hyderabad Imperial Service Troops .		408	90,528	0
2nd do. do. do. ...		408	90,528	0
African Cavalry Guards, Regular Troops		302	1,03,866	0
3rd Lancers, Regular Troops ...		302	75,780	0
Nizam's Own Golconda Lancers ...		301	79,824	0
1st Regiment Infantry, Regular Troops...		699	1,27,147	8
2nd do. do. do. ..		699	1,27,147	8
3rd do. do. do. ...		699	1,27,147	8
4th do. do. do. ...		699	1,27,147	8
Myseram Regiment of Infantry		1,089	2,64,456	0
Golconda Regiment do. ...		695	1,28,031	0
His Highness the Nizam's Band, Regular Troops		57	16,707	0
Cavalry Band, Regular Troops ...		67	14,799	0
Golconda Band		25	6,720	0
Grand Total ...		6,798	14,74,917	0

THE GOLCONDA BAND.

TYPES OF GOLCONDA ARTILLERY.



TYPES OF GOLCONDA INFANTRY.



CAMEL SOWARS.

THE BICYCLE BOYS.

OFFICERS, H. H. THE NIZAM'S HOUSEHOLD TROOPS.

TYPES, H. H. THE NIZAM'S HOUSEHOLD TROOPS.

Irrĕgulār Troops.

The Irregular Troops were raised by the first Nizam Asaf Jah, for the purpose, no doubt, of bringing the Deccan into subjection and constitutional order. There is many an old veteran in the Irregular Troops who speaks to-day with pardonable pride of his ancestors in the Nizam's force having helped in est blishing the independent rule of the Nizams. The force is composed of Arabs, Rohillas, Afghans, Sikhs, Rahtores, Rajputs, Beluchis, Turks, and other warlike tribes. The strength of these troops was augmented from time to time by succeeding Nizams. It was from these troops that the Hyderabad Contingent, numbering about 8000 men, was formed, under the conditions of the treaty of 1853, and it was again from this force that the Regular Troops, the Golconda Brigade, and the Nizam Mahabub Regiment were formed. The present strength of the Irregular Troops is 19,330, with 1082 Sikhs, who, however, are now attached to the police for duty. There are, besides, 46 elephants, 24 camels, 7 guns, and 77 palanquins. The total annual cost of the Irregular Troops is Rs. 40,50,000. A special department called the Nazim-I-Jamiat deals with all matters connected with these troops, which are under the orders of the head of that department, who is known as the Nazim-saheb. The Irregular Troops are chiefly employed on escort and guard-mounting duties. They generally furnish escorts for the palaces of His Highness and chief nobles, and for the central and district treas-

OFFICER, ARAB CAVALRY.

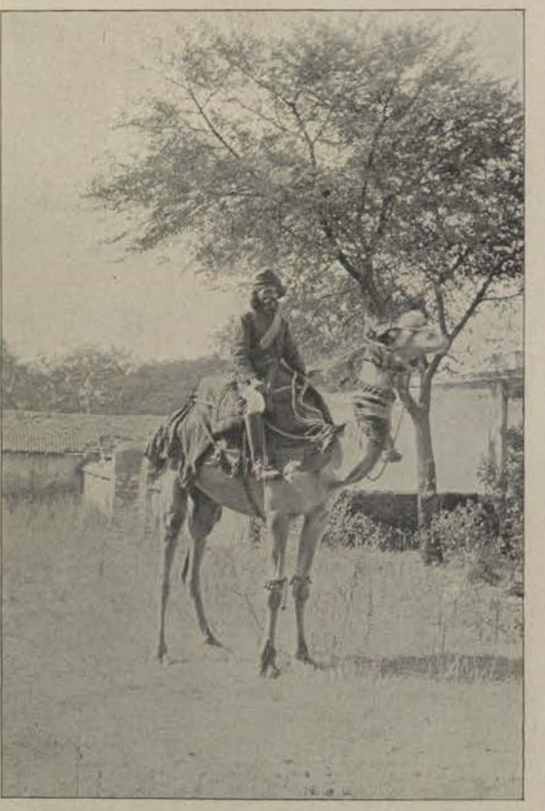
TYPES, ARAB CAVALRY.

TYPES OF H. H. THE NIZAM'S HOUSEHOLD INFANTRY.

TYPES OF THE MYSERAM REGIMENT.

TYPES OF OFFICERS, IRREGULAR TROOPS.

A STATE PALANQUIN.



TYPES, IRREGULAR TROOPS.

uries. They also escort the mails from one district to another, and help the police in preventing or detecting dacoities, highway robberies, and other such offences. Not the least of their duties, however, is to lend additional pomp and importance to weddings and other social or religious processions. These troops are generally stationed in the city, with the exception of about 5402 men, who are camped in the outlying districts. As their name implies, the Irregular Troops make no attempt at uniformity—indeed, very many of them wear only their private garments, and those who do elect to appear in uniform wear anything they like. They are innocent of even the elements of drill or discipline. For these troops there are 23,458 arms of different kinds kept in the magazine, and there is a small manufactory for making small arms and for executing necessary repairs to those in use.

TYPES OF LANCERS, IRREGULAR TROOPS.

The whole of the Nizam's Army consists of :—

The Regular Forces	... ...	6,798
The Irregular Troops	... ...	19,330
Do. Sikhs	... ...	1,080
	Total ...	27,208

The aggregate annual cost, in round numbers, is Rs. 73,0 ,000, inclusive of all charges.

It should not be supposed, though, that the above represents the whole available army of the Nizam. Besides those specifically mentioned, each of the chief noblemen maintains an armed force, for which he holds some land in tenure, or receives a handsome honorarium, and in consideration of which he is obliged to maintain a certain force to assist the Government whenever called upon to do so. It is somewhat difficult to give the exact strength of these levies, but it is roughly estimated at equal to that of the Government army itself.

TYPES, ARAB TROOPS.

H. H. THE NIZAM'S POLICE.

THE Police Department of the State has two branches, the City and Suburban, and the District Police. Up till the 1st April 1884 there were three branches, the Metropolitan and the Suburban Police having been two separate charges, under two independent officers, but when the Nawab Akbar Jung Bahadur, C. S. I., assumed the office of Kotwal, on the date mentioned, it was on the condition that the two divisions should be amalgamated and placed under his sole supervision, he, as Kotwal, to be subordinate to no one but H. H. the Nizam and the Prime Minister. The whole of the Police of the State are now handled by the Kotwal, and a European Inspector-General, who is in charge of the districts. Prior to amalgamation the City and Suburban forces were distributed as follows:—

City:—Four divisions, each under a sudder amin or chief inspector, each division having three districts, in charge respectively of an amin or inspector. The whole under the Kotwal.

Suburban: Two divisions, each under a mothemim or superintendent, with two amins in charge of districts. The whole under a sudder mot nemim or chief superintendent.

The strengths of these forces were as follow:—

City:—17 officers, 1397 constables of all ranks, 27 mounted men, and 97 Arabs.

Suburban:—23 officers, 1507 constables, 22 mounted men, and 31 Arabs.

MOUNTED POLICE.

THE CITY KOTWAL AND POLICE OFFICERS.

SIKH POLICE.

When these two forces were re-organized and amalgamated in 1884, the following changes were effected:—

Two assistants to the Kotwal were appointed, and the post of sudder mothemim in the Suburban force was abolished and a moontezim substituted, to be under the orders of the Kotwal and attached to his staff, the mothemims remaining in charge of their districts, but subordinate to the Kotwal.

In November of the same year a regiment of irregular troops was brought under the control of the Kotwal, from part of which a new body of military police was organized. This force consisted of Afghans and

ROHILLA POLICE.

CITY POLICE.

Sikhs, and was designated the Afghan City Police Force. A European officer was placed in command, the five companies, of which the force was composed, having each a subadar and two jamadars. The total strength was 302.

On the 8th November 1886 a further change was instituted, the services of the two mothemims in charge of divisions in the districts being dispensed with, and two surkurthas appointed and attached to the Kotwal's staff. The divisions were placed in charge of chief inspectors, as in the City police. The post of moontezim was also abolished, and a mudadgar was substituted.

ARAB POLICE, DANCING.

In the same year a detective force was organized and placed in charge of a superintendent, who was assisted by an inspector.

The whole of the City and Suburban Force was divided into eight divisions, each under the charge of a chief inspector, each division being subdivided into three districts each under the charge of an inspector. This arrangement still continues, the distribution being as follows:—

Staff:—One Kotwal, two assistants (one personal), one military assistant, in command of the Afghan City Force, and two superintendents.

City and Suburbs:—34 officers and 2503 constables of all ranks. Mounted:—49. Arabs:—128.

Afghan City Force:—18 officers and 277 rank and file.

Detectives:—33 in all, two of whom are officers.

Vast improvements have been effected during the Kotwal's administration of affairs, in the style of uniform, drill, discipline, and general efficiency of the force under his command. Instruction classes have been held as an incentive to a better knowledge of police law and procedure, with the result that many officers have passed the police test in the departmental examination. Annual reports of the administration have also been introduced. The annual cost of the City and Suburban Force is about five lakhs.

THE STATE EXECUTIONERS.

Most of the above remarks apply to the District Police Force also. The cost of this force is about sixteen lakhs yearly. The distribution is one policeman to about every seven square miles, or to about every thousand of the population in the Dewani jurisdiction, and to about every 615 of the population in the Sarfi-khas. The total force is about 12,000.

MEDICAL.

THE medical department of His Highness the Nizam's Government is under the direction of the Residency Surgeon, who is generally a Surgeon-Lieutenant-Colonel of the British Army. There are two municipal health officers, one each for Chudderghaut and the city, the former being also principal medical officer to the Regular troops. The dispensaries in the districts are under an inspector. In the capital there are five hospitals and five dispensaries. At the headquarters of each district, and in the more important talukas, there are also dispensaries, the total number of which is 67. There are, moreover, 19 military hospitals, bringing up the number to 96 in all. Attached to the Afzul Gunj hospital in the city there is a zenana hospital under the superintendence of Dr. Dora Fellowes, and this hospital is so popular that the accommodation it affords is generally inadequate to the demand. The director of the medical department has reported that very often in one day several zenana women suffering from acute illnesses have to be refused admission because there are no beds for them. In fact, there is work enough to keep a large hospital for gosha females, and a complete staff of doctors and nurses, fully and constantly occupied. There is a medical school, with an efficient staff of professors under the principalship of the Residency Surgeon, which trains students for the hakim grade of His Highness' service, and the hospital assistant grade of the Berar service. The usual examination for the hakim's diploma is held, under special arrangement, by the Board of the Madras Medical College, and the standard is the same as that for the L. M. & S. of the Madras University. A library and museum are attached to the medical school.

There is a special department of vaccination, under the director of the medical department. The inspector of district dispensaries is also inspector of vaccination in the districts, and he has four deputy inspectors under him, one for each subah. There are altogether 106 vaccinators.

There is no lunatic asylum, properly so called, in His Highness the Nizam's Dominions, but there are some wards in the Central Jail, Hyderabad, which are kept at the disposal of insane people requiring supervision, the superintendent of the jail exercising general custody over the unfortunate inmates.

Nothing could perhaps afford a clearer idea of the vastness of the work accomplished in a year, nor the extensive reach of the arm of this department, than the following table, which is taken from the last published report of the director. It is for 1893, and gives the number of dispensaries in each district, together with the work done in all the civil hospitals and dispensaries in the State.

Locality.	Number of Dispensaries.	Patients.		Operations.	
		Out.	In.	Major.	Minor.
Hospitals in the City and Suburbs.					
Afzul Gunj Hospital ..	..	47,150	1,533	313	1,464
Civil Dispensary .	...	37,277	...	...	330
Aliabad do. ..	...	36,363	...	...	298
Suburban Hospital ..	...	12,458	299	...	2?9
Etwarchowk Dispensary	...	11,521	...	..	89
Karwan do. ..	..	9,707	.	2	211
Central Police Hospital.	...	8,191	275	3	67
Chenchalguda do. ...	...	3,804	170	23	186
Golconda do. ..	...	3,670	...	3	73
Sarurnagar Dispensary.	...	2,424	...	1	34
Total ..	10	172,565	2,277	345	3,021
District Dispensaries.					
Aurangabad	5	40,999	295	156	2,128
Bir	3	20,088	94	50	744
Parbhani	4	22,313	114	205	842
Nandar	2	10,917	68	6	210
Gulburga	5	24,159	162	109	1,089
Raichur	5	24,848	145	172	927
Lingsugur	3	17,746	106	71	671
Naldrug	4	20,428	98	5	373
Bidar	4	25,?81	192	175	2,925
Indur	5	25,730	162	22	1,896
Medak	4	19,398	177	95	435
Elgandal	5	21,640	118	45	473
Sirpur Tandur	2	6,754	45	13	141
Warangal	5	28,129	214	145	933
Naldunga	3	15,372	97	30	344
Mahabub Nagar ..	7	24,135	209	33	930
Atraf-i-Baldah	1	4,025	158	30	83
Total .	67	352,572	2,454	1,362	15,144
Grand Total...	77	525,137	4,731	1,707	18,165

These notes on the medical department of H. H. the Nizam's Dominions would not be complete without a reference to the influence the director (Surgeon-Lieutenant-Colonel E. Lawrie, M.B.) and some hakims of the department had in 1894 upon the much-vexed and world-wide question of chloroform administration. Dr. Lawrie had for years past been trying to prove a theory he had formed that chloroform had no action upon the heart, but upon the

lungs, and in 1894 he, in company with certain hakims who were deputed by H. H. the Nizam's Government, journeyed to England in order to demonstrate the Hyderabad method of chloroform administration. The account of their visit and the success of the deputation is well summed up in the report upon the subject which is included in the medical report for 1894. The report concludes :—

"During our visit to England there were four discussions at well-known medical societies on the subject of chloroform. The first was at the London Hospital Medical Society, and was arranged by Dr. Leaf, and presided over by Mr. Dean of the London Hospital. This meeting was an immense success, as everything is at the London Hospital. The second discussion took place at the Royal Medical and Chirurgical Society, but was marred by a *suggestio falsi* on the part of Dr. Gaskell. The third discussion took place at Sheffield, at a very pleasant gathering of the Medical and Chirurgical Society of that town. This meeting was arranged by my lamented friend, the late Dr. Jackson Cleaver, and is memorable on account of the brilliant and flattering reception accorded to us, as representatives of His Highness' Government, by the distinguished physicians and surgeons of Sheffield; and also on account of a remarkable statement made by the president. In closing the discussion, the president said that he was convinced of the truth of all we had stated about chloroform, but he should still continue to use ether, for the reason that the men they got from the London schools as assistants and house-surgeons knew nothing at all about anæsthetics, and ether being the less potent agent of the two was safer in their hands than chloroform. Finally, during our stay in England, Dr. Ferrier introduced us to Mr. Victor Horsley, who had discovered that death from bullet-wound of the brain is on all fours with death from the uncomplicated action of chloroform, and is produced by simple arrest of the respiration without asphyxia or cardiac syncope. Professor Horsley, whose disinterested kindness can never be forgotten, took any amount of trouble to show us the results of his work, and how to perform his experiments, at a time when he was excessively busy, and he also repeated in our presence one of the most famous of these experiments. This experiment showed clearly that death from uncomplicated poisoning by chloroform is precisely the same as death from simple bullet-wound of the brain, and it finally settles the chloroform controversy. No one has attempted to disprove this statement, for the very excellent reason that it is not possible to do so."

FORESTRY.

THE principal and largest forests in the Dominions are those of Nirmal, on the banks of the Godavery, and Madapur, in the Khaman zillah. In the latter, the best teak in the country is grown. Fairly extensive forests exist in the Indore and Elgandal districts, and in places along the banks of the Krishna and Tungbhadra rivers, some of the islands in the latter yielding fine timber. In very few parts, however, does the tree-growth attain to a large size. In addition to teak, the most important trees produced in the State are ebony, satinwood, babul, mhava, neam, and eppa, the latter yielding a hard red wood, used mostly for posts, railings, rafters, &c. Then there is the dalbergia latifolia, which supplies the black wood used for tables, chairs, and furniture generally ; the schrebera swietenodes, the weaver's beam tree, which yields a strong timber not liable to warp, but of a dingy color, and difficult to work on account of its hardness ; the pentaptera coriacea ; the conocarpus latifolia, used for cart axles; the nauclea cordifolia ; the bignonia quadrilocularis; the mimosa xylocarpus ; the mimosa ; the sirissa ; the terminalia bellerica ; the strychnos nux-vomica ; the ulmus integrifolia ; the male bamboo, a rare production in the country, which grows near Paluncha; the butea frondosa ; the careya arborea ; the barringtonia acutangula ; the ixora parviflora ; the ficus comosa ; the erythrina suberosa ; the sterculia urens ; the buchanania latifolia ; and the bassia latifolia. The lower jungle is composed of the grewia orientalis ; the olax scandens ; several species of gardenia ; the pisonia aculeata ; the trophis aspera ; and the webera tetrandra. That immense climber, the butea grandiflora, throws its branches over the groves, intermingled with the sifonia nutans, combretum oraliforum, and the ventilago madraspatania. Other varieties of forest produce met with in the north-western division of the State are :—two or three species of acacia, of which the ramkata is an elegant instance ; cordia myxa ; chlorodendron ; melia calyptranthes ; carissa ; parkinsonia ; mimusops elengi ; and mimusops hexandra. Around Aurangabad can be seen several magnificent specimens of the Adansonia digitata, a legacy probably from the Abyssinian founder. Upon the undulating knolls between the valleys the most striking in beauty are the grislea, pavetta, prosopis, flacourtia, bauhinia, clematis, combretum, celastrus, climbing solanum, butea, and numerous kinds of asclepiacea and mimosa. The most conspicuous within the ravines are the sterculia urens, dalbergia oojeinensis, bignonia, erythrina, santalum, grislea, boswellia, one or two varieties of bombacea, phyllanthus, nerium, gardenia, grewia, gmellina, conocarpus, bambusa, ficus, tectona grandis, and cedrela toona, the latter having evidently been planted. The more lovely forest vegetation that claims a passing notice under this head is the gloriosa superba, capparis, ajuga spermadictyon, evolvulus hirsuta, gentiana verticillata, justicia, lavandula burmi, plumbago, loranthus, nerium odoratun, oxalis, and tamarisk.

The following notes on the forestry of the Khaman, one of the two chief forests in the State, will give a good idea of the industrial and domestic uses to which the various trees and shrubs can be put: The Khaman forest is very extensive, and abounds in vegetable products of great economic and medicinal value, which are capable of being developed to a considerable extent, although hitherto little attention seems to have been paid to their utilization. Much, however, has been done during the past few years to dispel the ignorance and relieve the poverty of the people, and improve their condition generally. It is satisfactory to note that the people have begun to appreciate the commercial importance of the vegetable resources of their district. The total number of varieties of trees in the forest is less than two hundred, among which are included many herbs and shrubs, very few of which attain a height of more than forty feet. They grow very close together, and are often damaged or destroyed by extensive fires caused by careless villagers in the beginning of the hot season.

Cassia fistula (Urd., Esmaltas; Tel., Rala) presents a very beautiful appearance when in blossom ; Combrosuon ovalifolium (Tel., Yadha) looks very pretty when in fruit, especially when it climbs up large trees, such as Feronia elephantum (Urd, Teavit ; Tel., Elaka). Butea frondosa (bastard teak—Urd., Pallas ; Tel., Modugu) bears scarlet flowers in the hot season, giving it a gorgeous appearance, and is by far the most common tree in the forest, and useful for various purposes. The flowers yield a brilliant but fading dye, and strong fibres are obtained from the roots. The leaves at feasts are used for plates by most Hindus, also for smoking in pipes, and are much used by grocers as wrappers for their commodities The dried stems and branches are used as fuel, and the ashes thereof, as

well as that of dried leaves, are utilised by dhobis for bleaching clothes. The gum from this tree is a valuable astringent. The charcoal obtained from the wood is used in the preparation of gunpowder. A kind of lac or resin is obtained from the tree. Lac is also found on Lizyphus jujuba (Jujube tree—Urd., Ber), but it does not appear to be put to any use here. Morinda Tinctoria (Tel., Togara Molagu) yields an indelible dye, which is largely used in these dominions. There are many other trees in the forest which yield useful dyes, such as Rosslera tinctoria (Tel., Kunkuma), Grisela tomentosor (Tel., Devdari), Butea superba (Tel., Modugu tighe), Soymida febrifuga (Tel., Somi), Tectona grandis (teak tree—Tel., Teku), Phyllanthus multiflorus (Tel., Pulcher), Terminalia tomentosa (Tel., Nella Muddi), Whrightia tinctoria (Tel., Kola Mukka), &c., &c. The following, Memecylon edule (Tel., Alli), Ægle marmeles (bael fruit tree—Tel., Maredi), Tamarindas indica (tamarind tree—Tel., Chinta Chettu), Terminalia belerica (beleric myrabollam tree—Tel., Tam), and Terminalia chebula (chebulic myrabollam tree—Tel., Karraki), can also be used for dyeing purposes. None of these trees, however, are ever utilised in the State for their extracts of dyes. There are several trees and shrubs among the number which yield strong fibres. The most important of them are Sida carpinifolia (Tel., Chilkapuri), Banchima parviflora (Tel., Ara), Careya arborea (Tel., Budadari), Butea frondosa (Tel., Modugu Chettu), Butea superba (Tel., Modugutighe), Banbinia racemosa (Tel., Ralketighe), Calotropis gigantea (Tel., Jilludu), Urena lobata (Tel., Tuttur), Urena simata (Tel., Tuttur), Phœnix Sylvestris (wild date tree—Tel., Ita), Herculia urens (Tel., Tavishi), Borassus flabelliformis (palmyra-tree—Tel., Tao), Hardirickia buiata (Tel., Yepenara), Asclepias echinata (Tel., Juttugutighe), and Acacia lencophlea (Tel., Tella Tumma). Fibres can also be obtained from Epicarpurus Orientalis (Tel., Barenka), Bignonia crispa (Tel., Odhdhi), Odina wadier (Tel., Gumpina), Helicterestsora (Tel., Nali), and several species of Tida.

The commercial value of these fibres is unknown to the villagers, who prepare them for their own use only when they are in actual need of them. The forest abounds in useful and valuable timber trees, namely, Teetona grandis (Teak tree—Tel., Teku), Chloroxylon swietenia Satinwood tree—Tel., Billudu), Diospyros melanoxylon (Coromandel Ebony tree—Tel., Tumki), Lagerstrosmia rariflora (Tel., Chenangi), Conocarpus latifolia (Tel., Tirman), Bambusa Arundinacea (Bamboo Tel., Vednu), Ulmus integrifolia (Indian Elon—Tel., Navili), Borassus flabelliformus (Palmyra, Tad), &c. The wood of Premma tomentosa (Tel., Nagura), Acacia ferruginea (Tel., Olsaura), Lizyphus jujuba (Jujube tree Urd., Ber), Diosphyros chloroxylon (Tel., Illinda), Soyunda febrifuga (Tel., Somi), Strychnos potatorum (Tel., Silla), Acacia sundra Tel., Saura), Bignonia crispa (Tel., Odhi), Cluytia-callina (Tel., Karisa), and Naucha parvifolia (Tel., Battaganam is also considered strong and durable. The gums of Boswellia glabra (Olibanum tree—Tel., Andugu), Acacia arabica (Babool—Tel., Tumma), Conocarpus latifolia (Tel., Tirman), Odina wadiar (Tel., Gumpina), Sterculia urens (Tel., Tavishi), Feronia elephantum (Tel., Elugu; Urd., Kavit), Bombax gossy pasim (Tel., Kondagogu), Terminalia tomentosa (Tel., Nalla Maddi), Butea frondosa (Urd., Palas; Tel., Modugu), Terminalia belerica (Beleric myrabollam tree—Tel., Tani), Gardenia lucida (Tel., Tinnah karingah), and Gardenia gummifera (Tel., Chittamatta) are utilised in different parts of India for a variety of purposes those of Boswellia glabra and Terminalia tomentosa being considered the most valuable. The seeds of Strychnos nux-vomica (poison nut tree—Tel., Ishta Mushti), the root of Hemidesmus indicus (country sarsaparilla—Tel., Sagandhi pala), the pod of Cassia fistula (pudding-pipe tree or purging cassia Tel., Rala), the bark of Soymida febrifuga (Red wood tree—Tel., Somi), the fruit of Terminalia chebula (Chebulic myrabollam—Tel., Karakkai), and of Terminalia belerica (Beleric myrabollam—Tel., Tani), the bark of Holarrhena antidysenterica (Tel., Pala Kodisa), the fruit of Ægle mamelos (Bael tree—Tel., Marsdi, and the root of Spermacoce hispida (Tel., Madana burta) are very valuable medicinal drugs of great commercial importance. The seed of Bassia latifolia (Mowah tree—Tel., Eppa), Buchanania latifolia (Chirunjii—Tel., Morli), Balanites agyptiaca (Tel., Gara), Pongamia glabra (Indian Buch Karanj—Tel., Kangu), Semecarpus anacardium (Marking-nut tree, Bhilava—Tel., Jidi), Schluchera trijuga (Tel., Pusugu), and Celastraspaniculata (Tel., Minertighe) yield useful oils. The Mowah oil is deserving of special notice, as it is useful in the preparation of soap and candles. The most important fruit trees are Diospros melanoxylon (Coromandel Ebony tree, Tendu—Tel., Tumki), Mimusops hexandra (Tel., Pala), Lizyphus jujuba (jujube tree—Urd., Ber; Tel., Regu), Anona squamosa (Custard apple—Urd., Sitaphal), Ficus glomerata (Tel., Madi), and Eugenia jambolana (Jamun—Tel., Allo neredi), Diospyros chloroxylon (Tel., Illinda), Grewia hirsata (Tel., jubilike), Lizyphus anoplia (Tel., Parki), Buchanania latifolia (Urd., Chirunji; Tel., Morli), Phœnix Sylvestris (wild date tree—Tel., Ita), and Borassus flabelliformis (Palmyra, Tad) also yield edible food. The uses of Bassia latifolia (Mowah tree—Tel., Eppa), Borassus flabelliformis (Palmyra, Tad), and Phœnix Sylvestris (wild date tree—Tel., Ita), as yielding intoxicating drugs, are too well-known to need description.

HISTORICAL SKETCH, HYDERABAD STATE.

THE history of the city of Hyderabad, from the date of its inception to 1687, is almost identical with that of Golconda. Hyderabad dates back to the time of Kutub Shah Mahomed Kuli, whose reign began in 1580, and who was the fifth in descent from Sultan Kuli Kutub Shah, the founder of the dynasty at Golconda. Mahomed Kuli, when he founded the city of Hyderabad, gave it the name of Bagnager (Fortune City), after one of his favourite ladies, but, after her death, he changed the name to "The City of Haider," or "Hyderabad." The name, like the names of most Indian towns, may be spelt in more than one way, but the orthography of the word used here is officially correct.

Owing mainly to the unsatisfactory state of the water-supply at Golconda, the seat of Government was removed from there to Hyderabad. Many of the public buildings in the city, including the Char Minar, were erected by Kutub Shah Mahomed Kuli. Though this dynasty reached the zenith of its power during this monarch's reign, his subsequent deeds need not be recorded here, as a full account, down to the overthrow of the dynasty, is given in the chapter on Golconda.

After Aurangzeb's death in 1707, a dispute about the succession arose between his two sons. The successful contestant ascended the throne under the name of Bahadur Shah, his brother, Prince Kam Bakhsh, naturally refusing to acknowledge him as king. Diplomacy was at first tried by Bahadur Shah in the negotiations with his brother, but, this failing, he was obliged to take up arms, and in a battle near the city, in 1708, he defeated the prince, who was mortally wounded during the engagement. Bahadur Shah appointed Zulfikar Khan, who had been faithful to him in his claim to the throne, as viceroy of the Deccan, and the prime ministership was given to a Pathan officer, Daud Khan by name, who had distinguished himself under the great Aurangzeb. From the time of the prince's defeat and death, affairs in the Deccan remained quiet until the death of the king in 1712. Then, his second son, Azim-us-Shah, gained the ascendency in the dispute for the crown, and was supported in this by both the army and the nobility, but his elder brother, Jehandar Shah, made war against him, and in the battle which ensued Azim was slain, and Jehandar took possession of the throne. One of his first acts was to put all the princes of the blood to death, with the exception of one, by name Farukshiyar, the only son of the king's uncle, Kam Bakhsk, whom he could not get into his power. A battle ensued between this prince and the king near Agra, on the 20th December 1712, the result being that Farukshiyar was successful, and was thus enabled to ascend the throne. He then conferred honors and dignities on all his adherents, amongst whom was a noble of high rank, by name Chin Khilich Khan, a most brilliant statesman, who received the title of Nizam-ul-Mulk (Regulator of the State) Asaf Jah. Zulfikar Khan, who had been appointed viceroy by Bahadur Shah, was put to death, and Syed Hussein Ali was appointed in his stead. This man, who was an able statesman, excited the jealousy of the emperor, who promised Daud Khan, an adherent of Zulfikar, the viceroyalty if he would attack and conquer Syed Hussein Ali on his way to the Deccan. Daud Khan, who was only too anxious to avenge the death of his friend and master, thereupon took up a position at Burhanpur, a town in the Central Provinces, proclaimed himself viceroy, and awaited Syed Hussein Ali's appearance. A battle was fought, in which Daud Khan was killed. This was in 1716. Three years later Hussein and his brother, Syed Abdulla Khan, united their forces against Farukshiyar. They advanced upon Delhi, and the emperor was forced to submit to their demands. Eventually they obtained possession of the royal citadel and palace, which were occupied by their troops, and Farukshiyar was put to death. The two brothers then selected Rafi-ul-Dowla as emperor, but he died a few months afterwards, being succeeded by Mahomed Shah, the last independent monarch who sat on the Delhi throne. Asaf Jah and Saadat Khan, the emperor's co-adjutor and rival respectively, brought about the overthrow of the two Syed brothers, and Saadat Khan afterwards became the founder of the Oudh dynasty.

The power of the emperor was, at that time, rapidly declining, and in January 1722 Asaf Jah proceeded to Delhi and assumed the office of vazir. He found the court demoralized and given up to pleasure. As his counsel proved troublesome, however, he was despatched on an expedition against the refractory governor of Gujarat, but he soon returned, strengthened by the addition of a rich province. The whole country being at that time disturbed, he next turned

LATE NIZAMS.

his attention to the Deccan, and shortly afterwards he resigned his post, and set off for that province. This action was considered to be a declaration of independence. The emperor did not abate his hostility towards Asaf Jah, and, although he conferred on him the highest title that could be given—Lieutenant of the Empire—he nevertheless sent secret orders to the local governor of Hyderabad to endeavour to depose the viceroy and assume the government. Mubariz Khan endeavoured to carry out these instructions, and gathered together a powerful army for the purpose. Asaf Jah temporized, and protracted negotiations ensued, but at last he was forced to come to open war, in which he gained a decisive victory over Mubariz, who was killed in a battle fought in October 1724. Asaf Jah sent the head of Mubariz to the court of the emperor, with his own congratulations on his overthrow of the rebel. He then became the founder of an independent kingdom, fixing his seat of government at Hyderabad. His descendant now rules over the Dominions in the person of H. H. the present Nizam.

After the death of Aurangzeb in 1707, the Mogul empire became disruptured by internal dissensions, and at the same time it was threatened by the rising power of the Mahrattas. Asaf Jah, however, had little difficulty in asserting his independence, continuing his administrative arrangements of the Deccan subahs very much as he found them. Wherever possible he compounded the Mahratta exactions, and improved the administration, much to the benefit of the state. At the time of his death, in 1748, he was firmly established as an independent sovereign, with Hyderabad for his capital, and a kingdom roughly co-extensive with the State now known as the Nizam's Dominions.

In 1749, there was a severe famine in the Aurangabad district, and great distress, similar to that which had been experienced throughout the Deccan in 1713, prevailed.

After the death of Nizam-ul-Mulk Asaf Jah, the right of succession was fiercely contested. The second son of Asaf Jah, by name Nazir Jung, happened to be on the spot at the time of his father's death, and he immediately seized the treasure, and obtained the support of the army. He was opposed in his claim to the throne by Muzaffer Jung, a grandson of Asaf Jah (the son of a favourite daughter), for to him, it was said, the right of succession had been conveyed by testamentary bequest. Each candidate secured the support of one of the two European Powers, and then a career of contention for supreme power in Southern India commenced. The English gave their support to Nazir Jung, and the French assisted his rival, Muzaffer Jung. Dissensions, however, occurred in both camps. The French force after a time retired from the field, and Muzaffer Jung became the prisoner of Nazir Jung. The latter having been killed, at the hands of his own followers, at Arcot, in 1750, Muzaffer Jung was proclaimed Subadar of the Deccan, but he was not destined to enjoy even the appearance of power for long. Having already become conscious of his inability to govern with his own resources, he was compelled to subsidize a body of French troops, and authority was then exercised under the control of the French commander, Dupleix, whose will was supreme. Some Pathan chiefs, however, who had been instrumental in placing Muzaffer Jung in power, having become disappointed with, and annoyed at, the amount of reward allotted to them, brought about his murder in 1751.

Salabat Jung, brother of Nazir Jung, was then selected by the French to be the ruler of the Deccan, an infant son of Muzaffer Jung being passed over. Ghazi-ud-Din, the eldest son of Asaf Jah, then suddenly put in an appearance, and claimed the birthright which was said to have been ceded to his brother Nazir Jung. A contest now became imminent, but this was averted by the sudden death of Ghazi-ud-Din from poison, administered, it was said, by the mother of Salabat Jung, but this treachery appears to have been tacitly ignored by the French. Ghazi-ud-Din's supporters, the Mahrattas, continued their hostilities, but without success, and were eventually bought off, when they withdrew.

Salabat Jung received the support of the French, and their influence and control of the State was very decided.

In the meantime, the victories gained by Clive in Southern India were having their effect on the French, who practically withdrew from Hyderabad, leaving Salabat Jung in a state of utter collapse. It was said that at the time of his taking leave of the French official he shed tears. At this time he was threatened by Nizam Ali, his brother, to whom, contrary to French advice, he had entrusted power, and who succeeded in treacherously dethroning him in 1761. This weak prince, Salabat Jung, after several ineffectual attempts to escape from confinement, was assassinated in 1763. Thus, in the short space of thirteen years, three reigning kings and one competitor for the throne met with violent deaths.

Nizam Ali, who had entered into an engagement with the English to dismiss the French from his service, and renounce all connection with them should he gain the supremacy, upon his accession perpetrated a course of cruelty far beyond what was even necessary for the accomplishment of his purpose. He not only put his brother Salabat Jung to death, but in 1765 he invaded the Karnatic and would have overrun the country had he not been

forced to retire owing to the advance of a strong British force. The British, in spite of this, were still anxious to be on friendly terms with him, partly from a desire to obtain his concurrence with their retention of the maritime province known as the Northern Circars, the historical name for a large tract of country lying along the coast of Bengal in the Madras Presidency, which extended over 17,000 square miles.

A treaty was concluded in 1766, the British Government agreeing to furnish the Nizam with a subsidiary force when required, and to pay nine lakhs of rupees when the assistance of the troops was not required, the Nizam on his part giving a grant of the Circars and engaging to assist the British with his troops. The aid thus afforded enabled the Nizam to march against Haidar Ali of Mysore. A new treaty was concluded in 1768, under the provisions of which the Nizam agreed to assist the British in obtaining possession of the Karnatic, and for this aid the British agreed to pay seven lakhs of rupees annually, and a further sum of two lakhs of rupees annually to secure the Northern Circars. In 1773 the Nizam, who was then engaged in a war with the Mahrattas, claimed the assistance of the British, but they refused to assist him, owing to treaties then existing between themselves and the Mahrattas. The Nizam was compelled to conclude peace by a cession of territory. This territory was subsequently restored, but the refusal of assistance by the British so incensed the Nizam that he requested that two battalions stationed at his capital as a subsidiary force should be withdrawn The Nizam then enlisted a body of troops commanded by French officers. These, however, were dismissed in accordance with the provisions of the treaty of 1798. By this treaty a subsidiary force of 6000 troops, with a due proportion of field-pieces, was assigned to the service of the Nizam, he agreeing to pay £: 41,710 for their support. On the fall of Seringapatam, and the death of Tipu Sultan, the Nizam participated largely in the division of territory under the treaty of 1799. On the 12th October, 1800, a perpetual alliance was entered into between the Nizam and the British, by which arrangement the Nizam agreed to furnish 6000 infantry and 9 00 cavalry to co-operate in time of war with the British army. This force was called the "Contingent." The British subsidiary force was to be augmented to 8009 regular infantry, and 1000 regular cavalry, with a full complement of guns, and pecuniary payment for its support was commuted by a cession of territory from the Nizam, who ceded to the British all the territories he had acquired under the treaty of Seringapatam in 1792 and under the treaty of Mysore in 1799. This territory is now known as the Ceded Districts. In 1802 a commercial treaty was entered into with the Nizam, by which it was agreed that a free transit of goods should be permitted, and all local duties abolished, in lieu of which five per cent. was to be levied on all articles imported into the respective territories of each, but grain was to be under particular regulations.

In 1803 the Mahrattas attempted to invade the Nizam's Dominions, with the object of preventing, if possible, the accession of the heir-apparent, Sikandar Jah, the Nizam at the time being in a most precarious state of health. The British and the Nizam's troops united, and two great battles, Assaye and Argaum, were fought, the allied armies completely crushing the Mahrattas, and thus securing the safety of the Nizam's territories.

Nizam Ali Khan died at Hyderabad on the 6th of August 1803, and was succeeded by his eldest son, Sikandar Jah, after whom the cantonment of Secunderabad is named. During this Nizam's reign Holkar offered to march into Hyderabad territory at the head of a large army to assist the Nizam to overthrow the British, but the Nizam did not waver in his loyalty to the British. He wrote to Holkar, with his own hand, indignantly declining his proposed alliance. At this time Raja Chandu Lall was appointed peshkar.

His Highness Sikandar Jah died in 18 9 at Hyderabad, and was succeeded by his eldest son, Nazir-ud-Dowla. In 1838 a plot against the British and the Nizam's Government was discovered Mubariz-ud-Dowla, brother of the late Nizam Sikandar Jah, and others, were proved to be agitating the fanatical Muslims throughout India against British rule. Mubariz-ud-Dowla was thrown into prison at the fort of Golconda, where he subsequently died. In 1843 Raja Chandu Lall resigned the post of minister. In 1847 a serious riot occurred in the city during the Mohurrum, and in the same year the life of the minister, Seraj-ul-Mulk, was threatened. He was rescued by the exertions of the Resident, but in 1852 he was shot at, and wounded in the cheek. He died in 1853, and Nawab Salar Jung was appointed to succeed him. In 1853 a new treaty was entered into, by which districts having a revenue of fifty lakhs a year were assigned to British management in order to pay for the Hyderabad Contingent, and in liquidation of the interest of the debt to the British. The Contingent was to consist of 5000 foot, 5000 horse, and 4 field batteries. Among the districts thus made over were the Berars, Pain Ghat, and the border districts, as well as Shorapur and the Raichur-Doab. His Highness Nazir-ud-Dowla died on the 16th May 1857, at the age of 66. He was very popular and remarkably tolerant in religious matters. He was succeeded by his eldest son, Afzul-ud-Dowla. This monarch ascended the throne at a most critical time. The mutiny of 1857 was convulsing the whole of India, and how this affected Hyderabad

is told in another chapter—the biography of Sir Salar Jung the Great. On the 5th of Oct. 1861 presents to the value of £10,000 were bestowed on the Nizam by the British Government, in acknowledgment of his services during the mutiny, and by a new treaty in 1860 Shorapur was restored to His Highness, together with the Raichur-Doab, and a debt of fifty lakhs held to be due by him to the British was cancelled. On the other hand, the Nizam ceded a valuable strip of land on the left bank of the Godavery, and agreed to abolish the duty of five per cent. on goods carried on that river. His Highness died on Friday, the 26th February 1869, in his 43rd year, and was buried at the Mecca Musjid. He was succeeded by his infant son, Mir Mahabub Ali Khan, who was two years and a half old. He was at once placed on the masnad by the Minister. Sir Salar Jung, and the Nawab Shams-ul-Umara. It is said that the Nizam Afzul-ud-Dowla never set eyes on his son, lest evil should befall him, three other sons having died before him. On the 6th of March, 1869, the Resident proceeded to the palace to instal the young prince on the throne of his ancestors. The Resident was met by His Highness the Nizam, borne in the arms of one of the royal nurses, and, taking the little fellow by the hand, the Resident led him forward to the masnad. As His Highness was under age, a co-regency was created, with Sir Salar Jung and Nawab Shams-ul-Umara as members.

H. H. Mir Mahabub Ali Khan Bahadur, Fateh Jung, Nizam-ud-Dowla, Nizam-ul-Mulk, who is ruling at the present time, was born in 1866, became Nizam in 1869, and was formally installed on the 5th February 1884. He is a wise and enlightened ruler, and holds the proud distinction of being the Premier Prince of India. He is regarded as a most valued ally of the British. A full biography of His Highness, however, is given at the commencement of this work.

The following is a list of the Nizams of Hyderabad:—

	Ascended the throne
Mir Kamran-ud-Din, Nizam-ul-Mulk, Asaf Jah.	1712
Mir Ahmed Khan Nazir Jung	1748
Hidayat Mohindin Khan Muzaffer Jung ...	1750
Salabat Jung	1751
Nizam Ali Khan Asaf Jah-i-Sani	1761
Sikandar Jah	1803
Nur Fakhundah Ali Khan Bahadur, Nazir-ud-Dowla	1829
Afzul-ud-Dowla...	1857
Mir Mahabub Ali Khan Bahadur, Fateh Jung, Nizam-ud-Dowla, Nizam-ul-Mulk	1869

Succession of Residents.

The first British envoy to the Court of the Nizam was Mr. Holland, who arrived at Hyderabad on the 16th April 1779. The chief object of his mission was in regard to the protectorate over the Circar of Gantur, which had been guaranteed by the Madras Government at the request of the Nizam's younger brother, Basalat Jung, who held it in jaghir. The Nizam, His Highness Ali Khan, refused to consent to the proposed arrangement, and Mr. Holland left after a brief sojourn at Hyderabad. Since then the British Residents have been:—

Names.	Assumed charge of office.
Mr. Holland	1779
Mr. J. Grant	1780
Mr. R. Johnson	1784
Captain Kennaway	1788
Captain J. A. Kirkpatrick	1797
Captain W. A. Kirkpatrick	1798
Mr. H. Russell	September 1, 1805
Captain T. Sydenham	January 3, 1806
Lieutenant C. Russell	May 20, 1810
Mr. H. Russell	April 17, 1811
Mr. C. T. Metcalfe	December 1820
Captain H. S. Barnett	August 4, 1825
Mr. W. B. Martin	September 29, 1825
Mr. E. C. Ravenshaw	August 7, 1830
Colonel J. Stewart	November 6, 1830
Major J. Cameron	January 12, 1838
Brigadier J. Wahab, C.B... ...	June 16, 1838
Major G. Tomkyns	July 8, 1838
Colonel J. S. Fraser	September 1, 1838
Major C. Davidson	December 11, 1852
Colonel Low, C.B....	March 7, 1853
Major C. Davidson	September 5, 1853
Mr. G. A. Bushby	December 1, 1853
Captain A. R. Thornhill	December 31, 1856
Colonel C. Davidson	April 16, 1857
Major A. R. Thornhill	August 3, 1862
Sir G. U. Yule, C.B., K.C.S.I.	January 31, 1863
Sir R. Temple, K.C.S.I.	April 14, 1867
Mr. J. G. Cordery . . .	January 5, 1868
The Hon'ble Mr. A. A. Roberts, C.B., C.S.I.	March 28, 1868
Mr. J. G. Cordery	May 14, 1868
Mr. C. B. Saunders, C.B.	June 10, 1868
Colonel P. S. Lumsden, C.S.I.	July 16, 1872
Mr. C. B. Saunders, C.B.	October 16, 1872
Col. Sir R. J. Meade, K.C.S.I., C.I.E. ...	December 5, 1875
Sir S. C. Bayley, K.C.S.I....	March 24, 1881
Major G. H. Trevor	June 1, 1882
Mr. W. B. Jones, C.S.	June 30, 1882
Mr. J. G. Cordery, C.S.	April 21, 1883
Lt.-Col Sir O. St. John, K.C.S.I. ..	April 10, 1884
Col. F. C. Ross, C.S.I.	April 12, 1886
Mr. J. G. Cordery, C.S.	October 14, 1886
Major D. Robertson (Offg.)	November 1, 1887
Mr. A. P. Howell	March 14, 1888
Sir D. Fitzpatrick, K.C.S.I.	August 6, 1889
Mr. J. T. C. Chichele-Plowden, I.C.S., C.S.I.	Offg. .. November 12, 1891 Confirmed March 5, 1893

The Prime Ministers of Hyderabad.

The following is a list of the dewans or prime ministers of the Hyderabad State from 1750 to the present time :—

Raja Ragunath Dass—1750-1752.—Created first dewan under the rule of the Nizams by Nizam Muzaffer Jung. He was nominated by the French, and held the position for a short time during the reign of Salabat Jung, but was murdered by some soldiers who had mutinied because they had not received their pay.

Said Lashka Khan—1752-1755.—A nobleman of considerable administrative capacity. He procured the dismissal of Monsieur Bussy and his troops. Bussy, however, marched to Aurangabad and obtained a treaty from the Nizam there. Bussy agreed to support Said Lashkar Khan, but the latter was dismissed in 1755.

Shah Nawaz Khan—1755-1758.—Nominated by Bussy. In 1755 he procured Bussy's dismissal for the second time. Bussy, however, marched on Hyderabad and took up a strong position in the city. After a settlement, Bussy was reinstated with all his honors. Shah Nawaz Khan continued minister until his intrigues for the deposal of the Nizam brought about his overthrow. He sought refuge in the fortress of Daulatabad, and was subsequently murdered in the disturbance caused by the assassination of Bussy's dewan in 1758.

Basalat Jung—1758-1760.—After the departure of Bussy, the affairs of the country were thrown into great disorder owing to the differences between Salabat Jung and his brother Nizam Ali. At length, in 1761, the latter threw Salabat Jung into prison and assumed the sole administration. Just before this, Basalat Jung had been deprived of his dewanship.

Raja Partabwant—1761-1763. Present at the sack of Poona in 1763, and killed in the same year in an engagement on the banks of the Godavery between the Nizam's forces and the Mahrattas.

Rukn-ud-Dowla — 1765-1775. — Said Lashka Khan, who was dismissed in 1755, was reinstated with the above title. He acquired great power in the State and was greatly loved, but he was assassinated in 1775. For the first three years after the assassination the administration was entrusted to Vikar-ud-Dowla, and Samsam-ul-Mulk, the Nizam declining to give the position to any single individual lest he should become a formidable power in the State, such as Rukn-ud-Dowla had been. At length, however, Vikar-ud-Dowla was appointed sole minister.

Azim-ul-Umara, Aristo Jah—till 1804.—When this minister was appointed is not known. After the assassination of Rukn-ud-Dowla he was recalled from Aurangabad, where he was filling the position of killadar (fortress-keeper). He was made assistant minister, and subsequently minister. In 1791 he accompanied the Nizam Sikandar Jah, when the latter marched with the Hyderabad Contingent to take part in Lord Cornwallis's operations against Tipu Sultan. Two months after the battle of Khardla, in March 1795, Azim-ul-Umara was sent to Poona by the Nizam as a hostage for the fulfilment of the treaty between the Mahrattas and himself. After his return from Poona in 1797 he resumed office as minister, which position he held till his death, in 1804, eight months after the death of his master, Nizam Ali Khan, to whom he was greatly attached.

Mir Alum—1804-1808.—This nobleman, who had officiated as minister during the former minister's stay at Poona, was appointed minister in 1804. Mir Alum was the great-grandfather of Sir Salar Jung I. Personally, he was of a most amiable disposition and of most prepossessing appearance. His friendship for the British was very marked. He built the bund which forms the lake known as Mir Alum Lake, to the south-west of the city. He held office until his death in 1808, before which he was in receipt of a pension of Rs. 2,000 a month from the British Government.

Munir-ul-Mulk—1809-1832.—Son-in-law of the former minister and father of Sir Salar Jung I. During the time he held office he was practically powerless, all authority being centered in Raja Chandu Lall his deputy minister, who, after his death in 1832, became sole administrator.

Raja Chandu Lall—1832-1843.—This minister's accession to power may be reckoned from 1809, when he became deputy, for he was practically prime minister from then till the date of his resignation in 1843, so that he actually governed the affairs of the State for 34 years. He won his way to power from a position in the Customs and Excise Department. After Mir Alum's appointment as minister in 1804, Raja Chandu Lall was retained by him as his confidential adviser. In 1806 he was appointed peshkar or deputy, an appointment that has remained in the family ever since, and is held at the present time by H. E. Rajayan Raja, Maharaja, Raja Kishen Pershad, Bahadur. As stated above, after the death of Mir Alum, in 1808, Raja Chandu Lall became practically minister. He was well educated, both as a scholar and as a public officer. His understanding was sound, his talents quick, his memory retentive, his industry indefatigable, and he had great experience and aptitude for all kinds of business, from the highest branches to the most minute detail. He was devoted, with unquestionable fidelity, to the alliance with the British. He resigned in 1843.

Raja Ram Bakush—1843-1846.—This minister was nephew of Raja Chandu Lall. He was appointed

peshkar, and the Nawab Seraj-ul-Mulk was made vakil.

Nawab Seraj-ul-Mulk—1846-1848.—At the time of the Nawab taking office, the affairs of the State were in a very sad condition, and, in trying to restore order out of chaos, he prejudiced the mind of the Nizam, who insisted on his resignation.

Amjud-ul-Mulk – November 1848-Dec. 1848.

Nawab Shams-ul-Umara—Dec. 1848-May 1849.

Raja Ram Bakhsh—September 1849-April 1857.

Ganesh Rao—April 1851-June 1851.

Nawab Seraj-ul-Mulk—1851-1853.—During this, the second tenure of office by this minister, he was well-nigh overwhelmed by the financial tangle. The ten years that elapsed from the time of the resignation of Raja Chandu Lall till the accession of Salar Jung I. were marked by a series of administrative and financial adversities such as the history of few Native states in India can show. An account of this will be found in the biography of Sir Salar Jung the Great. The treaty for the assignment of the Berars and other districts for the maintenance of the Contingent troops was concluded a short time previous to Seraj-ul-Mulk's death. He was a good administrator and a clever Oriental scholar. He died on the 26th May 1853.

Sir Salar Jung the Great, G. C. S. I.—1853-1883.—For thirty years this able administrator governed the affairs of State. He succeeded his uncle at the close of May 1853, and died in harness on the 9th February 1883.

Council of Regency—February 1883-October 1883.

Sir Salar Jung II., K.C.I.E.—Son of Sir Salar Jung I., succeeded his father in 1883, but resigned in 1887.

Sir Asman Jah Bahadur, K.C.I.E.—1887-1894.—Assumed charge, 30th July 1887; resigned, 1894.

Sir Vikar ul-Umara Bahadur, K.C.I.E.—1894.—This nobleman was first appointed officiating minister, but was confirmed in the appointment one year later. His Excellency's biography is given in a previous chapter, as are also sketches of the lives of Sir Salar Jung the Great, Sir Salar Jung II., and Sir Asman Jah Bahadur.

TEGH JUNG, FOUNDER OF THE SHAMS-UL-UMARA FAMILY.

RAJA CHANDU LALL, PRIME MINISTER, 1832-1843.

A MARWARI WOMAN.

A HIGH CASTE BRAHMAN GIRL.

DANCING GIRLS.

A BHIL WOMAN, AURANGABAD.

PHYSICAL FEATURES.

THE Dominions of His Highness are situated on the extensive table-lands of the Deccan in Southern India. The territory embraces nearly 83,000 square miles, exclusive of the Hyderabad Assigned districts, and is bounded on the north by the districts of Khandesh and the Hyderabad Assigned districts; on the south by the rivers Tungabhadra and Krishna; on the east by the rivers Warsha and Godavery; and on the west by the districts of Dharwar, Kaladgi, Sholapur, and Ahmednagar. The average altitude of the tableland of the Deccan is about 1250 feet above sea-level, and the highest hills are not more than the same height above the general level of the plateau. The country is divided into two great and nearly equal divisions, by the trappean rocks of the north and west, and the granitic and limestone region of the south and east. There is a corresponding agreement between the geological and ethnological aspects of the country thus divided by the Godavery and the Manjira, separating as they do the Mahratta race from the Telegu and the Kanarese people of the south, the country of granite and limestone from the region of overlying rocks, and the land of rice and tanks from the land of wheat and cotton.

The main drainage is north by west to south by east, the country falling in this direction from 2000 feet near Aurangabad to 1200 feet at Raichur and 900 feet at Kurnool. The lines of watershed for the smaller streams follow the same direction, separating the valleys of the chief rivers.

The most important ranges of hills are the following:—The Balaghaut range, running east and west from the taluka of Bilali in Nandar, and reaching the taluka of Ashti in the district of Bir. A length of about 200 miles of this range is within the territory. The width of the range varies from three to six miles. A range of Balaghaut hills lies in the country between the rivers Manjira, Sina, and Kagna, which, proceeding from the taluka of Ashti in the district of Bir, and passing through the talukas of Dharaseo and Naldurg, reaches Gulburga. In the south, the most important range of hills runs from the taluka of Dewalpalli in Nalgunda to the district of Mahabub Nagar, whence it proceeds to the south. The length of this range is about 130 miles. In the north, the Sahiadri-parvat range runs from east to north-west, beginning in the taluka of Nirmal in the district of Indur, and, passing through the Parbhani district, reaching Ajunta, where it receives the name of Ajunta Ghaut, and goes further on towards the west into the district of Khandesh in British territory. The length of this range within the Dominions is about 250 miles, a hundred of which is called the Ajunta Ghaut. Another range of hills runs from Daulatabad in the Aurangabad district eastward in the direction of Jalna, and proceeds into the Assigned district of the Berars, making a length of about 120 miles. Another range runs between the Godavery and the Manjira, passing through Bir, Darur, Mominabad, Udgir, and Kewlass.

Ten of the elevations in the Dominions rise to more than 500 feet above the surrounding country, but usually they average 300 feet. There is, unfortunately, no hill in His Highness' Dominions suited for a summer-resort for the Government or the residents of the country.

The principal river systems in the Dominions are those of the Godavery (a river sacred to the Hindus) in the north, and the Krishna and the Tungabhadra in the south.

The climate of the Dominions during the greater part of the year is temperate and agreeable, being a medium between the extremes of heat and cold. The rainfall is mainly dependent on the summer rains brought up by the south-west monsoon, but the eastern and southern portions of the country are also influenced by the autumn rains, when the same currents are deflected on the eastern coast. From its peculiar geographical position, the country is brought within the influence of these vapour-bearing currents from almost opposite points of the compass, and although they may be said to be general for nearly three-quarters of the year, the summer monsoon, from its greater depth and volume, exercises a far more important influence over the country than the winter monsoon. It might also be expected that the distribution of rain would vary according to the distance from the coast, but in descending over the western ghauts the portions immediately to the east of these hills receive less rain, while the increase beyond is only gradual. There is, however, a limit to this increase, and, as the country falls in the valleys of the principal rivers, the upper currents veer towards the eastern coast and constitute the winter monsoon. Hence the rains of the summer are quite general, though not equally distributed throughout the country. The average rainfall for the whole country is thirty-four inches.

GEOLOGY AND ECONOMIC MINERALS.

THE geological features of Northern India stand in such marked contrast to those of the South, *viz.*, the Peninsula, that for purposes of classification the whole country has been divided into—

1*st.*—The Extra-Peninsular area, comprising the country lying to the west, north, and east of the Indo-Gangetic plain, and

2*nd.*—The Peninsular area, *viz.*, the triangular portion of the country situated on the south of the Vindhyan range of mountains.[1]

The geological history of these two divisions is markedly distinct. Whilst the Peninsular area has been, since the latter end of the Palæozoic[2] period an area of dry land, and the coast line has remained practically unaltered since that period, the Extra-Peninsular area has been the seat of marine deposits extending into the Mesozoic period.

The Peninsula has undergone no great compression since the close of the Palæozoic period, while the Extra-Peninsular area has been greatly compressed and disturbed since the Tertiary period, resulting in the formation of such contorted and complicated mountain ranges as the Himalayas and the hills of the Punjab and Beluchistan.

Hence in the Extra-Peninsular area the mountain

[1] Roughly speaking, the Extra-Peninsular area corresponds with the territorial divisions of the Punjab and the Bengal Presidency, including part of Sind and Burmah, while the Peninsular area includes the Presidencies of Bombay and Madras and part of the Central Provinces.

[2] With regard to their fossil contents, geological formations have been divided into four broad divisions:—*Azoic*, or the oldest rocks in which no signs of living organisms are to be found; *Palæozoic*, or those containing the older or simpler forms of life; *Mesozoic*, or those containing the middle and more advanced forms; and lastly, the *Cainozoic*, or those containing the higher and more recent forms of animal and plant remains.

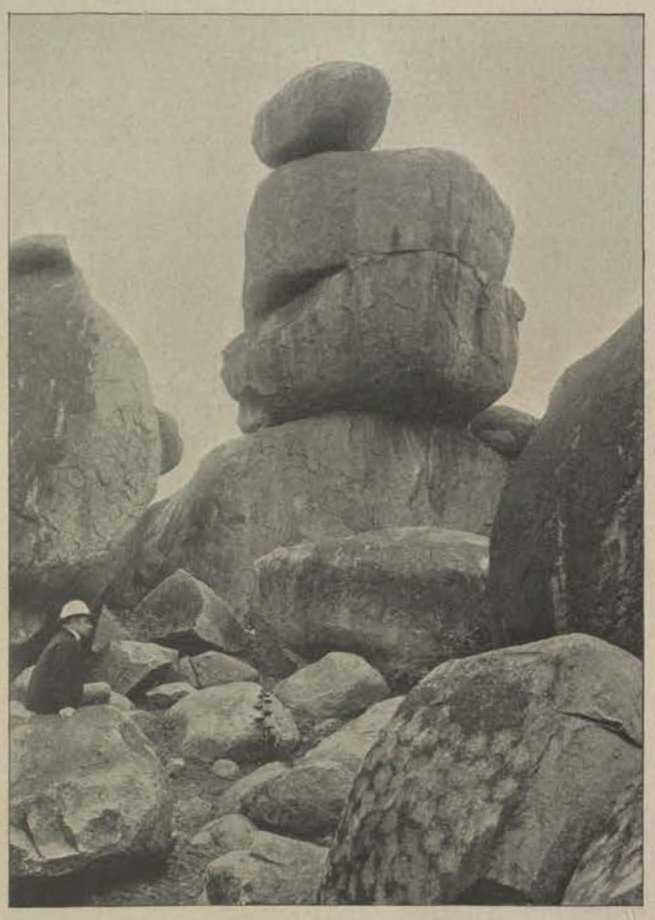
FANTASTIC ROCK SCENE, HYDERABAD.

ranges coincide with special and well-marked centres of upheaval, the valleys are deep and steep, and the rivers are of a torrential character. On the other hand, the mountains of the Peninsular area are the remains of extensive table-lands, out of which the valleys have been carved.

The whole of the Peninsula, of which His Highness' Dominions form a portion, is one vast table-land, the boundaries of which were defined and fixed towards the close of the Palæozoic period, and subsequently worn out by sub-aerial denudation, and on the coast line by the sea, the highest points, such as the Nilgiris, Pulneys, and Shevroys, being merely plateaus produced by the removal of the surrounding portions of the table-land.

The Peninsular formations represented in the Hyderabad State are the following:—

The Metamorphic series;
The Transition series;
Older Palæozoic (Cuddapah and Vindhyan);
The Gondwana series;
The Deccan trap, including inter-trappeans;
The Laterite deposits; and
Alluvial deposits and soils.



BALANCING ROCK, SECUNDERABAD.

The Metamorphic Series.

The gneissose rocks of the Peninsular area represent the oldest formation in India. In the Peninsula they cover a larger area than all the later formations taken together, and constitute the basis of these formations. These rocks consist of true gneiss, granitoid, and schistose rocks of various compositions, and evidently belong to two or more distinct systems which differ from each other, not only in lithological characters, but also in age. True granite, however, does not occur except in veins, and not to any large extent.

The oldest of these, *viz.*, the so-called Bundelkhand gneiss, is more massive in character, rare in accessory minerals, and obscure in foliation. Outliers of this older gneiss occur in Singbhum and Bellary, and may possibly be found in other parts of the Peninsula. It has therefore been recognized as a true rock system.

The new gneiss, which is that generally distributed over the Peninsula, has more developed foliation, occurs interbedded with schists, and is much richer in the variety and number of accessory minerals.

The gneiss consists of six minerals, quartz, mica, hornblende, chlorite, a red orthoclase felspar, and a white plagioclastic felspar. Sometimes a gneiss may contain only two of these minerals, sometimes all. The felspar always forms the bulk of the rocks, and the white variety often weathers into kaolin.

As a rule, the foliation is very slight, and can be detected only by minute observation, the outward appearance of the rock being that of granite. Of the gneissose rocks the granitoid gneiss is the commonest. Schistose varieties, such as hornblende rock—almost as black and fine grained as diorite—talcose, chloritic, hornblendic, quartzose or argillaceous schists do occur, but rarely.

At Bezwada, the south-eastern terminus of the Nizam's Guaranteed State railway, a new form of gneiss has been found to occur. It extends in a north-easterly direction all along the eastern faces of the hilly portions of the Godavery district, keeping near the coast and into the Vizagapatam district. This rock is supposed to be of newer origin. The felspar takes the form of murchisonite, and large quantities of garnet also occur in the rock. Here and there occasional bands of graphite have converted it into graphite schist.

The gneissose rocks have a very large development in the Hyderabad territory. Their eastern and southern boundaries are marked by the Godavery and

the Krishna rivers; on the north they extend up to Ellabad in the district of Sirpur-Tandur; while their western boundary may be roughly defined by a line drawn from Nirmal by Indur to Tandur on the Nizam's railway, and thence through Yadgiri to the Krishna.

The hornblendic granite gneiss of Hyderabad weathers in a remarkable manner, which to the untrained eye presents the appearance of ice action. Enormous rounded and smoothed boulders stand one over the other and sometimes in groups, which surprise the new-comer. But a slight acquaintance with the nature of the rock at once shows that this appearance is due entirely to sub-aerial denudation. The granite gneiss, through action of heat, splits vertically. These vertical cracks, reaching the planes of foliation, make the rock split horizontally along these planes, the result being a mural arrangement of broken pieces of rock. Rain and wind then commence their action. The corners of the rock pieces get rounded off, the side pieces fall off, and the result is one huge rounded piece standing over one or more pieces of the same kind, which all formed originally a portion of one and the same rock. Good examples of this action of sub-aerial denudation are to be seen along the railway line from Hyderabad to Lingampalli, the first station in the direction of Wadi. The most remarkable example occurs between miles 107 and 108.

The whole of this area is intersected by intrusive dykes of dioritic trap, which are mostly of a texture of medium coarseness. Many of these are from 50 to 60 feet in thickness and are sometimes just as high above the surrounding country. The rock being much harder than the gneiss, these dykes stand out distinctly. They are generally much weathered on their surface, and their contact with the gneiss cannot be easily made out. These trap dykes are of very ancient date, and belong probably to the volcanic outbursts of the Cuddapah period.

In the absence of all fossil remains, it is not possible to determine with any degree of certainty the correlation of the Indian formations with those of Europe, but being the oldest rocks known in the country the Metamorphic series may be taken to correspond with the lowest azoic rocks of England.

The Transition Series.

This name has been given to a number of rock systems which intervene between the gneisses and the oldest fossil-bearing beds of the Peninsula. Owing to the complete absence of fossils, it is impossible to determine correctly either the age or the relation of these rock systems to the European systems or to each other.

Like the Metamorphic series, these rocks have also been divided into an older and a newer group. The former are represented by the Gwalior rocks, and the latter by the Cuddapahs, which are also classed as older Palæozoics, while the name "Transition" is confined to the Gwaliors.

The rocks of the Transition series represented in Hyderabad are the so-called Dharwars, or the gold-bearing rocks of Southern India.

The Dharwars, which were first properly investigated and named by Mr. Bruce Foote of the Geological Survey of India, consist of hornblendic, chloritic, and argillitic schists, associated with more or less hæmatetic quartzites and numerous contemporaneous trap flows. They are developed chiefly as long bands and outliers, highly disturbed and folded into the gneiss. Three of these bands, extending for long distances, have been recognized and described by Mr. Foote as the Dharwar-Shimoga, the Dambal-Chiknayakhan-halli, and the Penaur-Haggari Bands. Three well-defined bands, *viz.*, the Maski, the Bohmanhali and the Sagar, are situated within the Raichur-Doab district of His Highness' Dominions. The Bodini, the Topaldodi, and the Wandali mines of the Hyderabad (Deccan) Company are situated in the northern half of the Maski band.

Mr. Foote is of opinion that the present Dharwars are the remains of a very extensive series which at one time covered the greater part of the Peninsula and the disposition of which was interrupted by periods of volcanic activity, during which great flows of contemporaneous trap took place. They were subsequently subjected to great lateral pressure, crumbled and contorted, and then exposed to the action of denudation. Over these disturbed and eroded Dharwar-beds the Cuddapah and Kaladgi series were deposited, and the occurrence in the Cuddapahs of pebbles of bright red jasper, derived from the hæmatite jasper-beds of the Dharwars, proves the fact. Thus, while the Dharwars belong to the lower transition series, the Cuddapahs and Kaladgis might be said to constitute the upper members of the same group.

The Dharwar system has become of great importance from the fact that it carries all the auriferous quartz reefs which are of any value in Southern India. Although the outcrops situated in the Mysore territory appear to be the richest, gold is found in all of them. These quartz reefs have been mined from prehistoric times, and old workings, some of which are more than 200 feet deep, are to be found over the whole area, and still offer the best indications of the richness of a lode.

In the vicinity of these old workings are to be found groups of "mullackers," or mortars of large and small size in the rocks in which the primitive miners pounded the ore. They are to be seen in abundance

at Topaldodi. At Wandali there are large saucer-like hollows made in the trappoid rock in which the ore was pounded by means of rounded granite crushers of great size and about a ton in weight. These crushers must have been brought from a great distance, and from their enormous size it is evident that they were not worked by hand, but by means of some sort of frame-work which afforded leverage.

In one of the pits at Wandali, known as the west shaft, a human skull was found at a depth of 210 feet from the surface. This skull, which is evidently that of a person past the middle age, is small and narrow, and presents a great many characters of the primitive human skull. A complete investigation and examination of this skull is still awaited.

The Dharwars rest unconformably on the granitoid gneiss, and wherever the contact has been observed the surface of the latter has been found to be uneven and eroded. The northern portions of the central and western bands of the Dharwars have been first unconformably covered by the Cuddapahs and afterwards by the Deccan trap.

The Dharwars are thus a distinct system, and the only system they resemble are the Gwalior rocks, where, likewise, the hæmatitic beds of the Dharwars, as well as contemporaneous dioritic traps, occur.

Older Palaeozoic (Cuddapah and Vindhyan).

The Cuddapahs were formerly classified as the Upper Transition series. But since the examination by Dr. King of the Pranhita Godavery basin and of the Painganga shales (till then classified as Lower Vindhyans), which he declared to be identical with the Cuddapahs of Southern India, an alteration was made in the classification, and the whole of the Cuddapahs were grouped as Lower Vindhyans or Older Palæozoic. These strata are certainly older than the Parmians, and some of the older groups may be as old as the Precambrian; but in the absence of fossils no real correlation can be established.

The total area of the Cuddapahs in the Peninsula is 13,500 square miles, and the formation has been divided into the following groups:—

Krishna group, 2,000 feet ...	Quartzites. Slates. Quartzites.
Nalla Malai group, 3,400 feet	Slates. Quartzites.
Cheyair group, 10,500 feet ...	Slates. Quartzites.
Papagni group, 4,500 feet ...	Slates. Quartzites.

These groups lie more or less unconformably, and each of them overlaps the others and lies on the original gneiss. The strata on the western edge of the basin lie evenly and comparatively undisturbed on the gneiss, but on the eastern edge the boundary is represented by contorted and faulted beds.

In each group of the Cuddapah series the sandstone or quartzites are found at the base, and argillaceous deposits forming shales or slates, with occasional limestone beds, above.

North of the Krishna several outliers of highly disturbed quartzites and limestones have been found. Five of these have been described by Mr. Foote, who recognizes them as belonging to the Cuddapah series. Further north, the beds originally described as the Pakhal series and extending up the Godavery valley are now known to belong to the same formation.

The Pakhal beds have been sub-divided as follows:—

1.	Quartzites with a few slates ...	700 feet.
2.	Silicious limestones	150 „
3.	Clay slates and quartzites	500 „
4.	Grey and fawn-colored silicious limestones	300 „
5.	A slaty band, with thick seams of quartzite sandstone ...	...3,600 „

The Pakhal beds extend in a north-westerly direction to the Manér river, but in this region the rocks are less indurated, the shales more finely grained, and the limestone less prominent. The shales of the Manér valley are fine in texture, of green and purple colors, and banded with thin calcareous seams.

In the north-west of the Dominions the series of limestones and shales known as the Painganga beds have been identified by Dr. King with the Pakhal beds of the Manér valley. The limestones are pale or dark-grey or buff-colored, seldom red, are well-bedded, and have occasional layers of ribbon jasper. They are overlaid by fine grained earthy shales, which are usually some shade of red. These shales, like those of the Talchir beds, often weather into thin small discoidal fragments. Although these beds by their texture and undisturbed condition are eminently fitted for the preservation of organic remains, no fossils have hitherto been discovered in them.

The Painganga beds are generally found resting directly on the gneiss, the lowest conglomeratic bed of the Pakhals being absent.

The Kurnool series, which lies almost altogether within the Cuddapah basin, is not developed in the Hyderabad territory. The chief interest of this series lies in the diamond workings of Banaganpalli. The rock is a sandstone from 10 to 20 feet thick, and although generally the workings in the Kurnool area are in the superficial gravels, at Banaganpalli they are carried into this bottom sandstone. Hollow pits,

about 15 feet deep, are made in the sandstone and short galleries driven in the diamond layer, which is evidently at the very bottom. The rock, though hard on the surface, gets soft down below, and is easily workable. From the perfection of many of the crystals, Dr. King concludes that they are innate in the sandstone, but from the nature of the matrix, and also taking into account the great hardness of the mineral, a detrital origin is more probable.

Closely related to the Kurnools and resembling them in lithological characters are the rocks of the Bhima series, so called from the river of that name passing through the centre of the outcrop. On their north-western border the Bhimas are covered by the Deccan trap, while throughout their north-east border, for a distance of more than 100 miles, they rest immediately upon the gneiss. They extend from Kotapalli to the G. I. P. railway between Gulburga and Shahabad, and then on to Parvatabad, where they take a bend to the south, passing by Loni and Talkota.

The Bhima series is chiefly a limestone formation, although beds of quartzite occur in the upper, and sandstone and conglomerates in the lower portion of the series. But these are purely local, and in some sections the series is exclusively made up of limestone. The limestones are fine-grained, with a texture approaching lithographic stone. The grey color prevails, but pink and drab tints are not uncommon. The rock occurs in flaggy beds and is largely used in building, and especially for flooring. The pale variety is preferred, although the grey is the more durable. The stone is capable of taking a very fair polish, and has been used, though sparingly, for tables in place of marble.

The Upper Vindhyans are not represented in the Nizam's Dominions.

The Gondwana Series.

The term Gondwana is derived from the ancient name of the countries lying to the south of the Nerbudda river which were Gond kingdoms and are now included in the Jubbulpur, Nagpur, and Chattisgarh divisions of the Central Provinces.

Although, as already stated, it is impossible to correlate precisely the Indian formations with those of Europe, it may be generally admitted that the lowest Gondwana beds belong to the upper palæozoic age. The upper Vindhyans, which are the next lower series, have never been found in contact with the Gondwanas, the areas in which the two series are exposed being quite distinct. But in one instance—in the Jhilmilli field—pebbles of the characteristic compact Vindhyan sandstone approaching quartzite have been found in the overlying Gondwana beds. In the country south of Nagpur, on the Godavery below Sironcha, and in the Mahanadi valley near Sambalpur the lower beds of the Gondwana system occasionally lie unconformably on beds, believed to belong to the Cuddapah or lower Vindhyan series, but generally the Gondwanas are found to have been deposited directly on the metamorphic rocks.

As regards the relations of the Gondwanas to the next higher series they are rarely found covered by a higher strata except where the Deccan trap and their associated intertrappean beds rest unconformably on the various subdivisions of the Gondwana series. In some localities, however, beds of cretaceous age have been found to rest upon the upper Gondwanas.

The Gondwanas, which are the first fossiliferous series of the Indian Peninsula, consist chiefly of sandstones, shales, and, with the exception of the beds exposed along the east coast, appear to have been entirely deposited in fresh water and probably by rivers. Amongst the fossils found, animal remains are very rare, and the few which have been found belong to the lower classes of vertebrata, namely, reptiles, amphibians, and fishes. The bulk of the Gondwana fossils are plant remains, and there is evidence of several successive floras.

The Gondwana series is undoubtedly a fresh-water formation, and the only question is whether the fresh-water beds are of lacustrine or fluviatile origin. On the one hand the coarseness of the rocks, the prevalence of sandstones, and the frequent occurrence of bands of conglomerate point to the fact that the strata were deposited in river basins rather than lakes, while the absence of mollusca so richly represented in lake deposits confirms that conclusion. As to the few fish and reptile remains and the Estheria,[1] a characteristic fossil of most of the subdivisions, it may be said that they might have equally inhabited lakes or rivers. The same applies to plant remains, except that the formation of beds of coal at the bottom of lakes is improbable. It is much more likely that the coal originated in marshy forests such as frequently occur along rivers. "The physical characters of the strata, the frequent alternation of coarse and fine beds, the frequency of current markings on the finer shales, and of oblique lamination due to deposition by current in the coarser sandstones, and the circumstance of the upper portions of a bed, such as a coal seam, being locally worn and denuded when a coarse sandstone is deposited upon it"—all these characters are opposed to the theory of lacustrine origin of these beds, while they strongly support the hypotheses of deposition in river valleys. On the whole therefore all the existing evidence points to the conclusion that the Gondwanas

[1] The Estheria are a genus of small crustacea which live chiefly in fresh water, but some species living in brackish water have also been found. The fossil Estheria range in time from the Devonian to the Tertiary period.

were deposited in a great river valley or a series of river valleys very similar to those of the Indo-Gangetic plains of the present day.

The Gondwanas form very poor soil, ill-suited for cultivation, and thus vast tracts of country where these rocks occur constitute wild uninhabited forests, or form the decomposition of the sandstones, loose sandy plains completely concealing the rocks below.

The Gondwanas may be divided into an upper and a lower series. The distinction is most clearly marked in Bengal, not only in stratigraphical character but also in the fossil contents of the two divisions, and even in cases where the orders of plants are identical the genera are always distinct. In the Satpura range and in South Rewa, however, the distinction is not so well marked.

The Lower Gondwana Series.

The lowest member of the Gondwanas has been called the Talchirs from a small district of that name, being one of the tributary mahals of Orissa. The Talchirs consist of fine silty shales and fine-grained soft limestones, and are nearly always present in every extensive deposit of the Gondwanas. The shales are of a greenish grey or olive color and sometimes slaty. Their texture is exceedingly fine, and they are traversed by innumerable joints which cause them to break into minute angular fragments.

The characteristic Talchir sandstones are soft, fine-grained, and homogeneous in texture, consisting chiefly of quartz and undecomposed pink felspar. In color they are pale greenish grey, buff, or pale pinkish, almost flesh-colored. Unlike most rock formations in the Talchirs, the fine-grained beds, namely, the shales, are always the lowest, the sandstones lying above, and those of coarse grain overlying the fine-grained ones.

The Talchirs present three distinct peculiarities :— Firstly, in the shales and fine sandstones, generally towards the base of the group, but frequently several hundred feet above the bottom, rounded and rolled pebbles and boulders occur which vary in size from fragments of a quarter of an inch in diameter to large blocks of fifteen feet in diameter. As these boulders are found embedded in the finest silt, it is believed that they were rounded by torrents, but transported to their final position by action of ice. In this so-called boulder bed we have therefore the remarkable fact of the existence of floating ice in the Gondwana period in a latitude of about 16° north of the Equator. Secondly, the Talchir fine shales have a strong resemblance to Volcanic rock, and even the sandstone is somewhat like a decomposed basalt both in color and mode of weathering. So great is this similarity that several observers have classed the Talchir beds as trappean. Thirdly, the Talchirs have a remarkable power of resisting disintegration, and consequently the places where they are not covered by an alluvial deposit are absolutely barren, as they themselves do not decompose to form soil. Thus, along the edges of the coal-fields, where the Talchirs are usually exposed, one might walk miles over broken pieces of greenish grey shales without meeting with any vegetation.

The fossils hitherto found in the Talchirs are few in number. Of animal remains only the wings of neuropterous insects and some annelid markings have been discovered. The plant remains consist of three ferns[1] and a plant resembling *Nœggerathiopsis hislopi*,[2] but hitherto not distinctly identified. It is remarkable that these fossils occur only in the higher beds, while the fine shales, so eminently adapted for the preservation of vegetable impressions, are devoid of organic remains.

The maximum thickness of the Talchirs in the Rajmahal area, where they have their highest development, does not exceed 800 feet.

As the Gondwanas were first studied in Bengal and the Central Provinces, the correlation of the beds is somewhat different in the different areas, but in the Peninsular area, with which we are concerned, the beds lying above the Talchirs are, in ascending order, the Barakars and Kamthis.

The Barakars, so called from the river of that name which traverses the western portion of the Raniganj coal-field, are as extensively developed as the Talchirs. They consist of sandstones of various kinds, shales, and coal. The sandstones are often coarse and felspathic, massive in form, and, from the decomposed felspar, of a pale or white color. Another characteristic is that Barakar rock is a conglomerate of small well-rounded white quartz pebbles, the matrix being usually a white sandstone.

Although the white felspathic variety is the typical sandstone of the Barakars, and occurs in areas so widely apart as Bengal and Chanda and the Godavery valley, brown, red, yellow, and other colors are also found.

The coals of the Barakar beds differ widely in different coal-fields. But they all agree in possessing a peculiarly laminated appearance, due to alternating layers of bright and dull colored coal, the best coals being those in which the bright layers predominate. Although the Barakar coal of many areas affords an excellent fuel, it is somewhat inferior to the average English coal.

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[1] These are Gangamopteris cyclopteroides, G. angustifolia, and a species of Glossopteris.

[2] The Nœggerathieæ are a transitional type of carboniferous plants standing between cycads and conifers. These plants formed trees reaching to a height of 20 or 30 feet. Their general appearance was very much like that of a screw pine.

In places the Barakars lie quite conformably on the Talchirs and the two systems blend into one another. But in one instance, namely, in the Ramgarh coal-field, rolled fragments of the Talchir beds are found in the overlying Barakars, proving the fact that the lower beds were removed by denudation before the deposition of the more recent. In many places, however, the Barakars overlap the underlying Talchirs and rest directly upon the metamorphic rocks. The maximum thickness of the Barakars does not exceed 3300 feet, this maximum having been found only in the Jheria field. The ordinary thickness of these beds does not exceed 2000 feet.

The Barakars are the true coal measures of the Peninsular area, and it is interesting to note that in this area, at least, the formations, which in point of time correspond to the true carboniferous rocks of Europe, are not coal-bearing, whereas the coal measures of the country correspond stratigraphically to what may be called the permio-triassic age. In the Extra Peninsular area, however, coal has been found in various younger deposits.

Fossils are not common in the Barakars, and, when they do occur, they consist usually of Glossopteris or Vertebraria, a plant of doubtful nature, which probably belongs to the family Equicetaceæ.

The beds overlying the Barakars in the Godavery valley have been described as Kamthis, from the well-known military station of that name situated twelve miles to the north-east of Nagpur.

The typical Kamthis, such as are developed in the neighbourhood of Nagpur, consist of conglomerates, grits, sandstones, shales, and clays. But elsewhere they consist of soft and porous sandstone, brown or white in color, sometimes conglomeratic, but often with hard ferruginous bands and a few shales.

In the beds corresponding to the Kamthis in the Raniganj and the Damuda areas the fossil plants found always retain some of their original carbon, but the Kamthi fossil plants are totally devoid of such carbonaceous markings, and this is a distinction which is to be borne in mind. The Kamthis are considerable in thickness, being from 5000 to 6000 feet.

The Kamthis are somewhat rich in fossil plants. Two genera of Equicetaceæ, namely, Phyllotheca indica, and Vertebraria indica, seven species of Glossopteris, two species of Macrotæmopteris, and Nœggerathiopsis hislopi, with some others, are represented.

The lower Gondwana rocks in all their three subdivisions of Talchirs, Barakars, and Kamthis are all well developed in the Hyderabad State, and give it its valuable coal-fields. They extend in an unbroken stretch from the Wardha valley to within a few miles of the deltaic deposits of the eastern coast near Ellora.

Within this area, the Talchirs, although exhibiting everywhere the characteristic "boulder bed," are poorly developed. The Barakars too—the only true coal-bearing beds of Hyderabad—attain only a small thickness. On the other hand, the Kamthis are very extensive in superficial area, and at the same time attain great thickness. Thus, while the Talchirs may be put down at 200 feet, and the Barakars at 300 feet, the Kamthis are quite 4500 feet at their thickest. Proceeding from the south to the north, the coal-bearing Barakar beds have been found at the following localities in the dominions:—Kunnigiri, Madavaram or Dunercharla, Singareni, Alipalli, Kamaram, Hundella, Chunur, Tandur, Aksapur, Antergaon, and Sasti. These coal-fields will be found described under the heading Economic Minerals.

In this vast area of the lower Gondwana rocks the finds of fossils have been poor, and those found belong to the Kamthi horizon.

The Upper Gondwana beds of the Peninsula are represented by the so-called Kota-Maleri group, which receive their name from the two villages long known to Indian geologists by the discoveries of fish teeth and fossil fish. Kota is situated on the left bank of the Wainganga or Pranhita river, eight miles above its junction with the Godavery, and Maleri is thirty-two miles north-west of Sironcha.

These beds consist of bright red colored clays, interbedded with soft light-colored and open-textured sandstones, and lie unconformably to the underlying Kamthis. The fossils found in the red clay consist chiefly of coprolite. But three species of Ceratodus and two genera of reptiles also occur. The Kota-Maleri beds lie partly in the Sironcha district of the Central Provinces and partly in the adjoining Hyderabad territory.

The Deccan Trap and Intertrappeans.

Within the limits of the Peninsula the Deccan traps in superficial extent are exceeded only by the Metamorphic series. They are not so thick as the Vindhyans or Gondwanas, but their remarkable horizontality enables them to conceal all older rocks. They form one of the grandest masses of bedded traps in the world, possess a vertical thickness of 4000 to 6000 feet, and cover an area of 200,000 square miles, which probably was much greater originally.

The Deccan traps consist chiefly of basaltic lava flows, assuming for the most part the form of dolerite, but great structural variation occurs, some being excessively compact and homogeneous, and others coarsely crystalline, containing olivine, and one variety at least containing large tubular crystals of glassy felspar, white or green in color. Secondary

minerals of various kinds, which crystallized out since the consolidation of the trap, are found in abundance, not only in nodules distributed through the rock, but lining all the cavities and creeks. They consist chiefly of quartz, either crystalline or in the form of agate, bloodstone, jasper, &c., and of zeolites in the shape of stilbite, prehnite, apophyllite, and calcite. The green mineral glaucunite is very common.

The Deccan trap flows probably took place from vents without the formation of regular volcanic cones, as no traces of inclined beds of such cones have been found. From the mass of evidence available it appears that these flows must have occurred between upper cretaceous and lower eocene periods.

The geological structure of the trap imparts a peculiar feature to the country which is covered by this formation. We find great undulating plains separated from each other by flat-topped ranges of hills, the sides of these hills being marked by the terraces caused by the unequal weathering of the hard and soft basaltic strata. The soil produced by the disintegration of the basalt is the rich black earth called black cotton soil, which retains moisture and does not require irrigation to the same extent as the soil of the gneiss country.

Sedimentary bands, frequently fossiliferous, have been found in several places interstratified with the lava flows. These so-called Intertrappeans occur in two distinct portions of the Deccan series, first close to the base, and secondly in the highest portion of the traps. The latter are known to occur only close to the coast in Bombay island and the immediate neighbourhood.

The commonest form of the intertrappean bands is a compact blackish rock, a kind of lydian stone. This rock has been originally a silt, and has been subsequently hardened by the overflow of the molten mass. Other forms of the intertrappean bands are a dark or pale grey limestone, often earthy and impure.

The Intertrappeans are highly fossiliferous and contain an abundance of fresh water and terrestrial animals and plants. The mollusca are largely represented, and are occasionally beautifully preserved in the cherty layers. The commonest forms are Physa and Lymnea, whilst Unio, though abundant locally, is comparatively rare. Paludina, Valvata, and Melania are by no means uncommon. Almost as common as the mollusca is the entomostracous crustacean Cypris. Other fossils found are in a fragmentary state and hardly recognizable. Only one species of plants of the genus chara has been described. The whole of the mollusca and crustacea are fresh-water forms, and marine forms do not occur, except in the beds near Rajamandhri.

The Deccan trap has a very large development in the Hyderabad territory, covering nearly half the area and occupying the northern and western portions of the Dominions. Its northern limit lies in the vicinity of Ellabad in the amaldari of Sirpur Tandur, and along the southern boundary of the Assigned Districts of Berar up to Ajunta, where its western boundary may be traced along the boundaries of the districts of Aurangabad, Bir, and Naldrug. On the east and south the trap area is bounded by a line running from Nandar through Kaulas to Bidar, and then curving round by Valal towards Gulburga and then to Sagar.

An intertrappean bed of small extent, with its characteristic fresh-water Physa and Lymnea, has been known to occur near Shankarpalli, a station eighty eight miles from Wadi junction.

The Laterite.

The close of the volcanic outburst left the peninsula of India as a vast basaltic plain which has been subsequently carved into hills and valleys by subaerial denudation. The only formation resting on the trap, with the exception of the alluvial deposits, is the so-called Laterite, which, in its normal form, is a porous argillaceous rock, much impregnated with peroxide of iron distributed irregularly through the mass, and which attains a thickness of from 40 to 200 feet. The exposed surface of the laterite is extremely irregular, caused by the washing away of softer material, and is traversed by tubes and cavities.

The iron exists either as pure hydrated peroxide, *viz.*, limonite, or partly hydrated and partly anhydrous. This limonite forms a brown exterior glaze, and gives the rock a mammalated and botroydal appearance, bearing a strong resemblance to scoriaceous gneous product. The quantity of iron in the laterite varies in different localities, but the richest varieties contain as much as 46 per cent. of the peroxide of iron. The laterite has been worked as an iron ore in many parts of India.

The laterite formation has been divided into two forms, the high level and the low level. The high level laterite is chiefly developed in the Deccan plateau, covering the highest ranges and forming a cap on the highest trap-beds of the plateau. It occurs at Mahableshwar at a height of 4,700 feet, and on hill-tops varying from 2,000 to 3,500 feet. Some of these laterite caps are very extensive. The bed at Bidar in the Hyderabad territory is said to be 28 miles long and 22 miles broad, and the one occurring at Kalyana, 40 miles west of Bidar, is still more extensive.

The low level laterite covers large tracts of both coasts. Unlike the high level laterite, it contains grains of sand and pebbles embedded in the ferruginous matrix, and passes by insensible gradations into sandy clay or gravel, with very small proportion of iron, and hardly deserves the name of laterite.

The high level laterite is considered by Mr Footes to be the result of the alteration *in situ* of various forms of rock, specially of basalt, by simple atmospheric changes, and such, no doubt, seems to be the case in some of the localities in which the laterite rests directly on the basalt, and the two rocks seem to pass into one another. But this does not occur in every case, and all the evidence available at present only goes to prove that *sometimes* the laterite is the result of the alteration of basalt by atmospheric action, but not invariably.

The laterite has a remarkable power of resisting disintegration, and wherever a cap is found on a hill the lower portion is covered with reconsolidated *débris*. This is explained by the fact that, owing to the great agglutinative properties of the hydrated peroxide, as soon as disintegration takes place, the disintegrated material is at once reconsolidated and converted into the original rock.

Like the Deccan trap, the high level laterite is largely developed in Hyderabad. Besides the remarkable occurrence at Bidar, the rock is found extensively developed at Vikarabad, and the Anantagiri hills are capped with it. At Vikarabad it attains a thickness of from 50 to 100 feet, and imparts to the water of all the wells in this growing town the characteristic iron taste and tonic properties.

The age of the laterite is undetermined. In fact, taking into consideration its occurrence at different heights, and taking it to be the result of the alteration of the underlying beds *in situ*, it is probable that it was formed at different ages and up to very recent times.

Alluvial Deposits.

Unlike the Nerbudda and the Tapti, the alluvial deposits of the Godavery do not lie in distinct basins. The general fall of the river being small, it forms a broad alluvial plain wherever it traverses softer beds and cuts steeper slopes through harder rocks. Along the upper part, in the neighbourhood of Paitan, however, the river forms extensive alluvial areas consisting of gravel of rolled agates and fragments of basalt. Silicified wood of all sizes has been found, and even mammalian bones identified as Elephas, Numadicus, and Bos were found some time ago. From the gravels near Mungi and Paitan, which are the chief localities for the fossil bones, Mr. Wynne obtained an agate flake, apparently of human manufacture, thus affording a second example of the trace of man in the pleistocene gravel-beds of the peninsula. At a place near Hingoli fossil bones are said to have been found in large quantities, but these were unfortunatly not preserved.

The gravels of the Krishna are similar to those of the Godavery. There are plains of alluvial clay, sand, gravel, and calcareous conglomerate, but none of any extent. Beds of gravel have been found from 60 to 80 feet above the present bed of the river or its tributaries.

The only alluvial deposits of the Krishna which are of any importance are the diamond gravels lying on the left bank of the river, near the junction of the Munair. The deposits consist of sandy shingle beds, the shingle being composed chiefly of quartzite, and have been worked for diamonds. The gravels lie at considerable levels above the river, and are covered by black cotton soil.

The soils are chiefly those resulting from the decomposition of the overlying rocks, and consist of varieties of sandy soil, red and white moorum, and regur. The regur is a black or brown argillaceous soil, generally impregnated with varying proportions of lime. It is thick and sticky when wet, but when dry light and friable and traversed by cracks. It retains moisture long, and is generally associated with the trap-rock from the decomposition of which it has originated.

Economic Minerals.

A large portion of the Nizam's Dominions being covered by the older crystalline rocks, minerals of various kinds in large or small quantities are more or less developed.

In ancient times, with the exception of diamonds, gold, iron, and building stones, no mineral seems to have attracted any attention. The diamonds were worked in the alluvial deposits of the Krishna, in the neighbourhood of Partial, just described, and nine different localities were known from which stones were obtained by washing. The Kurnool mines also were then within the territories of the kings of Golconda, and it was owing to these mines that the kingdom became famous in the history of the world. The French jeweller and traveller Tavernier, who visited these mines in 1650, saw 60,000 labourers at work at Gani-Culloor, where, according to his account, very large stones were found.

The diamondiferous layer at Partial varies from 10 or 12 inches to 18 inches, and is covered over with black cotton soil from 14 to 18 feet thick. The Hyderabad Deccan Company who revived the workings with the latest machinery were not very successful. After an expenditure of over £70,000 some 4,000 small stones were obtained, the total value of which did not exceed £700. It is believed that most of the profitable gangue has been worked out in older days and what has been left is mere *débris* of the old workings.

Iron ores of the very best kind consisting chiefly of the hæmatitic and magnetic ores occur extensively in many parts of the Dominions. From time immemorial the iron of the Nizam's territories has been worked at Yalgharab, Nirmal, Juctial, Warangal

and other places into blooms, from which cast steel of a very superior quality was manufactured and exported to the far west. It has been proved that the raw material from which the famous Damascus blade was manufactured was obtained from an obscure village in the Nizam's territory. Besides the magnetic ores, a titaniferous ore is found abundantly in nullahs in the Warangal district. Yellow and red ochres are also obtainable, and an ore found at the junction of the trap and laterite was obtained in the Medak and Elgandal sircars and largely worked. The ore used in the manufacture of the best Nirmal steel was a mixture of a magnetic sand and an earthy ore from the laterite in the proportion of 3 to 2.

Although extensive deposits of the haematitic and magnetic ores have been prospected by the Hyderabad Deccan Company in the vicinity of Singareni and in close proximity to the coal, no attempt has hitherto been made to work them. The late Sirdar Diler Jung prepared an elaborate memorandum on the working of these deposits on an extensive scale and with a capital of £150,000, but the scheme came to nothing. There can be no doubt that there is a great future before the iron mines of Singareni, as they are not only situated in close proximity to coal, but large deposits of limestone exist in the neighbourhood of Yellandu. There is therefore all the material close at hand, and nothing but enterprize is required to convert it into a thriving industry.

The granitoid gneiss and the basalt as well as the Shahabad stone have been, from the remotest times, largely used both for religious and secular buildings, as the ruined temples, mosques, and tombs scattered all over the country amply demonstrate. The covering stones of the tombs at Golconda are polished basalt, and so are the pillars of the thousand-pillared temple at Hanamkonda. The stone used in the Mecca Musjid is finely dressed gneiss, while the same stone has been used in the rough in the massive walls of the fort of Golconda.

The first mineral discovery of any importance within recent times was made in 1872 by Dr. King, of the Geological Survey of India, who discovered the Singareni coal-field. A series of borings were then carried out under the officers of His Highness' Public Works Department, the extent of the field was proved, and certain quantities of the coal were obtained and tested in Madras.

No regular working of this field was, however, undertaken until 1887, when the Hyderabad Deccan Company, which had in the previous year obtained the mining rights in the Dominions from a London syndicate, commenced operations. The Syndicate had, besides mining rights, the right to prospect the territories for a period of four years.

The concession for prospecting has since reverted to Government, and there is no doubt that if a systematic prospecting of the Dominions be commenced with a proper and well-organized staff, it will result in some important and valuable finds of minerals, as the traditions of the country point to active mining operations in the past, for both diamonds and gold.

The Singareni coal-field is at present the only mine in the Dominions that is worked profitably.

The coal-field is a small outlier of the great deposit of coal measures in the Godavery valley. It is situated in lat. 17° 30′ 30″ north and long. 80° 0′ 20″ east E. and occupies an area of 26 square miles, and contains all the members of the Lower Gondwana series. The Barakar beds containing the coal seams appear to have been faulted into a trough of older rocks, and were thus preserved from denudation before the deposition of the Kamthis.

The Kamthis have evidently been subjected to great denudation subsequent to their deposition, as, with the exception of a hill 500 feet high in the north-eastern edge of the field, they never attain a thickness greater than 100 feet, and no fossils of any kind have been found in them.

The Barakars, which have a thickness of from 300 to 600 feet, are entirely and unconformably covered by the Kamthis, and the only outcrop of coal occurs in a port-hole in the rocky bed of the river. The Barakars extend over an area of twelve square miles, nine of which are coal-bearing.

The Talchirs, which are well developed, crop out at the north-eastern end of the field. They lie on the crystalline Vindhyans, and dip south-west under the Barakar and Kamthis. They contain the characteristic boulder bed which shows evidence of glacial action.

The faults seem to run along the strike of the Barakar beds, the greatest displacement hitherto found being 100 feet. But they do not extend to long distances, and tail out rapidly from the point of maximum disturbance.

Four distinct seams of coal have been made out in the Singareni field. They are as follows in descending order :—

(1) The thick seam varying from 30 to 50 feet in thickness and consisting of alternating layers of coal and carbonaceous shale. The coal is fairly good in quality and steams well, as the following analysis will show :—

Fixed carbon	...	...	52·5
Volatile matter	...	...	34·5
Ash	...	...	13·0

(2) The second seam lies 100 feet below No. 1. The coal is shaly, and has been abandoned as useless.

(3) The third seam lies about 35 feet below No. 2, and ranges from 2 to 9 feet. But it is a hard shaly coal, with 30 per cent. of ash, and is therefore of no commercial value.

(4 The fourth is the King seam, so called from its discoverer, Dr. King, late Director of the Geological Survey of India. This seam contains the most valuable semi-bituminous hard steam coal, and is being extensively worked from the outcrop. The seam is from 3 to 7 feet thick. The coal has a specific gravity of 1·34, and assays as follows :—

Fixed carbon ...	... 58
Volatile matter ...	... 32
Ash	... 10

The coal of the King seam does not coke well, but it gives out a gas of fair illuminating power. It is capable of evaporating 7 lbs. of water per pound of coal, and is thus slightly (about 10 to 12 per cent.) inferior to the best Bengal, though superior to the Warora coal.

At present the King seam is being worked by means of inclined drifts, through the Kamthis, driven at a gradient of 1 in 5 to the outcrop. At the end of each incline a shaft is sunk to the coal for purposes of ventilation.

The King seam has a superficial area of 9 square miles, and, taking an average thickness of 5 feet, it should contain 47,520,000 tons of coal, or, taking an average annual output of 400,000 tons, this seam alone would last 120 years.

The royalty on the Singareni coal had been originally fixed at eight annas to one rupee per ton. But a dispute having arisen between the company and the Government, the matter was referred to the arbitration of Lord Herschell, who, in his award, fixed the royalty on a sliding scale, depending on the cost of working, taken at Rs. 2-11-11, and the selling price, the maximum royalty not to exceed one halli sicca rupee per ton. The royalty in 1896 amounted in round figures to H. S. Rs. 125,000.

The output of coal from the Singareni colliery has been as follows :—

1887	3,259
1888	13,382
1889	59,646
1890	125,486
1891	144,668
1892	149,601
1893	157,421
1894	240,525
1895	292,915

This shows a steady advance. The present daily output is between 1100 and 1200 tons.

The other localities of the Hyderabad State where outcrops of the coal measures have been observed have not been properly tested, and the only outcrops about which we have any definite information are those of Madavaram and Kamaram.

The Madavaram field is situated in the bed of the Godavery below Bhadrachellum, and lies partly in British and partly in the Nizam's territory. Mr. W. T. Blanford, who reported on this field in 1871, estimated the coal on the British side to be 25,000 tons, of which only half is available. In 1874 some borings were made on the Nizam's side in an area three miles from the village of Ryagoodium and five miles south of the Godavery, when three seams, as follows, were discovered :—(1) a one-foot seam at 247 feet from the surface ; (2) a four-feet thick seam 272 feet; and (3) a six-feet thick seam at 314 feet from the surface.

The name Kamaram has been given to two small fields which are situated near the village of Kamaram 40 miles to the north-east of Warangal. The larger of these fields is about six miles by one mile and contains all three members of the lower Gondwana series, viz., Talchirs, Barakars, and Kamthis. There are two seams of nine and six feet respectively, and the available quantity of coal is estimated at 113,256 tons. The coal is equal to the average coal of the Wardha fields. The smaller field about half a square mile in area is of no importance. The Kamaram field is not favorably situated for development, as there is no railway in the neighbourhood and water carriage is not available.

Gold.

In describing the Transition series the occurrence of three well-defined bands of Dharwar rocks has been pointed out, viz., the Mooski, the Bomanhal, and the Sagar bands in the Nizam's territory, and they may now be briefly described *seriatim*.

The Mooski band, so called after a large village of that name, is very irregular in shape. Its southern end lies three miles north-west of the Tungabhadra and its northern extremity about four miles south of the Krishna. While the northern half of this band is essentially hilly, the southern half is extremely flat and boasts only of two hills. The predominating rock is a schistose black hornblendic traphoid, passing locally into unaltered contemporaneous trap, or into true hornblendic schist, as the case may be.

It is this band that has been most actively prospected by the Hyderabad Deccan Company, and the Wandali workings have within the last year and a half been formed into a distinct subsidiary company. The quartz in the Wandali block which is about a thousand acres in extent, is fairly rich, the average yield is about an ounce to the ton, though specimens of ore assaying as much as twenty ounces to the ton have been found. The only drawback at Wandali was the want of water, but this has been remedied by the construction of an artificial tank which will yield sufficient water to keep the whole of the stamping machinery going.

The Bomanhal band stretches from near the left bank of the Krishna west of Shorapur in a north-

westerly direction some twenty odd miles, and is then lost sight of under the great cotton soil spread between the Krishna and the Bhima. The village of Bomanhal, which lies on the southern edge of the band, is famous for being the favorite abode of Colonel Meadows Taylor when Resident with the Raja of Shorapur, and his house on the top of a hill is still to be seen.

The Bomanhal band is about three miles in width, and the schists composing it are chiefly hornblendic. The Hyderabad Deccan Company have found a large number of old workings, and from all accounts the band promises to be extremely rich in gold.

The Sagar band is a small outlier of the Dharwar rock and lies between Sagar and Shorapur. It is evidently not of much importance.

The total area of auriferous rocks in the Hyderabad territory hitherto proved by the Geological Survey of India and the prospecting operations of the company is 1238 square miles. After protracted negotiations, a lease of this area was granted to the Hyderabad Deccan Company in December 1894, together with a ten years' prospecting lease of an eight-mile margin round the area. On the whole, the gold properties of the company are highly promising, and there is no doubt that as actual prospecting operations extend and new blocks are developed fresh capital will be brought in, and in time the whole of the Raichur-Doab may, through the agency of English capital and of English enterprize, become converted into the most flourishing part of His Highness' Dominions.

Other Minerals.

The only other mineral prospected for by the Hyderabad Deccan Company is mica, several deposits of which occur in the Khammamet taluka of the Warangal district. The specimens hitherto found are, however, highly colored and spotted, and are of no commercial value.

Good specimens of corundums and large quantities of garnets have been found in the Palencha taluka, but they have not been systematically worked. One small deposit of graphite is known in the Hasanabad taluka of the Elgandal district. Limes and kunkur are common all over the country.

As has been already said, a great deal remains to be done in the way of a thorough and systematic geological examination of the country, and from all the information available there seems no doubt that such examination will bring to light a wealth of minerals such as has never been suspected.

THE NIZAM'S GUARANTEED STATE RAILWAY.

HIS Highness the Nizam's Guaranteed State railway commences at Wadi Junction, a station in the Nizam's Dominions, 376 miles from Bombay, and the junction of this railway with the Great Indian Peninsula railway line from Bombay. The line extends as far as Bezwada, a distance of 338 miles from Wadi, the last 22 miles running through British territory. Bezwada is the terminus of the East Coast railway. At present Bombay is the only one of the three Presidency towns with which Hyderabad has direct railway communication, Calcutta and Madras being reached from the capital by rail by somewhat circuitous routes. There is a branch line of sixteen miles extending from Dornakal Junction, 261 miles from Wadi, to Yellandu, passing through, six miles before reaching the latter place, the village of Singareni, where the famous coal-fields of the Hyderabad State are situated, and where there is also a railway station. The whole line is constructed on the broad gauge system, similar to those of the Great Indian Peninsula, East Indian, and Madras railways. The first portion, from Wadi to Secunderabad, including a short branch to Trimulgherry (used exclusively for the conveyance of troops stationed there), runs through Hyderabad, the distance to Secunderabad being 121 miles. This portion was completed and opened for public traffic on the 8th October 1874, when the late co-regents, Sir Salar Jung I. and the Amir-i-Kabir Shams-ul-Umara Bahadur, with a select party, were conveyed in a special train from Hyderabad to Trimulgherry, the opening being proclaimed amid great rejoicings. A grand State banquet was given on the occasion in the public gardens at Chudderghaut, which were magnificently illuminated. With few exceptions this section of the line does not pass near the larger towns, but runs chiefly through uncultivated parts of the country, and tracts covered with forests, notably those between Tandur and Vikarabad. Experience has, however, shewn that

THE HYDERABAD RAILWAY STATION.

THE SECUNDERABAD RAILWAY STATION.

railways induce traffic, and such has been the case with the Nizam's railway in a remarkable degree.

The extension of the line from Secunderabad to Warangal, a distance of 87 miles, was completed and formally opened by the Nizam on the 3rd April 1856. A special train conveyed His Highness and suite, His Excellency the Prime Minister (the late Sir Salar Jung II.), a large number of guests from Hyderabad and Secunderabad, and all the principal railway officials, to Kazipet, six miles from Warangal, and the proposed junction for an extension to Chanda, where, after the opening ceremony, a sumptuous breakfast was provided. Two days later, a grand State banquet was given by the Nizam's Government in the public gardens at Chudderghaut, when the whole of the gardens, as well as the Black Rocks, were most prettily and artistically illuminated. The next section, from Warangal to Dornakal and Yellandu, the mineral or coal branch, was completed and opened for traffic in February 1888, and the further extension of the line to Bezwada was opened on the 10th February 1889.

To the late Sir Salar Jung I. was due the credit of the conception of bringing Hyderabad into railway communication with the three Presidency towns in India, and to him primarily was also due the credit of still further opening up the country by means of the extensions into hitherto isolated places. The old line was constructed under the supervision of British officers, at a cost of about Rs. 123,00,000, or about Rs. 1,05,000 per mile, the State bearing the expenses of construction. For the first few years, the financial returns of the line were far from satisfactory, and consequently there was a heavy drain on the treasury for the guaranteed interest on the capital raised, but the result of subsequent earnings has been one of gradual progress, the amount having increased from about Rs. 8,000 in 1874 to Rs. 3,60,000 in 1894, since when it has steadily averaged three per cent. on the capital. The line was purchased by the present company in January 1885, at a valuation of Rs. 218,00,000, and under the agreement with H. H. the Nizam's Government the capital of the company was fixed at £4,500,000. On that sum interest at the rate of 5 per cent. per annum for twenty years was guaranteed by His Highness' Government. Of the five per cent. paid on the debenture capital, one per cent. is set aside as a sinking fund for future redemption or reduction of capital. The guaranteed interest is paid by the Government, and the nett earnings of the railway are surrendered by the company to the Government half-yearly, so that the difference between the two constitutes the debt of the company to the Government, and this is repayable to the latter after the expiry of the period of guarantee. The company undertook at the time to construct extensions to

Bezwada and Chanda, a total length of 370 miles. The extension from Secunderabad to Bezwada was constructed at a cost of about Rs. 60,000 per mile, which was well under the original estimate, and which compared very favorably with the cost of the old line. This satisfactory result was due to cheaper material and labor, and less expensive station-buildings.

It was originally intended that the ancient and historical town of Gulburga, once the capital of the Bahmani kingdom, should be the terminus of the Nizam's State railway, but for some reason the alignment which the Nizam's Government had decided to follow was considerably deviated from by the British officers who constructed the line. The change of route was, as is now obvious, most unfortunate, as it kept the line out of the populated grain-growing districts, and away from most of the larger towns. The line has been, and is still being, worked most economically by the company. From 1885 to 1895 the average of the annual ordinary working expenses was only 50·99 per cent. of the gross earnings. No part of the line from Wadi to Bezwada is remarkable for any elaborate station-buildings, but nine-tenths of the halting places have ancient historical records peculiarly their own, and in some instances decayed relics of bygone glories. Chitapur, the first station after leaving Wadi, might perhaps lay claim to having one of the prettiest railway stations on the line. It is built entirely of limestone, which abounds in the locality. Tandur station, which of late has become the only place for refreshments between Wadi and Secunderabad, has no pretension to much architectural merit, though it is a substantial building, but engineering ability has triumphed here in the construction of a magnificent Warren girder bridge of fifteen 60-feet spans across the Kagna river. It is the largest and by far the best viaduct on this railway. The company, it may here be noted, have resolved upon supplanting the old bridges with the Warren girder ones. After leaving Lingampali, the country through which the railway passes becomes wild and rocky. The line passes through masses of granite in huge boulders, piled up in the most peculiarly grotesque forms imaginable, until Hussain Sagar Junction, 111½ miles distant from the starting point, is reached. This particular part of the country looks as if a deluge had washed away all the soil and left the rocks bare. The line bifurcates at this junction, one branch going to Hyderabad, and the other to the military cantonment of Secunderabad. These two branches are connected with a loop-line which forms a triangle and enables trains to proceed, if found necessary, direct between Wadi and Secunderabad, but, under ordinary circumstances, all trains leaving Secunderabad run into Hyderabad first.

Hyderabad possesses a large and somewhat imposing station, built in the Oriental style, but relieved by an expansive iron roof in Western style. The site, however, is decidedly a bad one from every point of view. It is away from every centre of trade, and is about two miles from the city. Hyderabad being a terminus, trains have to return to the Hussain Sagar junction and skirt the north-western shore of the Hussain Sagar lake to reach Secunderabad, which is 121 miles from Wadi. The station at Secunderabad is a substantial building, but lacks the accommodation and comforts which passengers expect at an important halt on a railway line. The entrance porch is supported by four lofty pillars, granite monoliths, and facing it is an attractive and fairly extensive garden belonging to the company. Secunderabad being the headquarters of the railway, the administrative offices are located there, and all the principal officials, including Mr. W. Pendlebury, the agent and manager, reside in the cantonment. The engineering, locomotive, and carriage work-shops, which were located in Secunderabad formerly, have been removed to Lalla Guda, a salubrious eminence which the railway company have converted into a pretty and busy little township, with all requirements and comforts for the staff residing there. The railway hospitals and the railway library are at Secunderabad. The next important station, after leaving Secunderabad, is Kazipet, where the connecting line to Chanda was to commence, but that enterprize has not yet been undertaken. Among the other noteworthy stations further up the line are Warangal, Dornakal, Khammamet, Kondapali (famous for its manufacture of toys), and finally Bezwada.

The spirit of enterprize in regard to railways in the Nizam's Dominions is still seeking convenient outlets for the large produce of the country, and the latest development of energy in this direction is to be seen in the construction work, now in progress, of the Hyderabad-Godavery-valley railway. Before the close of the present century this line will probably be finished, and the advantage it will offer will no doubt speedily convince the ryots that the primitive method of transporting produce by road cannot compare from any point of view with modern methods. The line will be laid on the metre gauge, and will extend for 379 miles from Manmad on the Jubbulpur section of the G. I. P. railway *viâ* Aurangabad, Jalna, Parbhani, and Nandar to Secunderabad. The line is being constructed (and will be worked) by the Nizam's Guaranteed State railway, and it is estimated to cost over four crores of rupees (Rs. 400,00,000).

MANUFACTURES AND INDUSTRIES.

IN spite of the yearly increasing demand in the Hyderabad State, in common with the rest of India, for articles of European manufacture, both for dress and for domestic use, most of the old trades and manufactures of the natives of the country are still prosecuted, although not necessarily to the same extent as of old.

Iron ore, which is very plentiful in the central and eastern portions of the State, is smelted at many of the towns. Most of the mines are simply holes dug in the ground, the ore being detached by small iron crowbars, though in some parts the ore is obtained from the beds of nullahs. In the sandstone country iron ore is found on the surface in the shape of rolled pieces of various sizes, and so plentiful that no mining is required. The ore is prepared for smelting by being pulverized, but if the lumps are too tough to be broken they are first roasted and then pulverized. The smelting is done in furnaces of the rudest description.

Indian steel was at one time most famous, and before the introduction of arms of all kinds into the country it was produced and used very extensively in the manufacture of lethal weapons of various descriptions In several places its manufacture still continues, Kunasamudram, near Nirmal, in the Nandar district of the Aurangabad division, producing the very best kind, the iron found there, from which the steel is made, having the advantage of being obtained at once in a perfectly tough and malleable state,—in fact the iron from this place is considered to be better than any English iron, and even superior to the Swedish varieties. The steel from Kunasamudram is exported to various parts of the country, the chief consumers being the Persian and Mogul manufacturers who purchase the steel direct from the furnaces. One of these dealers informed Dr. Voysey, the well-known geologist, when the latter visited the furnaces many years ago, that in Persia they had often tried, but in vain, to imitate the Kunasamudram steel.

The manufacture of bidri ware is an interesting industry, although it is not carried on to the same extent as of old, the demand now being less regular. The natives who make it are usually poor, and cannot therefore afford to manufacture it and stock it, so the production mostly depends upon actual orders given to the artizan. Bidri ware is a metallurgical compound, and the articles made from it are always greatly admired for the elegance of their form, and the gracefulness of the patterns with which their surface is covered. Although the groundwork of the composition appears to be black, its natural color is that of pewter or zinc. Its component parts are copper sixteen ounces, lead four ounces, and tin two ounces, which are melted together, and to every three ounces of the alloy sixteen ounces of spelter, that is of zinc, are added, when the alloy is melted for use. In order to produce the black color, which brings out the pattern, the composition is dipped into a solution of sal-ammoniac, saltpetre, common salt, and blue vitriol, a mixture of resin and bees-wax being introduced to prevent calcination. The liquid is then poured into a mould made of baked clay, and the article thus roughly shaped is turned in a lathe. Artists then inlay upon it floral or other ornaments of silver or gold in fanciful patterns. The articles made from bidri ware are vases, washhand basins, ewers, hookah bottoms, spittoons, cups, dishes, small boxes, and weights. Bidri ware takes its name from Bidar, where it is chiefly manufactured, but it is also made at other places.

Sword blades of good water are made at Jugdeopur in the Khaman district, and blades of inferior description at Hyderabad, Gudwal, Wonpurty, Kolapur and other places in the Dominions. The latter kinds of blades are curved, although both straight and curved blades are made. The better swords are mounted with ivory or steel handles, inlaid with gold and silver.

Guns, muskets, and blunderbusses are still manufactured in various parts of the Dominions, and are all of inferior make and pattern, but the guns and rifles used by the nobility and upper classes for sporting purposes are all of English make, and of the best and latest descriptions. His Highness' regular troops are armed with modern rifles, which are imported.

Daggers and knives are made at some villages near Hyderabad and at Gudwal and Jugdeopur, and vary in shape, length, and mounting, according to the races for whom they are made. For instance, the armoury of the true Arab consists, besides his gun, ammunition and sword, of a jambia (a two-edged dagger with a curved blade about seven inches long, from two to four inches wide and tapering to a point), a sikkin (a knife with a curved blade about six or seven inches in length) and a chimta, a pair of light iron or

steel pincers used to pick up fire, extract thorns, and various other purposes. The katar, a double-edged dagger worn by Pathans, is also made in the Dominions, and so is the peshkhab of the Rohillas, a curved dagger a foot in length. A few of the steel quoit-shaped weapons worn by the Sikhs in their puggris are made at Hyderabad.

Shields made of rhinoceros hide or well-tanned leather, worn by some of the native tribes, especially the Rohillas, are made at Hyderabad. The sword belts, made of silver and gold thread with silver clasps, which are worn by the non-military classes at the capital, are made at Hyderabad, Gudwal, Warangal, and other places. These belts are frequently embroidered with precious stones. Lance and spear heads are made at Aurangabad and other places in the State.

The manufacture of carpets and rugs is carried on extensively at Warangal, three kinds of carpets being made - silk, cotton, and wool. The designs on these famous carpets can be traced to Persian originals, and the workmen arrange the colors either from their own knowledge or from a pattern. In the more expensive kinds of carpets, silk is used instead of wool. In the English exhibition of 1851 the very finest rugs shown were from Warangal. They were the only examples shown in which silk had been used in carpets with a satisfactory effect, and were priced at £100 per square yard. At the present time large quantities of carpets of all descriptions, rugs, &c., are exported to Europe from Warangal. Cotton carpets and rugs of a superior kind are also made at Hyderabad and in the Gulburga jail.

A little cloth of gold is made at Aurangabad. The manufacture of mashru, a fabric of mixed cotton and silk, generally used by native ladies for undergarments, is made at Hyderabad, Aurangabad, Paitan, Gudwal, and other places in the State. Muslins, very handsomely embroidered, are made—chiefly at Aurangabad and Paitan. The embroidery of these muslins is made by using the wings of caleopterous insects for patterns, *e. g.*, the green beetle from Khandesh, &c. Another class of embroidery is worked with patterns of flowers and leaves, and sewing on brass spangles, beetle's wings, and gold and silver badla. Caps and velvet slippers are embroidered in the same manner. Handsome brocades are made at Aurangabad, and elegant cloths, made of a mixture of cotton and silk, having very pretty devices woven in with gold and silver, are produced at Paitan. Saris, scarves, and other articles are made from the silk of the tussore (*tasar*) worm at several towns and villages, notably Warangal, Narainpet, Matwada, and Hussainpurti. In the breeding of these silk-worms the natives have some peculiar customs, which they religiously adhere to, as, for instance, the prevention of the shadow of any other person than that of the man in charge of the breeding of the worms falling across the cocoons. Large quantities of the raw silk are exported to other districts for manufacture.

Gold and silver thread and wire are amongst the manufactures of the State. Indigo of a coarse kind is made, and other dyes are produced from various trees and shrubs found in the jungles. Saltpetre is made in many parts of the Dominions, and the manufacture of paper of different kinds is an industry followed in several places, Kagazpura (paper village), a small place near Daulatabad, being the chief centre of the trade. English-made paper, however, is gradually supplanting the native product.

Sugar-cane is used generally throughout the country for its very homely and necessary extract, the juice being made into various articles of consumption, and the refined sugar being sent to market. Coarse salt is obtained in many parts of the State, and is more or less purified by evaporation and boiling.

Pottery of various kinds is made, the best ornamental descriptions, which consist of imitations of fruits, water-coolers, cups, &c., in glazed and colored clays, coming from Raichur. Earthen utensils of common domestic use are also moulded. Lac ornaments are made by covering tin or pewter with the dye in a liquid state, and this is an industry that flourishes in most of the principal towns and villages. Glass and lac bangles are not made in such numbers as formerly, the imported articles being superior and preferable.

The industry of oil-pressing affords occupation to a very large number of people. Cocoa-nuts, mustard seed, castor-nuts, gingelly seed, ground-nuts, tilseed, and linseed are all used for the extraction of oil, which is done in all villages in a simple and primitive manner. Scented oils, in small quantities, are made from sandalwood, kuskus, lemon, and roshan grass.

The manufacture of liquor (country-liquor, as it is usually called) is a professional industry. This is referred to in a previous chapter. Rum, arrack, and other liquors of a better description are distilled, the mohwa flower being chiefly used for the manufacture.

The tanning of leather, and the manufacture of boots, shoes, and other leathern articles is a fairly common industry in the Dominions. Finer leather for bookbinding, &c., is also produced and dyed by the natives, and leathern skins for carrying water are also manufactured.

RELIGIONS AND ETHNOLOGY.

THERE is no State in India under a Hindu or Mahomedan ruler where greater toleration is shewn towards the various religions than there is in Hyderabad. It is not only the toleration (from which even many European countries might take a lesson) which is noteworthy, but the assistance given towards the promotion of all religions by H. H. the Nizam's Government is liberal in the best sense of the word, for they guarantee that no form of religion professed by any section of people in the Dominions shall be interfered with. Jaghirs, inams, grants of land, money settled in perpetuity, or money given annually, are some of the forms in which the various religions are supported. Of the 20,089 towns and villages, there is not a single one which does not contain one or more temples, each dedicated to some particular deity, and for these temples there are grants of land or money for the maintenance of service and the up-keep of the buildings, and if there are any Mahomedans in the village, a like grant is made for the mosque or durgah. Taking the religion most foreign to this country, *viz.*, Christianity, both Roman Catholics and Protestants are helped in their various missions by means of annual subscriptions towards the actual propagation of the Gospel. Apart from this help, these missions receive donations and subscriptions for educational purposes.

The last census, which was taken in 1891, shews the population of the Dominions, according to the distribution by religion, to be as follows:—Hindus, 10,315,249; Mahomedans, 1,138,656; Gonds, 28,660; Jains, 27,845; Christians, 20,429; Sikhs, 4,637; Bhils, 1,058; &c., &c.

The most primitive form of religion is that followed by the forest and hill tribes. They are called the Aborigines to distinguish them from the Aryan race. They are said to have come from the Himalayan ranges, and on the advent of the Aryan hordes to have taken refuge in the forests and on the hills of the Deccan. They are divided into several tribes, such as the Korkus, Gonds, Bhils, Koyas or Kois, Yarkalwars, &c. Living in the hills and in forests they worship whatever in nature most appeals to their senses. Those among these tribes who come into contact with the people of the plains, particularly the lower caste of the Hindus, have gradually assimilated their religion with that of the latter, accepting their deities and forms of worship. The bhumak or village priest is often discarded by them, and a Hindu priest officiates at the important ceremonies.

The Korkus are the most ancient of these tribes and about the smallest in number. They are of Kolarian origin, having come from the north-east of the Himalayas. Unlike the Gonds, they keep to the secluded parts of the forests, and have been most tenacious in retaining the beliefs of their forefathers. They worship the sun and the moon, turning towards the former and pointing to it with their hands. Their most solemn oath is by the sun. They worship trees, especially the teak, and at the grave a tablet of this wood is set up, with the representation of the sun or the moon or a spider carved upon it. Their account of the creation is a most interesting one, *viz.*:—"It came to pass that the gods took council together to make man of red earth, and the god Bhim sent a message to the house of a white ant, for there was no red earth elsewhere. The ant said it could spare none, but Bhim told it that men should not live for ever, and when they died they should be buried in the earth and again become clay. And Bhim called the sun and the moon to be his witnesses and his security. Then the gods made men of the clay, and set them in the sun to dry. Now, at that time there were not many trees on the earth, but each tree was a demon, and the demons came and spoilt the clay images and vexed the soul of Bhim. But he made a dog, and set him to watch, and when the tree-demons came, the dog barked, and Bhim, catching them, turned their roots upside down. So the men of clay dried and became Korkus. And after this both gods and men were hungry. Then Bhim sent forth a crow, and the crow flew over the great waters for many days until its wings dropped off, and then it hopped over the stony ground until its feet were sore. At last it found one grain of kutki before the house of a mang, and it took the grain back to Bhim. Then Bhim sent for the mang and would have bought food from him; but he said 'Nay, but I will give you your fill.' So they all ate from the hand of the mang, save one god named Kuar. Then Bhim created woman, one woman for each man; and the Korkus bred and multiplied. But it happened that a head-man of the race waxed greedy, and would have taken from the Korkus one measure, instead of one grain of kutki daily. Therefore Bhim turned him into a bullock, and said 'I will make Mahars to eat

your flesh, and your bones will return to the ants, and chambhars will I raise up to your hide.' Then he made two Gaolins to tend the bullocks, out of filth made he them." So much for the creation, according to Korku religion. The chief deity worshipped by the Korkus is Mahdeva, who in a general way watches over their welfare. After him ranks Bhagdeo, who protects them from the wild beasts, especially from the tiger. He has, however, to be propitiated, lest he trouble the village, and his shrine is placed in the jungle. The third deity Bapadeo is worshipped at the village boundary, and the fourth Matwadeo has his place opposite the house of the chief man of the village. Apart from these and some lesser deities, the Korkus worship their ancestors, male and female. A curious ceremony is that of the "Phuljagni," at which they place the departed spirits of their deceased relations at rest. A pool is chosen, in which a crab's hole is to be discovered by the person being the son or a near relation, who is to "lay" the spirit of the departed one at rest. Then into a small basket the following articles are placed:—five pieces of bamboo, five crabs' legs, seven blades of dongrah grass, a small piece of turmeric, and five grains of rice. The person who has to enter the pool, having worked himself into a drunken state of excitement, takes the basket and goes in search of the crab's hole. Having found it he forces the basket, which has to be small indeed, into it, and thus "lays" at rest the spirit of the departed one. Then there is dancing and drinking, which concludes the ceremony. The bhumak or village priest is believed to possess the power to ward off and cure diseases. His power extends to his capability of keeping away the tiger for a whole year, and he accomplishes this by driving in nails along the village boundary and by sacrificing a male buffalo. Besides the priest, any Korku, man or woman, can obtain the power of magic from the tree of knowledge. The novice first consults the elders and wise men of the village with regard to the step he is about to take. Then, at the appointed time, having bathed, thereby leaving behind all the dirt that had accumulated on his person, perhaps for months or years, he proceeds to the jungles, and there spends three days and nights. He must wander alone all the time, plucking leaves from the trees with his teeth, to shew that he is not in terror of the serpents which abound in those trees, besides fully believing that if he put forth his hands he must surely die. Having met the serpents and wild beasts, his courage is worthy of the reward, and he lights upon the tree of knowledge, the finding of which is enough to confer on him the power of magic. Then he returns to the village, bathes again, and sacrifices a goat. This power of magic remains with him as long as he has even a single tooth left in his mouth.

Of the aboriginal tribes the most considerable in number are the Gonds. There is a legend about them that they were a race of people living on the Himalayas, near Mount Dowlagiri, and that being a very filthy race with a most foul odour emanating from them, the great god Mahdeva could not bear to have them so near the heavens. Knowing of their passion for hunting, he converted a part of his body into a squirrel, which ran in the direction of the plains, chased by the Gonds, men, women, and children. At last, having got them near a cave, the god shut them up in it, rolling a heavy stone over the mouth and setting a giant as guard over it. Mahdeva, in his eagerness to watch the chase, overlooked some Gonds, four in number, who had lagged behind. These were four brothers, who, having left the chase, journeyed on till they came to the Kachikopa Johargiri, the Iron valley, in the Red Hills. There they met a giant who at first was desirous of making a meal of them, but having been pacified he gave these sweet-smelling strangers his daughters in marriage. From this union sprang the Gonds of the present day. Many of their customs have become intermixed with Hindu observances. Their old deity, Burra Pen, has been replaced by Mahdeva, who presides over the homestead and farmyard. Then comes the deity Ganshamdeo. This shrine is outside the village, containing a piece of bamboo fixed to the ground and having on the upper end a red or yellow cloth tied to it, and some rude stone smeared with vermilion lying at another end of the shrine. Here, in November, all the villagers assemble to worship the deity. A pig, or fowls, and liquor are offered up, and while the ceremony is being performed the god descends on one of the worshippers, who staggers to and fro, and in a state of frenzy rushes into the jungle. He is the scapegoat who has removed from the worshippers the burden of their sins. After a short time, sufficient to allow him to cool down, he is brought back by some of the villagers. Bhagdeo, Bapadeo, and Matwadeo are also deities worshipped by the Gonds. Ancestor worship is also observed by them, while evil spirits have constantly to be propitiated. A bamboo with a piece of cloth tied to the upper end is fixed among a heap of stones near the hut. On this the spirit finds his abode, and at each festival his share of the good things is allotted to him. The naming of a Gond child by its parents is the occasion of a regular ceremony, and takes place on the fifth day after its birth. When all the people have gathered, its little head is shaved and a name given to it. Then the caste-men partake of jowari cakes and drink liquor, the women during the time singing songs in honor of the child's grandfather and great-grandfather. In the marriage ceremony, however, there has been a gradual change, owing to the influence of Hinduism. If possible, a Joshi is consulted for the auspicious day, and a Brahman is asked to perform the ceremony. Generally, however, the

Gopal baba or hereditary bhumak performs the ceremony. Formerly it used to be the custom to capture the bride before she could get back to her village. This led to a fight between the bridegroom's party and hers. But now matters are arranged more peaceably. The father of the bridegroom gives for the bride fourteen rupees, a sadi cloth, twenty seers of jowari, three fowls, and two rupees for liquor. Then there is a pretended capture, and a sham fight ensues. The parties separate, however, on amicable terms, and all proceed to a dung-hill. There the bridegroom takes an iron ring from his finger and places it on that of the bride, and leads her seven times round a pole. In the feast that follows, by order of the prophet Lingo, it is ordained that a pitcher full of liquor should be placed by the side of the bridegroom, and half that quantity near the bride. When a Gond is bidden to a feast or funeral, or to a village council, the first question he asks is, "How much liquor will there be?" The wife stays with her husband for a few days, and then returns to her father's house till the next feast of Akhaji, which is in the rainy season. The custom of burning the dead bodies is borrowed from the Hindus. Their own custom is to bury them with the head towards the north. After the burial the mourners return to the house of the deceased, where one of the females supplies them with water with which to gargle their mouths and wash their feet. They then proceed to their own houses and each man brings back with him a chapati and some liquor. To this the relatives of the deceased add their own contribution, and all sit down to feed from the same vessel. But before doing this each mourner sets aside a portion of the food and of the liquor for the deceased, the former in an earthen vessel, and the latter in an earthen cup. After they have eaten and drunk they proceed to the grave, and there, on the spot below which the head of the deceased rests, each one places the portion of the chapati and liquor which he or she has set aside for the purpose. Opium or tobacco is sometimes added, if the deceased used either during his life, while for a child a pot full of milk is provided. The reference to tobacco calls to mind an incident related to the writer by Mr. Schaffter, Inspector of Schools of the Northern division. When on tour on one occasion his head peon brought a couple of Gonds into camp by way of curiosity. Mr. Schaffter was smoking a pipe at the time, and, when the Gonds stood in front of him, they fixed such longing eyes on the pipe, that he took out some tobacco from his pouch and handed it to the peon to give to them. The peon passed on the tobacco to the man nearest him, and he, taking his share, held out the remainder towards his fellow-tribesman. But Gond number two stepped back horror-struck, and held out a part of the dirty cloth round his loins to receive the tobacco. On being asked why he behaved in this peculiar manner, Gond number two replied that he could not permit such defilement of his person as the touching of a substance which Gond number one had received from the hand of a man who had touched a Sahib, whom he no doubt considered as the greatest outcast in creation. Mr. Schaffter was greatly amused at this explanation, but the peon, who was a Kishatrya, belonging to the second highest caste among the Hindus, was so indignant to think that a dirty carrion-eating half-civilized creature should consider it a defilement to touch him, that, if he had been allowed, he would have beaten Gond number two into a jelly.

The Koyas or Kois are closely related to the Gonds, though differing from them in many of their beliefs and ceremonies. According to their tradition, they are descended from the god Bhim or Bhimadur, who, having accompanied his brother Dharma Raja to his present exile, one day, when hunting, met a beautiful wild woman, who, though in human form, was not a human being. He fell in love with her and married her, and out of their union the Koyas are descended. They believe in one Supreme Being, and have a very clearly defined conception of heaven and hell. They consider the former to be a large and strong fort where rice is stored in such quantities that it can never fail to supply those permitted to enter it; while the latter is a dismal place where an iron cow eternally gnaws the flesh, and tortures those who are made its victims. This belief in one Supreme Being, and the conception of heaven and hell, are worthy of note. The Koyas are, nevertheless, like the other tribes, superstitious. They, too, believe in spirits which live on the mountains, and the ever-present dread of the tiger causes them to propitiate a deity of a lesser dignity than the Supreme Being. They have a very simple form of wedding. The engaged couple have triangular marks placed on their foreheads, then they are made to kneel together, and water is poured over their heads, and this completes the ceremony.

The Bhils who inhabit the hilly country in these Dominions are chiefly found in the Aurangabad district. They are such a hardy race that even their women take part in warfare. They were a source of great trouble to the Moguls and the Mahrattas, who treated them as outlaws, but could never altogether suppress them. A more conciliatory policy, however, is followed by the British and the Nizam's Governments, and many of the Bhils have settled down as peaceful cultivators. They believe they are descended from one of Mahdeva's sons by a human bride, who, having killed his father's bull, was banished to the hills. Hanmant Naik, a celebrated Bhil chief, was killed in battle with the Moguls, and is buried near Poona. Over the spot a shrine has been built called Hanmant Naik's vadi, and to this shrine the Bhils make periodical pilgrimages. The tomb is covered with little wooden legs and arms, offered by the wor-

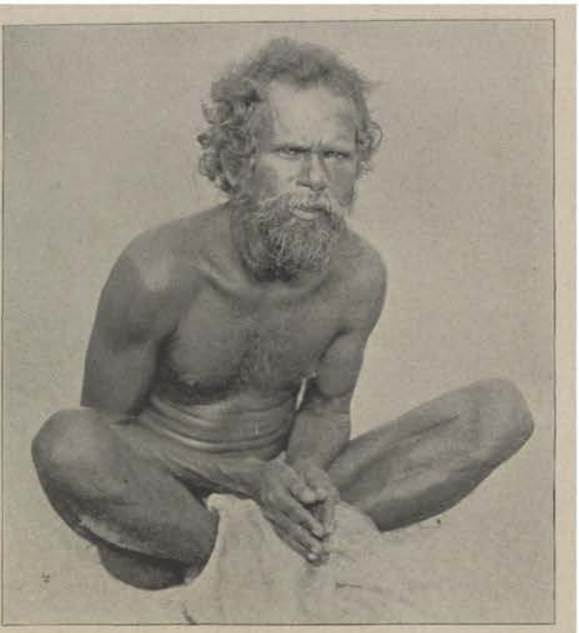
shippers, who believe by Hanmant's favor to cure an aching limb. Early marriage is not permitted amongst the Bhils. Those still of the old faith have their chief, or his deputy, or a caste committee, to perform the ceremony, but those who have become partially Hinduised prefer a Brahman to officiate. When a Bhil dies, after the funeral ceremony a rope ladder is fixed to the side of the house in which he died, to enable his soul to ascend to heaven.

The Yarkalwars are another tribe of the Aborigines, and are found in the Eastern districts of the Dominions. They wander about like gipsies, living in small huts of palmyra leaves or reeds. They live on the flesh of the pig, game, and carrion, and, though despised by the people for their dirty habits, they are consulted in times of sickness. In these cases a Yarkalwar woman produces a divining rod, holding one end of it, and the other is given to the sick person. Then the woman rattles out a string of words and foretells the result of the disease, at the same time instructing the person to visit a particular shrine and make an offering there. The Yarkalwars further pretend to have a knowledge of medicine, and each one carries in his pouch cakes made from the powdered bark of some tree, which they profess is a sure remedy against snake-bite. With the divining rod they further pretend to discover from outside what property there is inside the house. Making use of more certain information, they are able to commit thefts on a large scale, and are consequently dreaded by the people. For the performance of a marriage ceremony one of the elders is chosen, who sits on a throne of turf and throws rice on the heads of the couple, at the same time uttering mystic words. A pig is then killed, and the flesh is cooked and eaten. The bidden guests then jump about, beating their bell-metal vessels, and at last they terminate the ceremony by getting drunk. The funeral ceremony of the race is performed by a Lingait, as no Brahman will agree to approach them.

Hinduism must always be considered in its double aspect, the religious and the social. The religious aspect embraces the Vedic worship of the powers of nature, and the cruel and dark superstitions of the Aborigines of India, influenced by the stern morality of the Buddhistic reforms. Its social aspect is the result of the Brahmanical organization of caste. In order to have a clear idea of Hinduism one must go back to the time when the first Aryan settlers came to India. These settlers were from the same stock from which some went to Greece, others to Rome, others again to Spain, and, later on, to England. The Aryan word deva (shining one) shows that the ancient religions of Europe and of India were the same. Many of the Vedic gods were also the gods of the Greeks and Latins. The vedas or hymns were composed as the settlers marched towards India. Their composition is supposed to have begun about 3000 B. C., and from them we learn that the Aryans worshipped Dyaush-pitar or Father-Heaven; Varunna, the Encompassing Sky; Indra, the Aqueous Vapor; Agni, the god of Fire; the Sun; the Wind; the sacrificial plant Soma, from which a fermented juice is obtained,—in fact, about thirty-three gods, eleven in heaven, eleven on earth, and eleven dwelling in mid-air. A fact remarkable about the hymns in praise of these gods is that when any particular one is mentioned he for the time being is the chief and supreme deity. Though worshipping several deities, the idea of one God, in whom was centred all power, beauty, and holiness, was in the minds of the composers of the hymns from the beginning. When the Aryans were still near the cold regions, Agni, the god of Fire, was the supreme deity; hymns were composed in his honor. When leaving the semi-pastoral life, they were settled as husbandmen in the Punjab and realized the importance of the rivers which supplied their fields with water; hymns were written in honor of Indra. "The gods do not reach unto thee, O Indra, nor man; thou overcomest all creatures in strength." And as they came further south and were settled in the country along the Ganges, they found that not only was there no need to invoke Agni, but, owing to the periodical monsoons, water was plentiful and Indra was not so absolutely necessary for their existence. Their ideas under the Brahmanical teachings and influence began to expand, and in their minds arose the conception of Brahma the creator, of Vishnu the preserver, and of Siva the destroyer, as emanating from one Supreme Being or Divine Energy. These three gods were worshipped separately and together, as forming the Trinity, and they supplanted the Vedic gods.

The hymns or psalms were contained in four books or vedas, said to be divinely inspired. Each veda had prose commentaries called brahmanas, which particularly explained the sacrifices and duties of the priests. "The vedas and the brahmanas form the revealed scriptures of the Hindus." By the time the Aryans had come down to the valleys along the Vindya range and in the country between the Ganges and the Jumna, a marked change had taken place in their social organization. Simultaneously with the development of Brahmanism, founded on the beliefs of the vedas, came the growth and firm establishment of the caste system. When the Aryan tribes first settled along the rivers of the Punjab, the head of the family, while he tilled the land and fought for the family, also offered sacrifices to his particular gods. Afterwards, when moving from one tract of the country to another, or in the time of battle when whole tribes were brought together in a common cause, it was not unusual for some principal personage to offer sacrifices for all of them. Then it happened that the hymns which were from time to time being composed became so numerous and the sacrificial rites

BANJARIS.

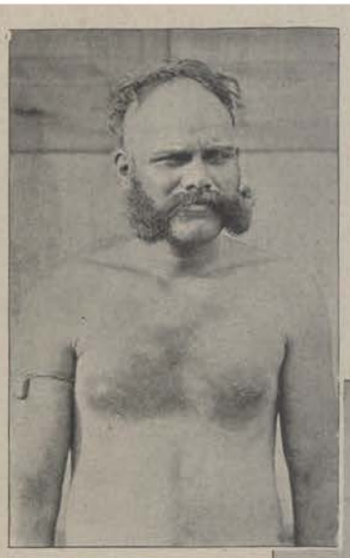


A PURDHAYSI.

so complicated that certain of the Aryan brethren who were gifted with a better memory became the chief depositories of these hymns, while the king or chieftain was only too glad to make over to them the performance of the sacrifices. These gifted people in time began to form themselves into an organized body, and to isolate themselves from the rest, who were still the husbandmen and warriors, and who in their homes were still the family priests. The rigveda, which is the oldest of the four vedas, not only contains hymns in praise of gods, but gives us an insight into the manners and customs of the people. The conquering Aryans and the conquered Aborigines are spoken of, and the word to distinguish the former from the latter is Varna, which has since been used to designate caste. The rigveda dates down to 1400 B. C. It is after this period that the vedic singers, expounding the brahmanas, and officiating at the great sacrifices at the courts of the princely families, adopted their work as an hereditary profession and were designated by the name of Brahmans. The next act of the Brahmans is to draw round them the magic circle of caste. Just as the Aryans considered themselves a people superior

A ROHILLA.

GROUP OF BANJARIS.



A KAIKARI.

to the Aborigines or non-Aryans, so, in future, the Brahmans were to be superior to the rest of their Aryan brethren. Centuries upon centuries have elapsed, and the Brahman has held his position with a tight grip. With the example set to them by the Brahmans, the kings and warriors at the period of 1000 B. C. separated themselves from the rest of their brethren who were engaged in tilling the land or had adopted other professions. Kshatriya, which in the vedas is applied to gods, and means strong, is taken to designate the warrior caste. The rest of the Aryans were at this time called Vaysias, and the Aborigines the Sudras. These four divisions have given rise to subdivisions, and at the present day there are no fewer than 3000 castes. Various causes have led to the multiplication of the castes. As tribes became nations, each race became distinct from the rest, and had its own divisions of caste. Those in the north considered themselves as distinct from those in the south, although perhaps of the same race. Lastly, by far the larger number of the sub-divisions has been due to each profession giving rise to a separate caste, and the members of the same profession, if from different families or living in different parts of the country, having considered themselves as belonging to separate castes.

A BHIL.

The isolation, first of the priests and then of the warriors from the rest of the Aryan brethren who tilled the soil and followed other professions, was not carried out without causing great bitterness and humiliation to the latter, the Vaisyas. As to the Aborigines, they had sunk to the level of slaves, and were even excluded from all share in the religious rites and ceremonies. Gradually the restrictions caused by the caste system became so irksome that when Gautama, surnamed Buddha, the "enlightened," preached to the Aryans and the Aborigines, without any distinction of race or caste, the doctrine that salvation could be obtained by all men, he was listened to with eagerness. To begin with he attacked the priestly caste, the twice-born and most exclusive class of people, who had placed themselves between the Supreme Being and the Aryans, without whose intervention and mediation there was no salvation, and who declared that for the Aborigines there was no hope of a better state of life. Buddha taught that no mediation was necessary, nor were the sacrifices required which the priests enforced in their Brahmanical rites. His doctrine of Karma declared that a man determined his state of life by his own deeds. That evil would be punished and good rewarded and man's present life was determined by his past and the future by the present. Finally, when a man had freed himself from all evil, the soul would no more return to the body but would pass into Nirvana or state of eternal rest. This great reformer was born about the year 600 B. C. at Kapilavastu, which has been identified as the village Bhuila, about 25 miles north-east of Fyzabad. He was a Kshatriya, the son of Sudhodana, king of Kapilavastu. At an early age he took to philosophical studies, and when about 29 years old he was so struck with the miseries of human life that he left his father's kingdom and went to Raj Giri, the capital of the Magadhah king Bhimbasara. There he became the pupil of a great philosophical teacher Ram Putra Rudraka. Having gained reputation as a Sanscrit scholar, he retired to the forests along the Naranjan river, and for six years led the

A REDAR.

A DECCANI ARAB.

life of an ascetic. He was accompanied by five of his countrymen who had been his attendants. While leading the life of an ascetic he discovered that he did not thereby lessen the miseries of human life, and that only by doing good to others and by exercising self-control over one's desires could that be gained. Convinced of this he proceeded to Benares to give forth his doctrines. In a short time, including his five followers, he had about sixty converts, whom he sent out two by two to preach and spread the Buddhistic faith. He was invited by Bhimbasara, and on going to that king's court, made him and many of his people converts. From there he was invited by the king of Kosala, who likewise joined his faith with a large following. Then came a message from his own father, and on Buddha's return to his native land it is needless to say that hundreds flocked to him. It was here that his maternal aunt and stepmother Mahaprajapati Gautami was allowed to join the monastic order established by him for females. Wherever he had been, a monastery had been established, where his disciples who had been appointed missionaries could take shelter and be fed by the well-to-do converts. For nine months in the year their missionaries preached the new faith, and for the remaining three months, during the rainy season, they took shelter in these monasteries or viharas. The caves of Ellora of the Buddhistic period are nothing less than monasteries. Standing in the midst of them one is lost in wonder at the greatness of the ideas, at the immense faith, perseverance, and patience which enabled the excavators to burrow in the earth such perfect and lasting monuments of their religion. Gautama or Buddha died about 543 B. C. at the age of 80. His last words to a weeping disciple were "work out your salvation with diligence." On his death a council of 500 of his disciples was held in a cave near Patna to collect his teachings. A second council of 700 disciples met in 443 B. C. A third council was convened in 244 B. C. at Patna by Asoka, the king of Magadhah or Behar. He issued a number of edicts, and the inscriptions upon rocks and pillars, particularly in these dominions, show his zeal for converting all people to Buddhism. He collected the Buddhistic scriptures and issued an authoritative version of the same in the Magadhi language. He built monasteries throughout his kingdom, so that it is named the land of Viharas or Behar. The fourth and last council was convened by king Kanishka about 40 A. D. He also revised the Buddhistic scriptures, and the version issued under his authority has been accepted in Thibet, Tartary, and China, just as Asoka's was carried to the south as far as Ceylon.

Under the influence and fostering care of these two kings, Buddhism had spread and become the State religion in many kingdoms, especially in Southern India. Up to 600 A. D. it throve undisturbed in a very marked degree, and the rich and powerful vied with each other in building monasteries for monks and nuns, shrines over the remains of their departed ones, or schools for the study of Philosophy, Theology, Law, Medicine, &c. The monks and nuns, who were supposed to live in their monasteries only during the period when the inclemency of the rainy season prevented them from going forth to preach their religion, then began to live throughout the year surrounded by comforts and luxuries. These monasteries also became the hot-beds of political intrigue, while immorality began to creep in stealthily but steadily, undermining the purity of the stern morality which Buddha had enjoined. Lastly, while the heads of the monasteries amassed wealth from the endowments, the ease and comfort of the monasteries was a sufficient bait to draw an army of beggars who cared little for that religion. Thus it came about that what had given strength and support to the establishment of Buddhism in India caused its weakness and decay. Adding to this the fact that Brahmanism had not been conquered, but co-existed with Buddhism, it now persecuted its rival, and, so fiercely, that it may be said it eventually drove Buddhism out of India. An exiled religion, Buddhism found a home in the northern and eastern countries of Asia, and even now it numbers more than five hundred millions, or about forty per cent. of the population of the world, among its followers. Buddhism had been the bond of union between the Aryans and non-Aryans. It has been mentioned before that Brahmanism had kept the latter out of all religious rites and ceremonies. Buddhism had also brought in its fold the Scythian hordes that had invaded India between 120 B. C. and 400 A. D., and thus Brahmanism stepped into the rich heritage of the united Aryans, Aborigines, and Scythians. Brahmanism had by this time adopted the principle of charity and universal brotherhood inculcated by Buddhism. The schools, hospitals, and monasteries established by the conquered religion were continued by the Brahmans. Brahmanism was prevented from becoming the exclusive religion it had formerly been, by a succession of Brahman reformers, who followed Buddha, but who brought into prominence the doctrine of a personal god, which had been denied by Buddha. Kumarila was the first reformer in the 9th century, but his work was carried out with success by his disciple Sankara Acharya. The one Supreme Being was worshipped as a Trinity composed of three deities, Brahma, the creator, Vishnu, the preserver, and Siva, the destroyer and reproducer.

Sankara Acharya and his successors popularized the worship of the last. Siva was a deity who had already under different names existed among the Aryans and non-Aryans. With the former he was Psau-Pati, the lord of animals and protector of cows; and Mrityunjaya, the vanquisher of death; and with the

latter he was Rudra, the roarer or the storm god; Aghora, the horrible; Ugra, the fierce; and Kapalamalin, garlanded with skulls. Sankara Acharya presented Siva to the philosophical mind of the Brahman as a deity who required no external sacrifices, and who was to be worshipped by meditation or in silent contemplation, and to the ignorant and low-caste, whose minds could not soar beyond the ills of life, he was presented as a deity to be dreaded and appeased. Not only was he supposed to have different attributes, but he had also male and female forms. As a female he is named Devi, said to be his wife, who existed among the Aryans as the goddess Uma, the beautiful daughter of the mountains; Gauri, the brilliant or gold-colored; Bhavani, the source of existence; and Jagan-mata the mother of the universe. Among the non-Aryans she was Kali, the black one; Bhairavi, the terrible; and Rakta-Danti, the bloody toothed. Siva is worshipped generally in these Dominions, the worshippers being divided into thirteen sects. The Brahman, if he belong to the Smarta sect, worships Siva by meditating about the deity in his various grand conceptions. When cholera, small-pox, or any other disease is raging in a village or town, it is not unusual to see not only individuals but companies of worshippers proceeding to the temples or shrines to offer animal sacrifices to appease the goddess Kali or Durga. At one time human beings were sacrificed, but this was abolished in these Dominions long ago. In the cave temples of Ellora of the Hindu period, large representations of Siva in his male and female forms are to be seen. There, in the Kailas temple, in one of the side chapels, the Triad is represented by three finely carved life-size figures of the creator, the preserver, and the destroyer. Siva worship had successfully appealed to the mind of the learned and the ignorant, to the higher and lower castes; but there was a large section of the people, the mercantile and professional classes, who had not the philosophical bent of the former, nor were they so ignorant and poor as to dread Siva, in his attribute of an evil-working deity, or to become his worshippers. The peaceful, the romantic, or the luxurious, was more suited to their nature or calling. To them Vishnu, the second member of the Triad, who had been worshipped in the Vedic times as the solar deity and had appeared in his seventh incarnation as Rama and his eighth incarnation as Krishna, was more acceptable. Ramayana, the great epic poem which recites the wondrous deeds that Rama had performed, and the Mahabharata, in which Krishna appears as the hero, show how these two incarnations of Vishnu were glorified with the romance of the age. In the 11th century A. D., the writings dealing with this deity were gathered together in one book called the Vishnu Puranas, but in it the Brahmans reserved to themselves the worship of this deity. In the 12th century, about 1150 A. D., Ramanaju, the first reformer, extended the worship to other castes, but it was not till the 15th century that Ramanand, the fifth reformer, accepted converts from the highest and lowest castes alike. Ramanand preached Buddha's doctrine of universal brotherhood, and made Vishnuism a popular religion. Like those of Siva, the followers of Vishnu are divided into a number of sects, and the Hindu population in these Dominions may be said to worship these two deities in one form or another. Brahma the creator has but few followers anywhere. The worship of Siva and Vishnu therefore is the final result of the intermingling of the Vedic beliefs with the Aboriginal superstitions, and the adoption of the universal brotherhood of Buddha. The worship of these deities in their various representations and manifestations is the religion we call Hinduism. Just as the worship of these two members of the Brahmanical Triad has been a bond for uniting the various elements forming the Hindu religion, so the social organization of caste has been the means of keeping all people together who profess this religion.

As Jainism is supposed to be an offshoot of Buddhism, and in these Dominions there are about 27,84[illegible] members of that community, some mention should be made of it. Jainism was founded by Mahavira, son of Siddhartha, a Kshatrya noble. Like Buddha, he became an ascetic, and afterwards went forth teaching and spreading the doctrines founded mostly on the Buddhistic lines. They perhaps practise a stricter morality than the Buddhists. In order that they should not hurt any animal life they go to the extent of not eating anything in the open air during rain or after dark, lest they should swallow a fly or any other insect. Water is strained three times before they drink it. The Jains are divided into two sects. They have from time to time founded monasteries in various parts of the country.

MEDICINE MEN, HYDERABAD.

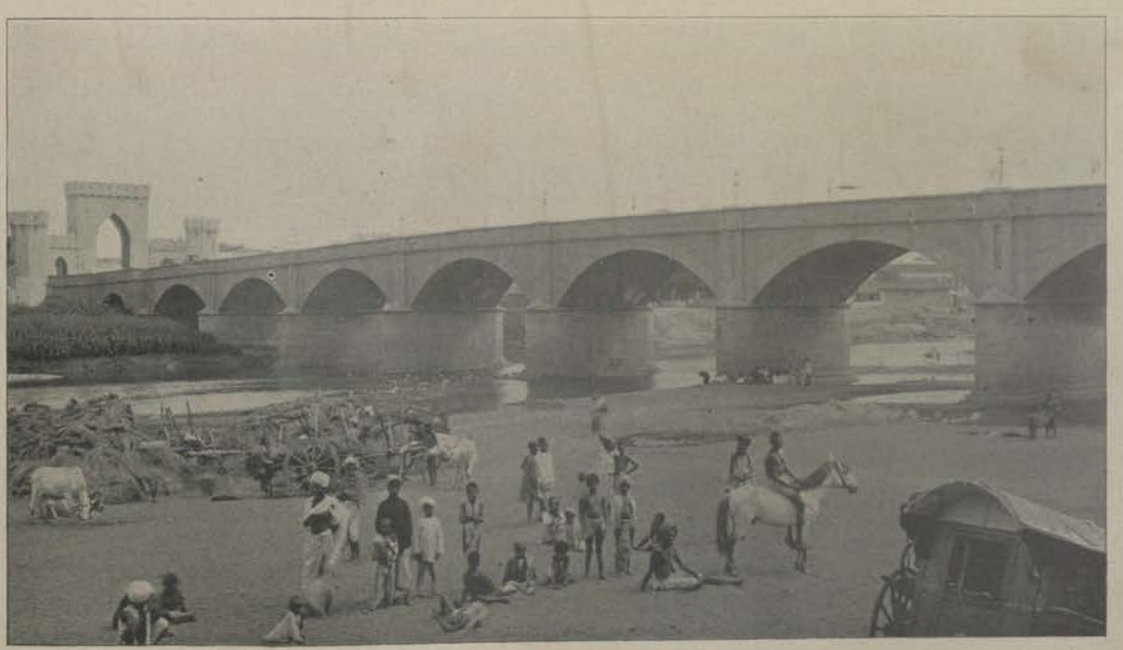
A WELL-KNOWN
HYDERABAD BEGGAR.

SNAKE CHARMERS, HYDERABAD.

THE CITY OF HYDERABAD.

HYDERABAD, the capital, and seat of Government, of H. H. the Nizam's Dominions, stands on the south bank of the river Musi, at an altitude of about 1700 feet above sea level, its actual geographical position being 17° 21′ 4″ north latitude, and 78° 30′ 10″ east longitude. It may also be described as situated 389 miles, by rail, north-west from Madras, 449 south-east from Bombay, and 962 south-west from Calcutta. The city is about six miles in circumference, and is surrounded by a stone wall flanked with bastions. This wall was commenced by Mubariz Khan, the last of the Mogul subadars, and completed by the first of the Nizams, after he had made the city his capital. It has thirteen gates, *viz.*, the Chudderghaut, Afzul, Delhi, Champa, Char Mahal, Purana Pul, Dudhni, Aliabad, Chaulipur, Ghazibund, Mir Jumla, Takutpur, and Dandpur. The city has very evenly laid-out streets, running north and south and east and west. The population of the city at the time of the last census (1891) was 181,000, and, with the suburbs included (Chudderghaut, Residency bazaars, Secunderabad, and Bolarum) it was 415,000.

The chief entrance to the city is by the Afzul Gate which is approached over the Afzul Bridge, spanning the river Musi, which runs close under the city wall. This river, for the greater part of the year, is little more than a narrow stream flowing over a sandy bed about an eighth of a mile wide. The dry portion of the bed is planted with cucumbers and melons, and narrow streams are diverted from the river by low mud dams for the cultivation of rice, which springs up like an oasis around its arid surroundings. The thin stream of water which flows over the river-bed during the dry season is utilized by the native washerman, who beats to pieces upon the stones, in the orthodox dhobi fashion, the garments entrusted to his care, whilst near him camels stretch out their long necks and drink the unwholesome-looking water; elephants toss it in cooling streams over their backs, and buffalos, less careful of cleanliness than their fellow-quadrupeds, wallow in undisguised enjoyment in the mud. However, more than once during the rains this river has swollen to such an extent that it has swept down part of the walls and inundated the adjoining quarters of the city. In 1748 it rose to a great height and destroyed many lives and much



THE AFZUL BRIDGE, HYDERABAD.

THE CHAR MINAR, HYDERABAD.

property. Another flood occurred in the year 1771, when 2,000 people were said to have lost their lives.

THE DELHI GATE

Looking to the left from the bridge, the grand old palace of the Salar Jung family will be seen. At the south end of the bridge is the Afzul gate, a modern structure built by the late Sir Salar Jung in Norman-Gothic style. On a stone slab let into the wall of the gate, near the bridge, is the following inscription:—"This bridge was erected in A. D. 1810, by the order of His Highness the Nizam Nawab Afzul-ud-Dowla, Nizam-ul-Mulk, Asaph Jah, during the ministry of Nawab Salar Jung, Shuja-ud-Dowla, Mukhtar-ul-Mulk Bahadur; Colonel Cuthbert Davidson, C.B., being the British Resident, and G. W. Marrett, Architect." To the left of the gate, and below the bastion, is a sutti mound, from which Hindu widows used to throw themselves on the burning funeral pyres below. The old Delhi gate is a little distance from the Afzul gate to the right.

THE AFZUL GATE, HYDERABAD.

CHAMPA GATE, HYDERABAD.

PURANA PUL GATE, HYDERABAD.

THE GRAIN MARKET.

On entering the town by the Afzul gate a comparatively broad street is faced, extending as far as the High Court, where it becomes narrow, and stretches away to the Char Minar in the centre of the city. On the left of the road, not far from the Afzul gate, is Mooner Gunj, where there is an extensive grain market, and where a serious riot occurred during the threatened famine in November 1896. This was, however, quelled by the City Kotwal and his officers

About one hundred yards from the bridge, on the right, is a large arch, close to which is the Ashur khana, a building erected by Kuli Kutub Shah in 1594, and from which the Mohurrum procession now starts. Beyond the arch, on the right hand side of the main road, is the High Court of the Nizam, built in 1885, and opposite this, on the left of the road, is a large red building, picked out with white, in front of which, to the north, is a spacious court-yard.

ENTRANCE TO MAIN STREET, HYDERABAD

THE ASHUR KHANA, HYDERABAD.

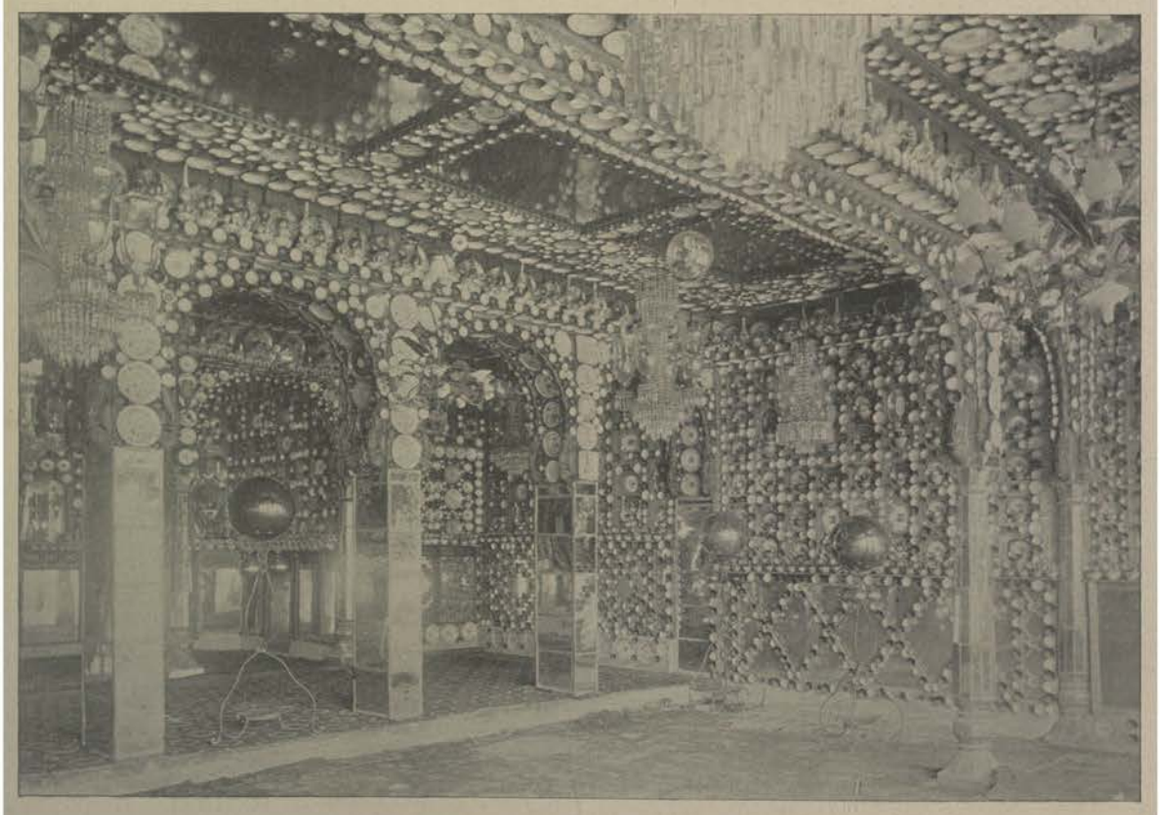
THE SUTTI MOUND, HYDERABAD.

NORTH GATEWAY, SALAR JUNG PALACE.

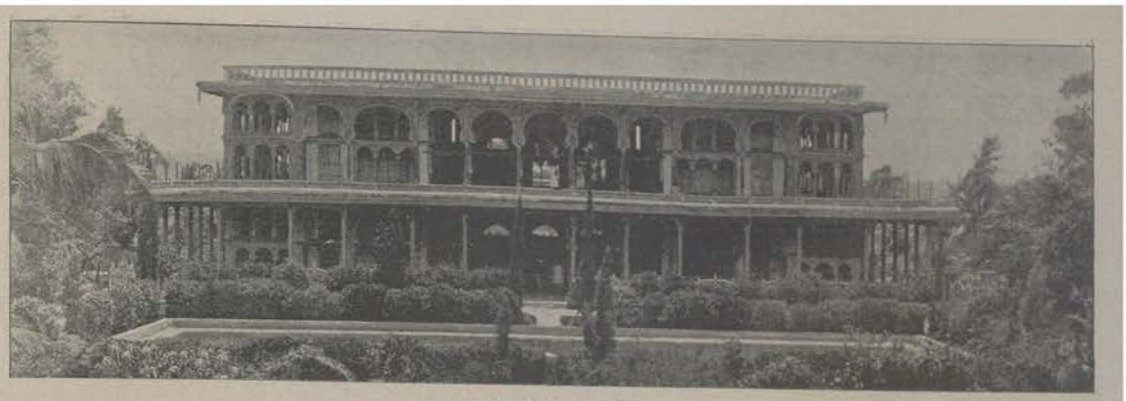
This is the historical palace of the renowned minister, the late Sir Salar Jung the Great. There are two entrances to the court-yard—large stone gateways. The palace itself is entered by a narrow passage, which leads to a court-yard, having a stone cistern, ornamented with marble figures. There is a small room on the east, where Sir Salar Jung I. used to study as a child, and close by is the aina khana (glass house), which is a handsome apartment. This room has its ceilings and the columns by which they are supported entirely covered with glass of different colors, wrought into various shapes, and small mirrors (Persian style), whilst the walls are faced with large plate-glass mirrors. This arrangement is repeated on a smaller scale on the northern side of the court-yard. The room contains a number of gilt state chairs, upholstered in crimson velvet, which once graced the court of George IV. of England. To the west is the library, bountifully stocked with books of all kinds. Close to the aina khana to the east is a small room called the chini khana (china house), a wonderful and most interesting apartment. Its walls and columns are covered with antique china plates, saucers, cups, &c., let into the walls, and arranged in various fanciful designs, some pieces being very valuable. In this uniquely pretty room is an exceedingly handsome piece of white marble statuary, by Benzoni (1876), in the shape of a female figure draped from head to foot, which was brought from Italy by Sir Salar Jung I. Beyond the chini khana, still proceeding eastward, is the treasury. Adjoining it is the dewan khana (durbár hall), fitted in Oriental style. To the west of the public palace is the private palace of Lady Salar Jung. There are very pretty gardens in the palace grounds.

In an upper room, over the glass house, there are some very rare paintings and other works of art. Amongst the most noticeable adornments of this room are portraits of Her Majesty the Queen-Empress, T. R. H. the Prince and Princess of Wales, and T. R. H. the Duke and Duchess of Connaught, all signed autographically, which gifts were presented personally to Sir Salar Jung I.; "Our Life in the Highlands," the Queen's own well-known book, having Her Majesty's signature and Sir Salar Jung's name and the date of presentation, "Windsor Castle, June 29th, 1876," also in her own handwriting; "The Life of Prince Consort," similarly honored on the fly-leaf; and other valuable tokens of the manner in which the great minister was received in England, lie about on the different tables. A fine oil-painting of Sir Salar Jung hangs on one of the walls, and the room is otherwise full of interesting reminiscences of this prominent statesman. A bed-room on this floor is furnished plainly but expensively in white and gold, with cut-glass wash-hand basins and toilette requisites.

THE AINA KHANA, SALAR JUNG PALACE



THE CHINI KHANA, SALAR JUNG PALACE



THE SALAR JUNG BARADARI

"RACHAEL VEILED": THE SALAR JUNG PALACE.

It is an attractive apartment, and was prepared expressly for His Highness the Nizam. On a verandah-room of the same floor there is a faithful bust of the Prince of Wales. Most of these adornments to the palace, however, are kept covered, as the rooms are now seldom used. There are also a comfortable billiard-room, with a good table and well-appointed accessories, a drawing-room, and a supper-room in this part of the palace. Apart from the historical interest of the palace, the place is well worth a visit, and several hours can be pleasurably spent in viewing its many objects of attraction. In a large and pretty garden of the palace there is a beautifully furnished bungalow, with an ornamental cistern in front, where the Minister, Sir Salar Jung II., used to accommodate his European guests. Amongst the many appointments here there is a very fine oil-painting of the reigning Nizam, which was painted about the time of His Highness' installation in 1884. There are also several portraits of royal visitors. From the garden there is a covered bridge crossing the street which leads to the old palace of the Nizam. This bridge connects the late Minister's old palace with the official residence. The old palace is very ancient, and is called the Baradari, a common name for palaces, meaning literally "twelve doors." It is now undergoing repairs and restoration. It is a quaint-looking building, three stories high, built entirely of wood. There are little galleries and balconies to many of the rooms, as well as verandahs all round, with tiny balcony windows opening on to them. A fine stone cistern graces the front garden. The terrace at the back overlooks and leads down to the river, and here is a very large cistern, which, however, is now empty. To the left is a long trellised walk covered with splendid grape vines. At the end of the garden and overlooking the river there used to be several small buildings, one of which was used as a billiard-room, while another was used by the Minister as a private office during the hot months.

To the east, towards the end of the street leading to the palace, is the Purana Haveli (Old Palace), built by the first of the Nizams. It is a large building, standing in extensive grounds, and surrounded by high walls. His Highness the Nizam sometimes holds the Cabinet Council here, and sports on an extensive scale are often held in the grounds.

Down the street to the left, and a little beyond the palace, is a daru-s-shifa (hospital and caravanserai). This building, which is now used as barracks for a detachment of the irregular troops, is a large place, built of stone in the form of a square, having a quadrangular court-yard in the centre, around which are chambers for the sick and accommodation for travellers. It was erected about 1595 by the Golconda king, Mahomed Kuli Shah, who maintained a staff of physicians and hakims in connection with the premises. Near by is a fine mosque built by the same king.

VIEW OF CITY WALL FROM RIVER BED.

THE GUEST HOUSE, SALAR JUNG PALACE.

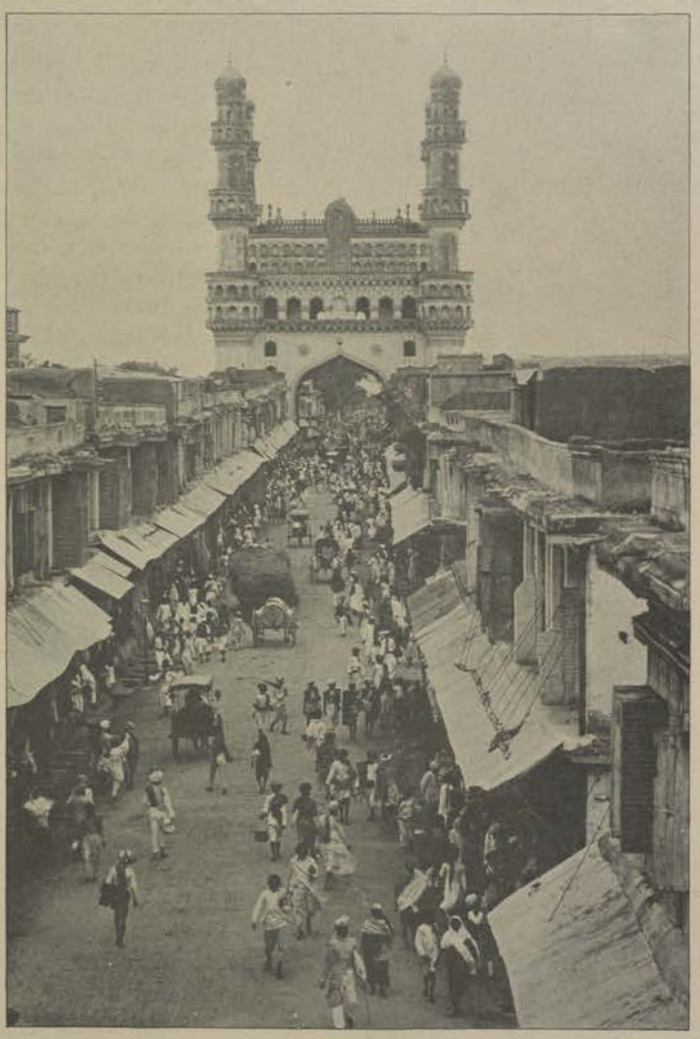
THE GULZAR HAUZ.

Returning to the main street, and leaving the High Court on the right, the visitor arrives at the long low building used as the General Post Office, whilst a little beyond are the Char Kamans. These are four arches, fifty feet high, erected by Mahomed Kuli Shah, in 1595, and re-built by His Highness the Nizam, Afzul-ud-Dowla, about forty years ago. These arches face the cardinal points of the compass, and cover the four roads leading from the Gulzar Hauz. The arch facing the north is called the machhi kaman, or "arch of the fish," this term being an insignia of high rank. The Gulzar Hauz is a stone cistern, sunk in the centre of the square where the four roads meet. It was originally surrounded by a large garden in which Mahomed Kuli Shah used to review his troops. The cistern has lately been repaired and supplied with good water by the new water-supply, and an iron lamp and fountain combined has been placed in the centre.

A short distance to the south is the Char Minar (see commencement of chapter), the most striking building in Hyderabad. It is a magnificent rectangular edifice of granite, built upon four grand arches facing north, south, east, and west. Above the arches are two rooms, said to have been erstwhile used as a college. Each side of the building measures 100 feet, and the pitch of the arches is 50 feet from the ground, while the minarets rise to a height of 184 feet. No one, however, is ever allowed to ascend the minarets, as they overlook the palace of the Nizam, which is close by. The Char Minar was built by Mahomed Kuli Shah in 1591. About twenty years ago the building was thoroughly repaired, so that it now presents a comparatively new appearance. There is always a strong guard of the Rohilla police under the arches, who turn out and shoulder arms when any noble of note passes. During the Mohurrum a symbolical green hand is suspended in the archway facing north. M. Thevenot, a French traveller, who visited Hyderabad in 1667, says of this building (his description is given *literatim*): "That which is called 'Four Towers' is a square building, of which each face is ten fathoms broad, and about seven high. It is opened in the four sides, by four arches, four or five fathoms high and four fathoms wide, and every one of these arches fronts a street of the same breadth as the arch. There are two galleries in it, one over another, and over all a terrace that serves for a roof, bordered with a stone balcony, and at each corner of that building decagone towers about ten fathoms high, and each tower hath four galleries, with little arches on the outside, the whole building being adorned with roses and festoons prettily well cut. It is vaulted underneath, and appears like a dome, which has in the inside all round balisters of stone, pierced and open as the gallery is on the outside,

and there are several doors in the walls to enter at. Under this dome there is a large table placed upon a divan, raised seven or eight feet from the ground, with steps to go up to it. All the galleries of that building serve to make the water mount up, that so being afterwards conveyed to the king's palace, it might reach the highest apartments. Nothing in the town seems so lovely as the outside of that building, and nevertheless it is surrounded with ugly shops made of wood, and covered with straw, where they sell fruit, which spoils the aspect of it."

Close to the Char Minar, on the left of the main road, approached by a very narrow lane, is the Juma Musjid, erected by Sultan Mahomed Kuli in 1598. This is the oldest musjid in Hyderabad. In the court-yard are the ruins of an old Turkish bath. The musjid, which is of moderate size, has no pretension to architectural merit.



THE CHAR MINAR.

Just beyond the Char Minar, to the right of the road leading south, is the grand Mecca Musjid, or Cathedral Mosque, so called after the mosque at Mecca, from which it is designed. Its dimensions are as follow:—Length 225 feet, breadth 180 feet, and height 75 feet. The roof is supported by fifteen arches, three deep, while at each end are two large towers, each surmounted by an arched gallery, which, in turn, is surmounted by a huge dome rising 100 feet above the roof. The pillars within consist each of a single piece of granite, and are very lofty. The mosque occupies one side of a vast paved quadrangle 360 feet square. The building is one of the largest musjids in Southern India, and is capable of accommodating ten thousand people. The mosque was commenced by Abdulla Kutub Shah, about the year 1660, but he died before its completion, and the work was carried on by Abul-Hassan, who, however, was sent into captivity before its completion, and it was eventually finished in 1687, by the order of Aurangzeb. To the left of the quadrangle are the graves of all the successors of Nizam Ali Khan, who was the first prince interred here. The graves of many of the relatives of past Nizams are also close by. In the centre is a small cistern, close to which are two polished stone slabs, now used as seats, which are said to have originally formed part of a Hindu temple. Tavernier, a travelling diamond-merchant, writes thus quaintly, but interestingly, of this musjid:—"About fifty years since, they began to build a magnificent pagod in the city, which would have been the fairest in all India had it been finished. The stones are to be admired for their bigness, and that wherein the nich is made, which on that side they say their prayers, is an entire rock of such a prodigious bulk that it was five years before five or six hundred men, continually employed, could hew it out of its place. They were forced also to rowl it along upon an engine with wheels, upon which they brought it to the pagod; and several affirmed to me there were fourteen hundred oxen to draw it." The court-yard, which is at all times thronged with people, is reached through a gateway with massive wooden doors, over which the usual chains are slung. During the various annual Mahomedan festivals as many as eight or ten thousand people congregate in the mosque for prayers, and the sight is an imposing and impressive one. His Highness the Nizam's palace, called the Panch Mahal, adjoins the court-yard of the mosque. This is referred to elsewhere.

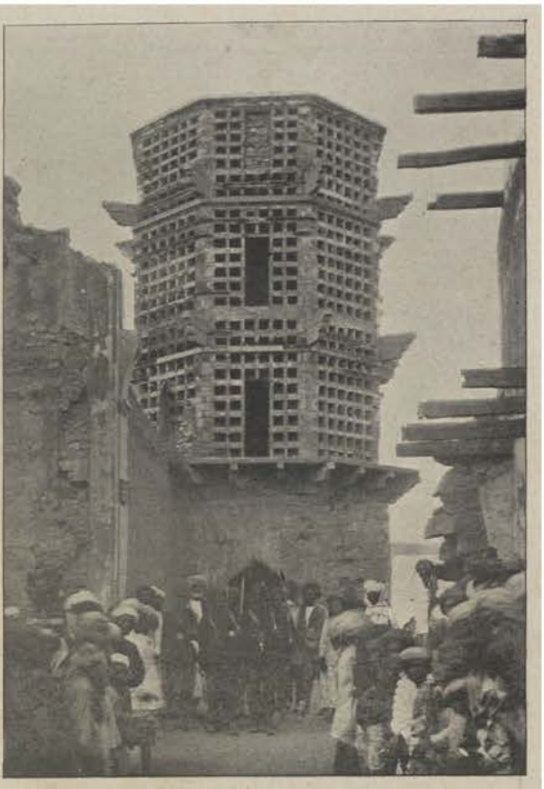
THE JUMA MUSJID, HYDERABAD.

THE MECCA MUSJID, HYDERABAD.

On the right of the road to the east of the Char Minar is the palace of Raja Rajman Raja Murli Manoher Bahadur, the Accountant-General. This is a handsome structure, having two court-yards. The inner one, which is planted with palm trees, shrubs, &c., with a handsome stone fountain standing in the centre, always has a pleasant, cool, and attractive appearance. The front of the inner palace is arched with wood, richly carved, and ornamented with artistic designs, worked in lacquer. The illustration given below shows the Maharajah, with his brother, family, guard, and attendants, grouped on the steps of the audience chamber.

To the west of the Char Minar is the street leading to the Chauk. On the right, standing at the corner of Kabootakhana Lane (Pigeon-house Lane), are the remains of the Imperial pigeon-house.

A little beyond, on the left, is a narrow lane leading to His Highness the Nizam's principal palace, Char Mahal, so called on account of its consisting of four palaces. It is really, however, a series of quadrangles, with handsome open-fronted buildings on either side, the whole surrounded by a very high wall, enclosing perhaps one-fifteenth of the whole of the city area. The entrance gate is to the left, at the end of the lane, and opens into the third quadrangle. It is here



IMPERIAL PIGEON HOUSE.

MALWALAS PALACE.

H. E. THE NIZAM'S CHOW MAHALLA.

THE PACH MAHALLA, HYDERABAD.

that visitors alight from their carriages or dismount from their horses or elephants. Turning to the right the main square is reached, in the centre of which is a beautiful garden surrounding a large marble cistern filled with water, and with fountains playing. This garden is again surrounded by the handsome buildings of the palace, which are a copy of the Shah's palace at Teheran, although finer in architectural construction. To the north is a palace with an open-faced durbar hall, where His Highness the Nizam holds state receptions, and receives the visits of official notabilities. It is in this hall that His Highness receives H. E. the Viceroy when he visits the State. The building to the right is used for offices; beyond this, further to the right, are the royal kitchens; and behind these again are the stables and coach-houses. To the south of the quadrangle is the largest building, which is approached by a wide flight of steps. It is here that His Highness the Nizam has his offices, where he attends to state matters, and receives his minister and nobles. This palace is furnished with the greatest care and taste, the prevailing color being yellow, the emblem of royalty in Hyderabad. None of the glaring anomalies to art, which are so often noticeable in the palaces of native princes, find a place here. On ascending the steps, and entering the vestibule, one is struck with the alarming proportions of the huge chandeliers. Many of these were brought as trophies from the war with Tipu Sultan in 1799. The garden, as seen from this point, when prepared for a state function, presents a most pleasing and fairy-like aspect. The wide gravel walks are covered with rich carpets from Persia, Cabul, Warangal, and Europe, and every available space in the court-yard (the steps and the fronts of the other open-faced palaces included) not occupied by shrubs or plants usual to a garden, is filled with potted flowers, ferns, palms, and shrubs of almost every species afforded by the botanical resources of the State. The effect is most charming, and at night, when the whole is lit up by electric lights, Chinese lanterns, and fairy lamps, and the surrounding buildings are illuminated by the Indian chiragh, it reminds one of the enchanted garden described in the "Arabian Nights." The palace contains 7,000 attendants.

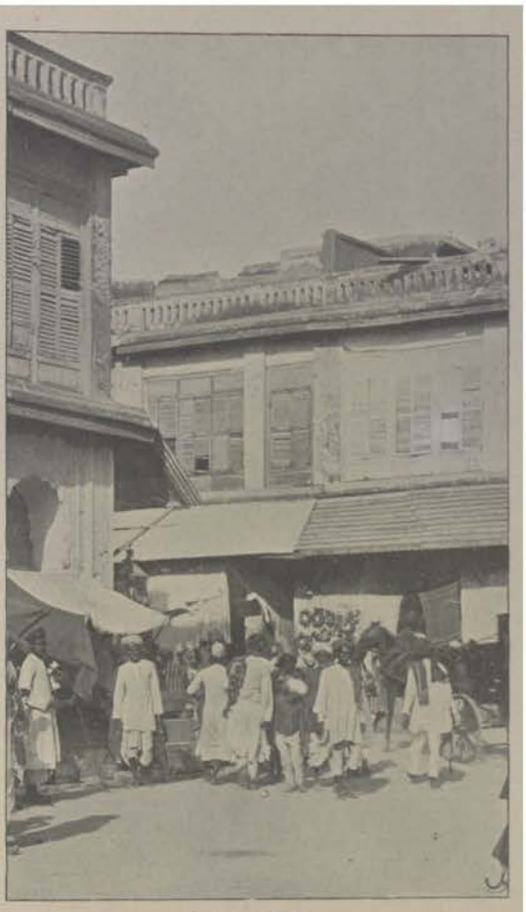
Adjoining the Char Mahal to the south is the Panch Mahal (five palaces), which has a frontage to the road leading south from the Char Minar, next to the Mecca Musjid. The *façade* of this is in the

THE CHAUK, HYDERABAD.

old Hyderabad style, with small bow windows projecting over the road. The frames of these windows are splendid specimens of stucco work. There is also a long line of windows with yellow chicks hung before them, a "chick" being a screen made of fine split bamboo or grass, transparent from within, but not from without. It is from this palace that His Highness views the Langar procession, during which troops, both regular and irregular, to the number of 30,000, pass before him. This is a spectacle which is altogether very magnificent and peculiar to Hyderabad, and which is described in a chapter on the "Langar" further on.

Beyond the lane leading to the Nizam's palace, to the west, is the chauk. Here are the cloth bazaar, a handsome row of arched buildings; and the arms bazaar, where weapons of all kinds and most quaint designs may be purchased, some of them being very old. These bazaars face a pretty garden containing fountains and cisterns and a lofty clock tower, which, together with the cloth bazaar, the city owes to Sir Salar Jung the Great. To the north of the square is a fine musjid erected by Khaja Abdulla Khan, which adds greatly to the appearance of the chauk.

There are a great number of mosques scattered about the city. One standing opposite the hospital and caravanserai, near the Nizam's old palace, was erected by king Mahomed Kuli about 1600, and there are a number of smaller ones, of more recent date, after the style of the mosque at Afzul Guni.



STREET SCENE.

THE ARMS BAZAAR, HYDERABAD

KHANA BAGH, SIR ASMAN JAH'S CITY PALACE.

To the west of the chauk is the city palace of His Excellency the Nawab Sir Asman Jah, Bahadur, K.C.I.E., the old portion of which was built in Oriental style by His Excellency's forefathers, and which is, to-day, one of the oldest palaces in the city. To this palace the Khana Bagh was added, in European style, by the present Nawab twenty years ago, this portion being elegantly furnished in English style. From this part of the palace the Langar procession is witnessed by European friends of the Nawab. Until the Khana Bagh was erected, entertainments were held at the Jehannuma palace, which is noted for its spacious gardens, handsome fittings in Oriental style, and many other interesting and charming details.

RECEPTION ROOM, SIR ASMAN JAH'S CITY PALACE.

SIR KHURSHED JAH'S AMAZON GUARDS.

About a quarter of a mile to the west of the chauk is a palatial building belonging to H. E. the Nawab Sir Khurshed Jah Bahadur, K. C. I. E. This lofty mansion is called the Baradari, and is the Shams-ul-Umara family palace. The grandfather of Sir Khurshed Jah personally designed the building and laid the foundation-stone in the early forties The superstructure was hardly raised nine feet high, however, when that nobleman died, and it was left to his son, the father of Sir Khurshed Jah, to complete the beautiful edifice. Sir Khurshed Jah has twice made important improvements to it. The building has always been used for receptions and banquets. It is of the composite order, and from an architectural point of view it ranks high amongst the palaces of Hyderabad. It is handsomely furnished, and is noted for the many curiosities it contains, amongst which may be mentioned a fine collection of old arms, also the sword and armour of Tegh Jung, an ancestor of the family, who stood six and a half feet high. His picture is to be seen in the palace, and it is evident that he was a very big man, and rode a very big horse. His steel cap was of a peculiar shape, with a bar to guard the nose, and is said to have weighed twenty pounds. It would have covered the whole head and face of an ordinary man. His coat of chain armour had an inner vest made of rings, and an outer one of bars, the whole weighing from seventy to eighty pounds. The sword had a blade four feet eight inches long and four inches wide, with a long steel hilt which protected the arm up to the elbow. This sword weighed eighteen pounds, but the handle was small, for so large a weapon, which goes to show that Tegh Jung had a comparatively small hand for such a gigantic warrior He was a companion of the First Nizam, and died in 1786. The present Nawab has a number of ostriches, which are trained to be ridden by men, and the birds travel with great speed, although they are sometimes very difficult to manage. There is a very large court-yard in the front of the palace surrounded by gardens and vineries. The old palace, which is encircled by a high wall, is to the right. It contains some quaint old buildings and pretty gardens, but strangers are seldom admitted Possibly the most interesting thing about this palace are the descendants of that unique body of female soldiers called the "Zuffer Pultan." Since the days of Nawab Tegh Jung, the founder of the noble house of Shams-ul-Umara, there has existed a corps of "Amazons," but the present strength of the corps is only about forty. As the name implies, the Amazons were a female regiment, and was always recruited by Hindus. Their present duties are quite distinct from the duties of female soldiers, who in other countries, in the early ages, distinguished themselves in regular warfare. Their duties were, and are, simple. They guard the

SIR KHURSHED JAH'S BARADARI, HYDERABAD.

VINERY, SIR KHURSHED JAH'S BARADARI, HYDERABAD.

zenanas and palaces, and take part in marriage ceremonies and other festivities. The "regiment" has a small brass band that practises weekly, and the "soldiers" are put through elementary drill and military manœuvres by an officer designated the "kumandan" or commander. The dress worn by the Amazons is very much like that of the M. Raymond's (colloquially corrupted into "Myseram") regiments, and the muskets, also, are similar. The Amazons, as a rule, appear equipped *à la militaire* only at parades, weddings, or on state occasions. The band plays "God Save the Queen" whenever a European is fortunate enough to have the opportunity of inspecting the guard. The soldiers are known as "gharduns," a vernacular corruption of "guards." Of the "Amazons," Briggs writes (Vol. 1, p. 209, "History of the Deccan"):—"Nizam Ali had two battalions of female sepoys of 1,000 each, which he named the Zuffer Pultan, or victorious battalions. The females composing them, who were called gharduns, a corruption of the English word 'guard,' were dressed after the old style of British sepoys, and were regularly trained in the French manual and platoon exercise. Their principal duty was to mount guard in the interior of the palace, and to accompany the movements of the Nizam's zenana. The battalions, I ought to add, were officered by ladies." M. Langles describes the city as "guarded by a valiant body of Amazons." The following extract will also be read with interest in this connection:—"Some time ago," says a writer, "a female adventurer, said to be an Italian, came to Hyderabad, and so far ingratiated herself with the Nizam that he honored her with several marks of distinction, and at length gave her a title equal to a red riband and a battalion Her principal recommendation had been dancing elegantly, but she now surprised His Highness by the superior style in which she taught her soldiers the manual exercise, and she was at last complimented by the present of an elephant, and lived for a considerable time in a state of great elevation. Not long since (continues the author) a foreigner by the name of Florentine arrived at Hyderabad, and found employment under Government, and being also reputed a very expert dancer, the Nizam expressed a wish to see the dances of Europe performed by the gentleman and the female colonel. But the lady would submit to no such degradation, and pleaded her station as an insurmountable objection. She acknowledged that when the light of His Highness's notice first dawned on her obscurity, and illumined her prospects, she had danced in his presence, but now that, from the noon-day splendour of his favour, she was exalted to the dignity of command, she could not think of eclipsing the brightness of her station by submitting to so inferior a practice. This fine speech would not do! He insisted. She refused. And the argument ended by her resigning her command, and retiring to Poona."

SIR KHURSHED JAH'S AMAZON GUARDS.

Through the courtesy of the Nawab Sir Khurshed Jah, photographs of the Amazons were taken for reproduction in "Glimpses of the Nizam's Dominions," and their pictures are here permanently placed on record for the first time.

SIR VIKAR-UL-UMARA'S NEW PALACE, HYDERABAD.

SIR VIKAR-UL-UMARA'S OLD PALACE, HYDERABAD.

PALACE OF THE LATE RAJA CHANDU LALL.

Beyond the Shams-ul-Umara's palace, to the south, is the palace of the present Prime Minister, His Excellency the Nawab Sir Vikar-ul-Umara Bahadur, K.C.I.E. The quaint old portion of this palace was built many years ago by the Shams-ul-Umara family, of which Sir Vikar is a member. Lately a new suite of rooms has been built facing the street, and these are furnished to entertain European guests. It is from here that the Langar procession is reviewed by the Minister and his friends.

The old palace of the late Raja Chundu Lall, who resigned the Prime Ministership in 1843, is just beyond the gate to the south-west of the city. It stands in a garden, in which there is a very large tank of fresh water. The palace is built of wood in the same style as the Baradari of the Salar Jung family, a style peculiar to Hyderabad. It was, no doubt, at one time, an imposing structure, but it is now falling into decay.

The modern palaces of the nobles are all of great extent, with a general sameness about them, as they generally consist of many squares and quadrangles, surrounded by high walls. But once in the grounds attached to these palaces, however, any idea of inelegance or lack of architectural interest is immediately dissipated, the ante-courts and final portals —always guarded by soldiers in picturesque uniforms —once passed, the palaces themselves, and gardens of a most brilliant and verdant nature, attract the attention and admiration, the general aspect being greatly enhanced by pretty fountains, cisterns, and

A BALCONY WINDOW.

other ornamentations. Most of the palaces are built in quadrangles, having gardens with water-tanks in the centre, the buildings being so constructed as to each form a separate residence. One quadrangle and its accessories, in a palace, is devoted to public business, a second to state visits, a third to banquetting, a fourth to the zenana, &c. In the zenana palace there are female guards and servants. These are of three classes :—first, the slave girls, who attend to the cooking and nursing ; second, the general servants, engaged by the month, who may leave when they choose ; and third, the family servants, who are born in the palace and never leave it, and who really form a part of the family ; they are in charge of the begum's wardrobe, dresses, and jewels, and look after the food and drinking water to guard against poisoning, which is very prevalent. The family servants attend their mistresses when visitors call, and are well dressed. We give an illustration of a begum's boudoir, and it will be noticed that the bracelets, armlets, anklets, necklets, ear-rings, nose-rings, &c., are all shewn, and all these are of a most costly kind. There is also the perfume box, the case for the water-bottle, which is always locked and sealed when not in use, the silver *pan* (betel-nut) box, the drinking cup, the water-bottle, and the spittoon. The dresses are most elaborate and expensive. Surrounded by all these luxuries a begum receives visits from her lady-friends, with that dignity and splendour that surround Eastern ladies of position.

PERSONAL SERVANTS.

A BEGUM'S BOUDOIR.

SLAVE GIRLS.

One of the most noticeable features of Hyderabad are the motley crowds that throng the streets. There is probably no other city in India where so many varieties of the human race congregate. The Arab—a man of short square build and fair complexion—is a noticeable personage. He marches along with the semi-military stride which is peculiar to the race who have participated so largely in the events of the Deccan for the past three hundred years. He still adheres to the long Arabian gun of his ancestors, and is seldom to be seen without a perfect armoury of swords, pistols, daggers, &c., in his *cumberband*. Then may also be seen Sidis, Rohillas, Pathans, Marathas, Turks, Sikhs, Persians, Punjabis, Parsis, Madrasis, Bengalis, Europeans of nearly all nationalities, and many others; in fact, a Hyderabad street presents a regular cosmopolitan panorama. But in spite of the intermixture of men whose creeds are as distinct as are their tongues, the heterogeneous community lives in peace and amity, street brawls, which formerly were common enough in the city, being now comparatively unknown. Although every second man met in the street carries some kind of weapon, either a gun, a pistol, a sword, or a dagger, these weapons are very seldom used, and this may be accounted for by the fact that, after the second attempt upon the life of Sir Salar Jang I., only persons actually employed in the service of noblemen were

FAMILY SERVANTS.

allowed to carry arms, the nobles themselves being held responsible for the good behaviour of their retainers. Before this, however, it was not considered safe for a European to walk about the city without an escort, but there is now no danger whatever, thanks to the new order of things brought about by the Government and the City Kotwal, under whom the police regulations have of late years been greatly improved. The streets assume their most lively appearance about four in the afternoon, when motley crowds assemble, and a hubbub of dialects occurs, which cannot fail to imbue one with a keen sense of the cosmopolitan nature of the scene, to say nothing of the interest and charm which such a spectacle presents to the senses. The costumes are as varied as the races represented, but perhaps the most striking feature is the multiformity of head-dresses worn, the variety being as great as can be found in any part of the world. The head-dresses are of every colour of the rainbow. It is, indeed, a truly kaleidoscopic spectacle, and one that would puzzle, though fascinate, the artist. The orthodox Oriental turban is, of course, fully represented, and the perky Parbhu turban, with its peculiar little conical point in the centre, its more expansive and luxurious brother, the loosely-tied Mahratta turban, the Turkish fez, the popular and smart looking embroidered scull cap, and, in fact, many others, assist in forming a combination of shape, size, and colour, which can scarcely be seen anywhere in India, outside of Hyderabad. The most common head-dress is undoubtedly the official turban, called the munsabdari turban, which is of a peculiar style, tight-fitting and tightly wound upon a shape, and worn in all colors. The women appear in white, yellow, or crimson dresses, with neck, arm, and leg ornaments of gold, silver, brass, or glass, according to their position, the Marwari women being especially noticeable for their very heavily pleated skirts, in some cases as many as a hundred yards of material being used in these accordion-like garments. Being pleated into the waist-band, the skirts have a fan-like appearance. A very simple bodice, and a long flowing veil thrown round the shoulders, and hanging in graceful folds about the upright figure, complete a female attire that is at once attractive and unique. The bright, fascinating and characteristic almond-shaped eye of the Oriental, which peeps from under the protecting veil, and the brilliant glitter of the nose-rings touched by the rays of the sun, and, in many cases, the perfectly-formed features, add greatly to the charm, whilst the rings on the toes, "which jingle along wherever she goes," complete a *tout ensemble* of feminine attractiveness which cannot fail to appeal to everyone of artistic temperament. The Banjaras, Hindus of high descent, are amongst the most peculiar races to be seen in Hyderabad. These gipsy-like people come into the city from the districts, driving droves of small bullocks, which are loaded with grain, for sale in the bazaars. The women, old and young, wear pleated skirts made of materials of different colors, in large squares, on which are fixed small and large mirrors surrounded by embroideries in different-colored thread and string. Their hair is arranged in a fantastic manner, and decorated with shells and coins. On their legs, ankles, and arms are large rings of silver and other metals, in their ears and noses are also massive ornaments, while around their necks they wear several strings of colored beads. From long residence in the Deccan, and wanderings alone in the jungles, the language of these people has acquired peculiarities of its own. Now and again a white-veiled female figure, in the shapeless yashmak of the Mahomedan, which conceals form and face, all excepting the dark kohal-marked eyes, glides along, followed by an armed attendant. Or a Hindu fakir, a religious mendicant, forces his way through the crowd, naked, save for the cable of grass round his loins, and a smearing of white ashes over his copper-colored body, and the string of sacred beads around his neck. A ghastly figure he appears, with his matted hair, as he beats his breast and cries "Ram! Ram!" with great vehemence, as though someone had disputed the sacred Ram's godhead. These men are, however, treated by the crowd with evident respect and even awe. They claim to be able to throw their evil influence upon Europeans and Natives alike. Many are the tales told of the "powers" of these fakirs, though the following will be of sufficient interest to show that the poorer classes of natives have some reason to dread them. "A captain, a lieutenant, and a doctor of a regiment once determined to build themselves a bungalow on the banks of a river. They selected a site near a solitary tree under which an old Hindu fakir had erected his shrine and did 'puja' (said his prayers) nightly. When the old fakir discovered the officers' intentions, he begged them not to take from him the little plot on which stood the shrine, which, by the way, covered the grave of some departed holy man. The officers, however, only laughed at the fakir, and even went so far as to take bricks from his shrine and build them into the walls of their bungalow. Enraged by their action, the fakir solemnly cursed all three, ending his malediction by predicting that none of them would die in their beds. This curse was treated as lightly as the old man's remonstrances had been, and in due course the bungalow was finished; but, strange to say, only one of the three lived long enough to inhabit it. Soon after its completion, the captain was killed whilst playing polo, and a few months later the lieutenant met his death whilst out shooting. The doctor survived his two friends some years, but was eventually drowned whilst boating. On the same day the river rose to an abnormal height, overflowed its banks,

ARABS, HYDERABAD.

A PATHAN, HYDERABAD.

DANCING GIRL, HYDERABAD.

HINDU WOMAN, HYDERABAD.

and swept away the bungalow." This narrative is said to be true in every detail, and is only one of the many strange stories related in connection with those mysterious fanatics, the Hindu fakirs.

Hyderabad is an ideal paradise for beggars, some of whom are reported to be very wealthy. They throng the streets, and haunt the bridges, many carrying a small fan of grass matting mounted on a pointed stick, which they flick in the faces of passers-by, at the same time demanding alms. A strange European they at once mark as their prey, and become extremely pressing in their demands. Nothing less than a rupee will satisfy these princely beggars, a copper coin being indignantly flung back into the carriage. Beggars, however, have been a recognised institution all over India for many years. King Mahomed Kuli Kutub Shah of Golconda, who reigned from 1580 to 1628, and who built Hyderabad, used to distribute the equivalent of £24,000 annually to the poor, and the nobles of the present day have stated days upon which alms are given, and when beggars appear by hundreds. Many wretched beings, poor, infirm, or diseased—*bonâ fide* beggars, without a copper, and but a few rags to cover their bodies—beg their way to Hyderabad from all parts of India, the noblemen there being noted for their generosity and compassion, regardless of race or creed. "Medicine men" also perambulate the streets, carrying a number of charms, such as cats' tails, rats' tails, tigers' teeth, foxes' heads, as well as a stock of peacocks' feathers on their heads, which they dispose of for medicinal purposes. They also carry garlands of flowers, which they "charm" and sell to the women, who use them to bring "good luck" to either themselves or their daughters.

A frequent occurrence in the Hyderabad streets is the peremptory cry to pedestrians to "make way," whereupon the syces, gorgeous with silver or gold trappings, dash into the crowd, pressing them to right and left of the carriage, in which some nobleman or chief reclines at voluptuous ease, in some cases adding to his enjoyment by smoking a fragrant hookah of costly make, his armed retainers, in fanciful uniforms, clattering after him upon Arab horses. Many of the carriages used in Hyderabad are costly and modern affairs, but the vehicles seen in the street vary in pattern from the elegant landau or stylish phaeton to the ancient bullock-cart. That antiquated conveyance called the "rut-cart" is now used by native women when visiting, and for wedding parties, with the curtains surrounding it let down, and with three or four ladies packed into it, and occasionally a number of children, as well. There are small holes made in the curtains of these vehicles, through which the occupants can peep, and the carts are always drawn by white bullocks. There are smaller "ruts," for the use of children, which are drawn by very small trotting bullocks. These pretty little animals are in some instances as tame as dogs. A row of small bells is hung round the upper part of these carts, and they make a pretty jingling sound as they travel along. In olden times, when war was raging, the tops were taken off these "ruts," and they were converted into war chariots, from which the warriors used to shoot their arrows. A very common conveyance now is the "jetka," which resembles a wooden box on two wheels, with a door behind, and curtains which can be, if desired, let down all round. These are drawn by small country ponies, which travel very fast, the drivers being for the most part specimens of humanity who could hold their own for "language that is peculiar" with any professional jehu in the world. Occasionally an enormous elephant tramps sturdily and slowly along, and it need hardly be said that everyone makes way for him, although the careful manner in which these ponderous animals tread their way through a crowd, even pushing people out of the way with their trunks, is an indication of their tameness and good nature. There are more elephants in Hyderabad than in any other city in India, for, in addition to those belonging to His Highness the Nizam and the Government, every nobleman keeps them, some owning a large number. There are also a great number of camels in use, and, when decorated with the usual long flowing saddle-cloth, these animals have a very comical appearance, as they stalk along the narrow streets with their half-dignified, half-shambling, but measured tread.

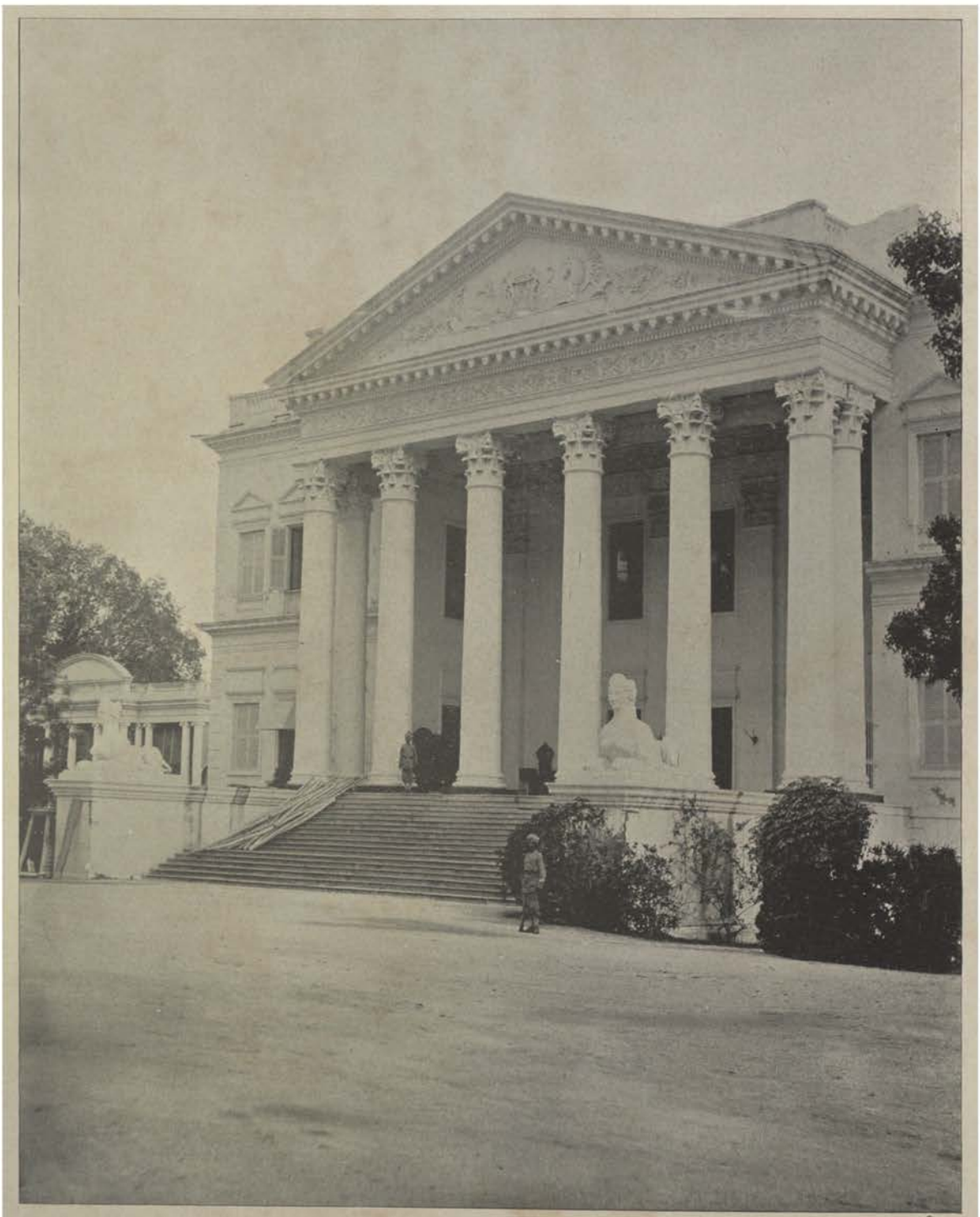
Sir Salar Jung the Great did so much for Hyderabad that it seems fitting that a memorial to him should take the shape of such a useful institution as a water-supply, which must be a blessing to every resident of the city, be he prince or pauper, high or low, rich or poor. The supply of water comes principally from Mir Alum lake. Water from this lake reaches the city through a main, ten inches in diameter. A 22-inch "main" conveys the water from Mir Alum lake to the filter-beds, which are arranged on the latest scientific principles, and from the filter-beds to a service reservoir on the east side of Raja Chandu Lall's baradari. There are twenty-seven miles of piping, ranging from three to twenty-four inches in diameter, which can supply an average of fifteen gallons of water per day to every inhabitant of Hyderabad, so that the city is not behind the cities of British India in this respect.

Near the Mir Jumla gate is the Daira Mir Momin or Mir Momin's burial-ground, which is the last resting-place of Sir Salar Jung the Great. It is situated in the eastern quarter of the city, near the Mir Jumla tank, which was excavated by the great Kutub Shahi Minister of that name. Mir Momin was a famous Shia saint who came to Hyderabad from Kerbella about two hundred and thirty years ago, in the

GRAVES OF SIR SALAR JUNG I. AND II.

reign of Abdulla Kutub Shah, the last but one of the kings of Golconda. He is said to have brought some of the sacred earth of Kerbella with him, and to have consecrated the graveyard for the interment of Shias. The Mir's tomb, which is almost the only domed tomb in the cemetery, is situated a short distance to the right of the entrance gate. It contains his remains, and the books which he studied and wrote during his life are buried beside him. Beyond the Mir's tomb the ground is covered on all sides to a considerable distance with graves, some with head-stones and inscriptions in Arabic and Persian, others with polished granite slabs, and many with nothing to distinguish them from the surrounding earth. Both Shias and Sunnis are now buried here Beyond the great expanse of tombs lies the Salar Jung family burial-place. It is walled off from the rest of the cemetery, and is entered by a small gate-way, to the right of which is a prayer-room and a small court-yard. Beyond this, on a raised terrace, reached by a small flight of steps, are the tombs of the family. His Excellency Sir Salar Jung the Great's resting-place is beneath the right corner of the platform, and next to the grave of his grandmother. Mulhals read the Koran night and day over his resting-place, and assist in the devotional exercises of the crowds of pilgrims who visit and pray at his grave. Near it is suspended a great bundle of petitions, brought by those who beg for intercession on their own behalf. Only a few days before his death, when driving past Mir Momin's necropolis, Sir Salar Jung is said to have remarked to his son, pointing to the graveyard :— "This is the real resting-place of our race ; we are only temporary sojourners elsewhere." Next to this are the graves of Seraj-ul-Mulk, and the Munir-ul-Mulk, and there are also a number of other tombs of members of the family on the same platform, the majority of which are without head-stones or ornaments of any description. The terrace is sheltered by large shady trees, through which the rays of the sun rarely penetrate. The tomb of Mir Alum, the Minister's great grandfather, lies outside the enclosure.

There are very many interesting and pleasant drives round Hyderabad and its numerous suburbs, and, as this chapter will indicate, plenty of places that prove attractive. The suburban roads are well-kept, and are fairly well shaded by trees, so that a tour round the locality forms an agreeable recreation.



THE RESIDENCY.

SUBURBS OF HYDERABAD.

CHUDDERGHAUT, as it is now, by phonetic custom, generally spelt, is the chief suburb of the city of Hyderabad, covering a large tract of ground to the north and north-east of the city outside Afzul Gunj. The name (originally spelt Chadarghat) appears to have sprung from the fact that a bund 12 feet high was thrown across the river Musi outside the gate of the city, and when the river overflowed the bund the natives termed the waterfall 'chadar,' meaning a 'screen,' the idea being that the bund was *veiled*. In Chudderghaut are the Residency, the Bengal Bank, the Club, the Post Office, St. George's Church, the old and new cemeteries, the Roman Catholic Cathedral, the Public Works Offices, and the majority of the dwelling houses of the Christian employés of His Highness the Nizam's Government. The suburb is practically new, and is yearly increasing in size. It has a municipality of its own, and the roads and other public conveniences are well looked after.

THE RESIDENCY GATE.

The Residency.—This palatial pile, wherein the British Resident at the Court of His Highness the Nizam resides, is not only a handsome lofty building, but is of great architectural elegance. On its site there once stood a villa belonging to the favourite of Nizam Ali, and, in it, Sir John Kennaway, the third Resident, who was appointed in 1788, was received. This house was found to be too small and inconvenient however, so in 1803, shortly before Nizam Ali's death, and while Arista Jah was Prime Minister, and Colonel Kirkpatrick was Resident, the present Residency was begun. After various interruptions, the building was completed about the year 1808. It was designed by Mr. P. Russell of the Royal Engineers, who also superintended its erection, all of which was carried out by Indian workmen. The Residency is situated about a mile to the north of the city of Hyderabad. It is now surrounded by a high wall, with bastions at the entrance gates, this enclosure having been hurried to completion in 1892, at a time when the Manipur disaster was fresh in the memories of all men. The grand entrance is at the north front, which looks away from the river and the city. A flight of twenty-two granite steps, the lowest being 60 feet in length, and having on either side a colossal sphinx, leads up to a magnificent portico 60 feet long and 26 feet broad. It has in front six Corinthian columns, which are 50 feet high and of dazzling whiteness. The three points of the pediment are surrounded by statues, and the East India Company's arms in relief form the centre ornament. The interior of the portico and the cornices are richly carved. The pavement is an imitation, in polished chunam, of black and white marble. The lowest story of the building consists of arches which elevate the reception rooms to a level with the top of the steps, thus rendering them both dry and cool. At either end of the portico is a large room 33 feet long, that on the left of the entrance being used as a library, and that on the right as a boudoir. Three lofty folding doors lead into the stately durbar hall, which is encircled by a gallery supported by 32 columns. The furniture in this apartment is entirely of mahogany. The chairs, couches, lustres, mirrors, &c., were at one time the property of the Prince Regent, afterwards

George IV., who sold them to the East India Company. A noticeable feature in this room is a picture of Chandu Lall, a late minister, in white turban and robe. Two flights of steps lead to the story above the grand hall, and here the rooms are reserved for the accommodation of distinguished guests. The banqueting hall, the drawing-room, and the bedrooms blaze with gildings and rich appointments. The chandeliers are said to have cost a fabulous sum, and the lighting of the Residency, in former times, for a single reception night entailed an expenditure of £1,000. Some years ago the grounds contained a house called the "Rang Mahal." This was built by Colonel Kirkpatrick when he was Resident. He married a Mahomedan lady, and allowed her to entertain her female friends from the city in this place. The building was, however, demolished some time ago. Opposite the front of the Residency, which is the entrance for European visitors or noblemen of Hyderabad, on ordinary, as well as on state occasions, is a pretty flower-garden, choicely laid out, which, with the building as a back-ground, presents a delightful picture. There is also another flower-garden, in which may be seen a miniature model of the Residency building. In the compound there are dwelling-houses for the First and Second Assistant Residents and the Residency Surgeon. The Military Secretary and the Commandant of the Resident's Escort reside in bungalows outside the walls. On the east side, opposite the First Assistant Resident's quarters, are the Residency Courts, and on the south are long ranges of offices, including a printing establishment. A passage from the centre of the southern colonnade leads to the treasury vaults, which extend for some distance under the basement of the building. The telegraph office is on the western side, and has a public entrance from the main road. In the Residency grounds there are racquet and tennis courts and a croquet lawn. Close to the Residency garden is a small cemetery, which is kept locked, where can be seen the tombs of the following, amongst others:—Lieut.-Colonel Sutherland, Military Secretary to the Resident, who died on the 27th February 1848; George Alexander Bustley, Resident at the Nizam's Court, who died at Bolarum on the 30th December 1836; Francis Sydenham, who was also Resident and who died 22nd October 1807; Sir William Rumbold, Bart., who died 24th August 1833; and Arthur Austin Roberts of the Bengal C. S., who died, while Resident of Hyderabad, on the 10th May 1868. Mr. Hastings Palmer, the younger brother of Mr. William Palmer, was also buried here. Surrounding the Residency are a number of crowded bazaars, embracing altogether an area of about a square mile, over which the Resident exercises his "almost unreserved jurisdiction, both in civil and criminal matters." In these bazaars there are native merchants who possess great wealth, their transactions extending all over India.

Bank of Bengal.—The Hyderabad branch of the Bank of Bengal was removed in 1894 from an unsightly building to its present quarters, which stand on the right side of the road leading from the Residency to the railway station. It is a long two-storied structure, built almost entirely of granite and iron, which renders it practically fire-proof. The total cost of its construction was about two lakhs of rupees. The Bank maintains a large establishment here under the supervision of a European manager, assisted by two European accountants. The bank has charge of the Resident's treasury, and, in addition to its ordinary routine, transacts business on a large scale for the Nizam's Government.

THE BANK OF BENGAL.

The Hyderabad Club.—This is about half a mile from the Bank of Bengal on the main road. It was inaugurated by the European residents, receiving the name of "The Engineers' Club," but was afterwards made more general in its membership, and its name changed to its present title. The Resident, the principal European inhabitants, and many of the city nobles are members of the club, which has a boat

KING'S KOTI.

club and a lawn-tennis club, with a court in the public gardens, in connection with it.

Pestanji Koti.—To the right, where the Secunderabad road begins, stands Pestanji Koti, which was built by the famous Parsee bankers, Pestanji & Co., a large firm which once farmed the revenues of Berar. They were the pioneers of the cotton industry in Hyderabad, and the first exporters to Bombay. They gave liberal advances to cotton growers, and established cotton presses, but in 1845 they were compelled to give up the monopoly. Pestanji Koti is a remarkably fine building, and is surrounded by extensive grounds which are in their turn enclosed by a wall twenty feet high and of great thickness.

King's Koti.—To the south of Pestanji Koti is the Government Post Office, and to the east is the Pestanji road, on which there is a palace belonging to His Highness the Nizam called "King's Koti." It is a beautifully furnished palace standing in extensive grounds and surrounded by a high ornamented iron enclosure. The house is used by His Highness for the accommodation of Native guests of rank.

The Cemetery.—Close by is the Cemetery, gracefully shaded by trees, and divided into two portions, one for the interment of Protestants, the other for Roman Catholics; whilst adjacent is Christ Church, a building erected during the Residentship of Sir George Yule, and used by Church of England Native Christians. There is a school in connection with the church. To the north of King's Koti, situated on high ground, is the residence of Major Percy Gough, the Military Secretary to the Nizam's Government, from where a fine view of Secunderabad and the surrounding country can be obtained.

RESIDENCE OF MAJOR GOUGH.

THE NIZAM COLLEGE.

The Nizam College.—Adjoining Major Gough's house, to the west, standing in very large grounds, is what used to be known as Rumbold's Koti, a mansion which belonged to the late Sir William Rumbold, a partner in the celebrated firm of Palmer and Company. The entertainments given by Sir William and his popular wife—formerly a ward of Lord Hastings—are said to have outshone those given at the Residency of the day. Sir William Rumbold died in 1833. The building is now used as the "Nizam College," and this is referred to elsewhere. Below the college grounds is a large *maidan*, where the young student nobles practise cricket, foot-ball, and other games.

STAFF AND STUDENTS, NIZAM COLLEGE.

SIKH MUSICIANS.

A SIKH GURU.

A SIKH GURU.

BANJARI WOMEN.

MASTERS AND BOARDERS, NIZAM COLLEGE

THE MADRASAI-ALIYA, NIZAM COLLEGE.

St. George's Church.—This church is a handsome structure standing on a prominent site in Chudderghaut. It has seating accommodation for about 500 people. The building was commenced in 1865, when Sir George Yule was British Resident. There being then no public place of worship in Chudderghaut, officials at the Residency headed a subscription list with a most liberal donation, for the purpose of building one, and were soon followed by subscriptions from other members of the Church of England, amounting to the equivalent of one month's income from each. The church was completed in 1867, and receives a yearly donation from funds at the disposal of the Resident, and a liberal allowance from H. H. the Nizam's Government.

Palmer's Grave.—Adjoining St. George's Church is an old cemetery which contains the monuments of many old residents of Chudderghaut, one of the most noteworthy being that of the celebrated William Palmer, or "King Palmer" as he used to be styled in his day. He founded the great banking house which bore his name. Mr. Palmer established his home in Hyderabad, in 1814, and shortly afterwards offered to relieve the Nizam's Government of the financial burden of keeping up the Contingent forces, to preserve the peace of India during the Pindari war, by loaning two and a half lakhs a month for two years, the security to be an assignment of the land revenue of the Dominions, and the rate of interest 18 per cent. This was agreed to by the Prime Minister, Raja Chandu Lall, and sanctioned by the Marquis of Hastings, then Governor-General, who, at the termination of the war, especially thanked H. H. the Nizam for the great services he had rendered to the Government of India. Three years later, Sir William Rumbold joined Mr. Palmer's firm, and his intimate relationship with the Governor-General was the means of strengthening the position of the banking-house to a very great extent. In 1820 the firm advanced a loan of sixty lakhs to Raja Chandu Lall, and in 1846 Mr. Palmer, who was then the only surviving partner in the firm, was entrusted by Raja Chandu Lall with the task of formulating a memorandum of reforms in the Hyderabad administration. Mr. Palmer clearly understood all the complications of the administration at that time, and his exhaustive memorandum testified to his ability, both as a financier and as a statesman. Evil days, however, eventually overtook this great commercial man, and at the time of his death financial clouds obscured his horizon, shutting out the sun of prosperity. Still, his name will always be associated with the progress of Hyderabad from the time the State was in a very unsettled condition, financially and otherwise, until his death. The following is a *verbatim* copy of the remarkable inscription on Mr. Palmer's tomb :—"This monument contains the remains of William Palmer, who died on 20th November 1867, in his 87th year. He had been a resident of Hyderabad for nearly 70 years, where he was prominently known, and his memory requires no record. But he desires anxiously that the goodness of Hester Palmer, his wife, towards him, who survived him, should be known by this record drawn up on his death-bed. She was his comfort for the last 20 years of his life, which was involved generally in distress and difficulties. Her strong mind and good sense supported him during his sickness, and contributed to prolong his life, and her private means were employed to maintain him in ease and comfort when he was penniless, as indeed they were, subsequently, to educate some of his grand-children whom she has loved, though not connected by blood with them, as if they were her own, and which she continues to do. May the blessing of Almighty and Most Merciful God be with her and her grand-children, and us all!"

ST. GEORGE'S CHURCH.

COMMITTEE AND STAFF—ST. GEORGE'S GRAMMAR SCHOOL.

St. George's Grammar School.—This institution is the only European school in the Nizam's Dominions. It dates from the year 1834, and is under the patronage of both the Government of India and the Nizam's Government. In 1842 it was removed to the building now used as St. George's vicarage at Chudderghaut, which was erected from funds chiefly provided by H. H. the Nizam's Minister. In 1860 the school was divided into two divisions, one for boys, and the other for girls, and its designation changed from the "Hyderabad Residency School" to the "Chudderghaut Protestant School." In the year 1875, on the appointment of the resident chaplain at Chudderghaut as the incumbent of St. George's Church, the management of the school was assumed by the Church vestry, and the boys' and girls' divisions were named respectively "St. George's Grammar School" and "St. George's Girls' Seminary." These two institutions were brought under the Bengal Code for European schools in 1885, and in 1891 they were amalgamated under one name, the "St George's Grammar School," but the boys' and girls' divisions continued to be worked separately. Both divisions of the school have been remarkably successful since their re-organization in 1885, and this reflects much credit on the managing committee, which is composed of five gentlemen who are all members of the Church of England, and who are elected annually by the vote of the subscribers to the school. There are six teachers, with an Urdu munshi, and two gymnastic instructors, in the boys' division, and six teachers, a sewing mistress, a music mistress, a singing teacher, and two kindergarten teachers in the girls' division. The boys' division has a well-equipped gymnasium attached to it, and the girls' division has a large calisthenic hall with the necessary apparatus. Each division has a library for the benefit of the pupils of the senior standards. The monthly cost of the maintenance of the boys' division is about Rs. 940, and that of the girls' division about Rs. 700. The school receives a grant of about Rs. 420 a month from the Government of British India, and Rs. 220 from His Highness the Nizam's Government. The tuition fees of both divisions amount, on an average, to Rs. 1,100 per mensem. Non-European children are admitted in each division to the extent of 25 per cent. of the total number of pupils. The strength of the school at the end of 1896 was 98 boys and 114 girls.

ST. GEORGE'S GRAMMAR SCHOOL.

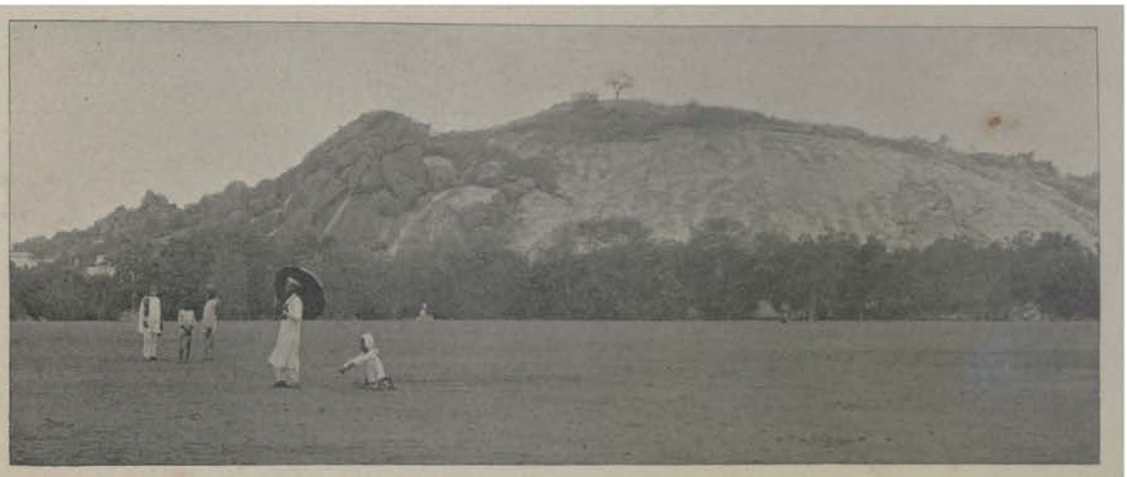
ST. GEORGE'S GIRLS' SEMINARY.

Raymond's Gun Foundry.—This is near the Roman Catholic cathedral on the Secunderabad road, and is one of the many buildings erected by M. Raymond. Ruins of a number of other foundries are to be seen on the road to Mir Alum Lake and on the Bangalore road. Malcolm, in his well-known "History of India," referred to these, in 1798, as places in which "they cast excellent cannon and made serviceable muskets."

RAYMOND'S GUN FOUNDRY.

The Public Gardens.—His Highness the Nizam's Public Gardens in Chudderghaut cover an extensive area, and are well laid out. They are under the care of a European superintendent, who is assisted by a staff of malis, or native gardeners, mostly women. The gardens provide a most welcome place of resort as a change from the glaring and oft-times dusty road-ways outside. The gardens are seen to their best advantage during the rainy season, when the lawns are charmingly verdant, and the luxuriant masses of foliage between the walks are converted into arbors of loveliness. These are, indeed, the prettiest and best-designed gardens in the Deccan. They are locally known as "Bagh-e-Amina," and own their origin, like a great many other progressive public works in Hyderabad, to that great man, the first Sir Salar Jung. The gardens are surrounded by a high castellated wall, which has two fine lofty gateways built in the early Norman style of architecture, with Mahomedan arches, which relieve its otherwise somewhat heavy and forbidding appearance. In addition to the many beautiful and rare plants and shrubs which grow in these gardens, there is an aviary, a menagerie of wild animals, deer, &c., a lawn tennis court, and a band-stand (where the Nizam's garrison and cavalry bands play twice a week), as well as pleasant prome-

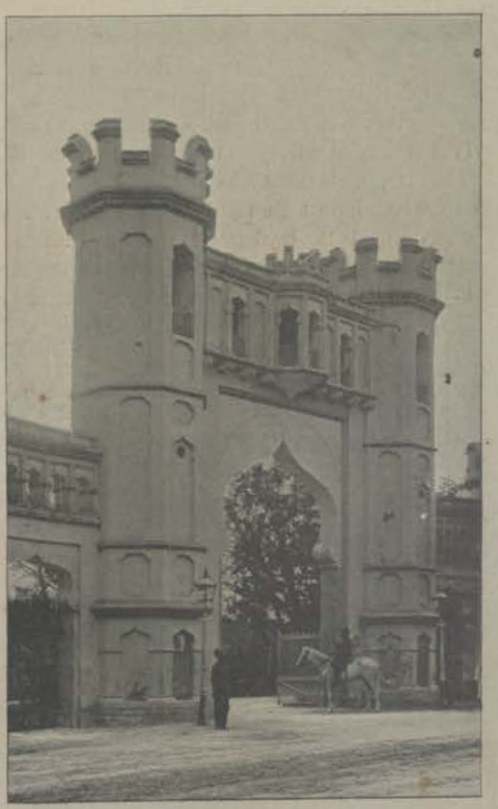
THE PUBLIC GARDENS.



THE BLACK ROCKS.

nades and drives, which combine to make this a favourite resort for all classes. There is also a pretty and well-furnished iron pavilion in the centre of the gardens, which contains plaster models of the various races to be found in India, and, on either side of the pavilion are miniature lakes, where lotus and water-lilies cover the surface of the water in wild but pretty confusion. Fish are plentiful in the lakes. Large quantities of vegetables and flowers are sold from the gardens, so they serve a useful as well as an ornamental purpose.

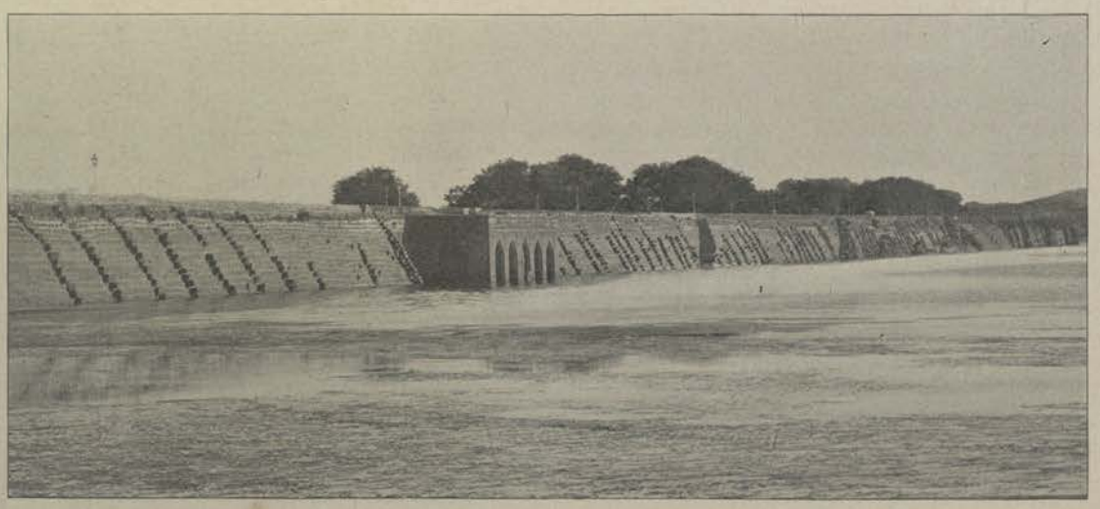
The Fateh Maidan.— Opposite the main entrance to the gardens is the Fateh Maidan, which received its name (the plain of victory) from one of Aurangzeb's generals who defeated a body of Sultan Abu-i-Hussan's troops there. It has now been carefully levelled for the purpose of being converted into a polo ground for the Nizam, and for general recreation. The Black Rocks, or Naubat Pahar, are situated to the north of the Fateh Maidan, and on these all official communications from the court of the Emperor of Delhi to the Nizam were delivered in the olden days, during which the naubat was played from the summit of the rocks. The Naubat Pahar is a huge pile of rocks heaped one above the other in most fantastic shapes, 300 feet above the surrounding country. From the road that leads over this eminence a very fine view is obtained. Looking to the south, at the foot, can be seen the pretty public gardens, and the charming suburb of Chudderghaut, with Hyderabad in the valley beyond, while away in the far distance towers the Faluknama palace. To the north stretches the beautiful Hussain Sagar Lake with its famous bund, and, in the distance, Secunderabad may be seen nestling amongst its shady trees, contrasting strongly with the abrupt peaks and rugged summits of the neighbouring granite hills on the west of the lake ; while beyond, dotted about the undulating hills of Trimulgherry, are the barracks of the British troops. Far away in the distance there is the military station of Bolarum, the head-quarters of the Hyderabad Contingent and the summer seat of the British Resident at Hyderabad, about five miles to the east of which is the famous hill of Moula Ali with its sacred shrine. Descending the road from the Black Rocks on the north side, the Hussain Sagar Lake is reached.



GATEWAY—PUBLIC GARDENS.

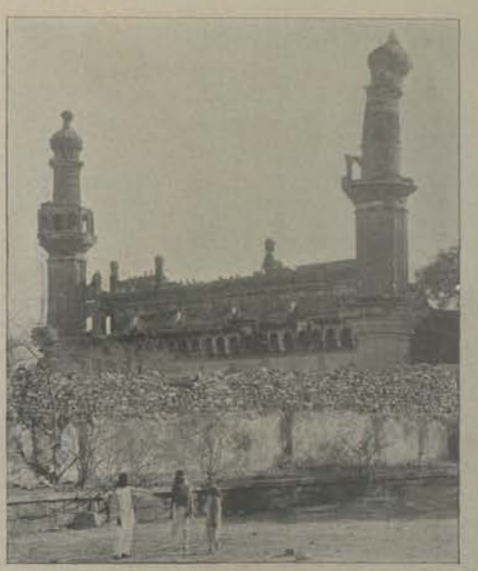
HUSSAIN SAGAR LAKE, FROM THE BLACK ROCKS.

The Hussain Sagar Lake.—This fine sheet of water is about eleven miles in circumference, and is the largest body of water near Hyderabad. The lake, and the tanks in the vicinity, are considered to have a decidedly beneficial effect on the climate of both Hyderabad and the cantonment of Secunderabad. The natives prefer to describe the lake as a "talõ" or tank, but its great extent protests against this appellation, and claims for it the more dignified and poetic name of lake, of which, strangely enough, the local poets have never sung. The scenery around this charming expanse of water appeals strongly to all lovers of the picturesque in Nature, for the eye meets verdant slopes of velvet softness to the north-west, a scraggy weather-worn eminence of bare rock to the south-west, wooded sloping pastures to the



HUSSAIN SAGAR BUND.

east, and a valley, skirted afar off by picturesque rose-tinted hills, and a great outburst of granite, to the south; all of which are intensified in effect by the gold-tipped minarets of the city, in the distance. A direct highway runs along the bund, or huge dam, for about two miles, and unites the cantonment of Secunderabad with Hyderabad. It is mostly along this pleasant and well-metalled drive or promenade that residents, both European and Native, seek relaxation after the day's work, either driving, riding, bicycling, or walking, in the cool of the evening, and enjoying the refreshing breeze that floats so appreciably across the lake; and the rich dresses of Nawabs and the elegant and well-appointed vehicles in which they take their exercise, are by no means the least noticeable or least pleasant features of the evening drive. The bund was constructed by Ebrahim Kutub Shah during the sixteenth century, at a cost of Rs. 254,636, and the Nizam's Public Works Department has been recently vigorously engaged in changing its antiquated appearance into one of beauty and attraction. The bund is liberally lighted at night-time, and the traveller who arrives at Hyderabad after nightfall cannot fail to be struck by the brilliant manifestations of civilization which present themselves by the gay appearance of this promenade. Along the east of the well-kept road stretches a splendid bridle-path, which has lately been banked and properly laid, and this has imparted to it a most refreshingly modern appearance. The lake is principally fed by a canal, about thirty-six miles in length, which runs from the Musi river higher up than Hyderabad. There are several pleasure boats, both sailing and rowing, upon this charming sheet of water. The ground below, on the east of the bund, is irrigated and cultivated, where it is not monopolized by the dhobis. The Hyderabad Spinning and Weaving Mills, the Hyderabad Flour and Oil Mill, and the Ice Factory are located below the bund, and this combination of buildings, forming, as it were, a small township, with residential quarters, bright verdure, and shady trees, presents a very pretty picture. The main water-supply of Hyderabad, Chudderghaut and Residency limits, is drawn from the reservoir by a pumping engine, the water passing through most elaborate and scientifically-arranged filter-beds, near the Government workshops. Two monster sluices have been constructed in the bund, on the tops of which a pleasant afternoon may be spent by those who desire recreation. The following story regarding the construction of the bund is given in the appendices to "Our faithful Ally":—"His Highness, having been disappointed, and his expectations unrealized, with respect to the filling of the tank, directed a nobleman of his Court of the name of Khaja Nek Nam Khan to cause a channel to be made from the river Musi to the Hussain Sagar lake, in order to fill it. Nek Nam Khan accordingly cut a small channel, paying the expenses out of his own private funds, and succeeded in bringing the water into the Hussain Sagar lake. When the Amir had thus far succeeded, he intended to enlarge the channel, and make it a complete work, but, unfortunately, he died. One day His Highness went on a pleasure excursion to the Hussain Sagar lake, and enquired of the spectators what its name was. They replied that it was called 'Hussain Sahib Cherroo.' His Highness, indignant that his own name was not given to the tank, resolved that another tank should be sunk. He, accordingly, on leaving, proceeded to Ebrahimpatam, where he marked out the outlines of a tank in order that it should bear his own name." About a mile to the east of the bund, and half way to Secunderabad, on the lower road, is a large musjid, which was erected about the same time that the bund was built, but it is now closed and in a ruined state. One of the minarets, which can be seen from the bund, leans over to one side in a most dangerous manner, like the leaning tower of Pisa, but it has been in this condition for the past sixty years. Close by is a new suburb called Hughes'-town, a salubrious quarter, and one in which house-rent is very moderate. The Nizam's railway bifurcates at the Hussain Sagar junction, on the west of the lake, one branch running into Hyderabad and the other to the military cantonment of Secunderabad. These two branches are connected by a loop line, thus forming a triangle, which enables trains to proceed direct between Wadi and Secunderabad when required, but, under ordinary circumstances, all trains run into Hyderabad first. On the southern bank of the lake stands the Saifabad palace of H. H. the Nizam, a large and extensive structure surrounded by a high wall, and ornamented by an artistic iron gateway opening on to the Saifabad road.



RUINED MOSQUE NEAR HUGHES'-TOWN.

Bashir Bagh Palace.—To the north-east of the Black Rocks stands this stately building, with its fine garden. Purchased by His Excellency the Nawab Sir Asman Jah Bahadur, K. C. I. E., about fifteen years ago, the building and grounds have undergone numerous additions and alterations, and, as they appear now, they represent an expenditure of over ten lakhs of rupees, which will give the reader some idea of their magnificence. Bagh means garden, and Bashir is one of the titles of H. E. the Nawab. The approach to the palace is from the Secunderabad road, through a handsome semicircular entrance gate, built in Italian style, the portico being in the same style. The carriage drive passes between prettily laid-out flower gardens, in the centre of which is a large stone fountain. Passing through a verandah paved with Minton tiles, the reception-room, which in its decoration exhibits true artistic taste, is entered. The upholstering is in elegant European style, and, from the handsome Brussels carpet which covers the floor, to the rich silk-plush damask that drapes the windows and doors, the embossed felt paper on the walls, the handsome hanging chandeliers and crystal wall bracket lamps, down to the minutest detail, the room presents an appearance that is strikingly magnificent and choice. At each end of the room are four massive wall mirrors reaching from the floor to the gallery which surrounds the room. On the north side, facing the doors and windows, are oval mirrors set in exquisitely gilded frames, mounted over gilded marble-topped side tables. These mirrors, tables, and much of the furniture are in the charming style of Louis the XIV. period. On the walls are hung choice oil-paintings, landscapes, and portraits, by such artists as Trevani and Bredows. Amongst the portraits are those of Her Most Gracious Majesty the Queen-Empress, H. R. H. the Princess of Wales, H. E. Lord Elgin, H. H. the Nizam, and others. On the side tables are arranged some exquisite bronze vases, bronze figures, and marble groups In the centre of the room are settees and occasional tables, the latter being graced by costly productions in painted glassware, photographs of H. R. H. the late Prince Albert Victor, T. R. H. the Duke and Duchess of Connaught, and other Royal and noted personages who have from time to time been guests at the palace. At the west end of the room is a grand piano, and a large mechanical clock, the latter being a most noticeable piece of furniture. Over this clock are figures representing men at work at a forge, and when the clock strikes these move into action, and go through their various duties precisely and cleverly. This piece of mechanism is similar to one which was exhibited at the Calcutta Exhibition in 1883-84. Near the clock is a magnificent mirror bearing a life size portrait of H. E. the Nawab, which is a fine specimen of mirror-painting. At the door leading to the billiard-room are two Nubian female figures, glorious in their native dresses of gold, silver, and bright-colored tinsel, and on each side of the clock are similar figures bearing candelabra. Facing the main entrance to the reception-room is a passage leading to the billiard-room. This latter is very comfortably furnished, the billiard-table being a fine piece of furniture. Its framework is entirely of glass. This was imported specially for the Nawab. To the north of the billiard-room are the sleeping apartments that were furnished for H. R. H. the late Prince Albert Victor of Wales. To the east of the reception-room is a red-room, all the furniture being of glass, upholstered in red velvet. This room contains a number of valuable cabinets, as well as rare vases and other works of art. There are also a number of "needle" paintings, which from a short distance have the appearance of oil-paintings. These are exquisite works of art. Opening out from the north end of the red-room is a long dining-room fitted and furnished in European style, having a massive mahogany dining-table and elaborate side-boards. The table decoration, and table appointments generally, are on the most lavish and modern style. At the end of the room is a large life-size portrait in oils of His Excellency the present Viceroy, Lord Elgin, who visited Hyderabad in 1895, and on the side walls are well-executed portraits of past Residents and their wives. The upper story of the palace consists of sitting-rooms, breakfast-rooms, and bed-rooms, all furnished in the same elegant and costly manner. There is an ornamental gallery upstairs, running round the reception-room below, which opens on to a small verandah over the entrance porch. From here a pretty view of the gardens in front of the palace can be obtained. To the east of the gallery, over the red-room, is a neatly-appointed office, where H. E. the Nawab transacts business. To the north of the sitting-rooms is a large open verandah commanding a very fine and extensive view of the Hussain Sagar Lake and surrounding country. Adjoining the red-room is the theatre, furnished in rich drawing-room style, and adorned with oil-paintings of celebrated men of the Hyderabad State, and others. Upstairs there is a very cosily-appointed gallery, with a screen in front of it, from which the ladies of the Nawab's family can watch the entertainments, and this has been so arranged that it communicates direct with the ladies' apartments in the palace. In the grounds of the palace there is a handsome swimming bath, built according to most modern designs, and connected with this is a fine Turkish bath, which has been recently built. Some Japanese tea-houses, an interesting maze, built of stone, nicely laid tennis courts, a horticultural garden, and many other features too numerous for special mention, are amongst the attractions within the grounds of this delightful palace There is a fine musjid in the grounds for H. E.'s private use.

BASHIR BAGH PALACE.

RECEPTION ROOM, BASHIR BAGH PALACE.

The following Royal persons have at various times resided and been entertained at the palace :—H. R. H. the late Prince Albert Victor of Wales ; T. R. H. the Duke and Duchess of Connaught ; H. S. H. the Grand Duke Alexander of Russia ; H. S. H. the Grand Duke Sergius of Russia ; H.I.H. Prince Franz Ferdinand of Austria ; H. S. H. Prince Damrong of Siam ; besides other notabilities of high rank.

Shapur Wadi.—Facing the Hussain Sagar Lake, on the Saifabad road, to the north-west of the Black Rocks, is a most charming villa called Shapur Wadi. It was built in 1879-80 by its present owner and occupant, Shapurjee Eduljee Chenoi, Esq., Secretary to His Excellency Sir Khurshed Jah Bahadur, K. C. I. E. It nestles under the shadow of the great rocks in a very prettily laid-out garden smiling with flowers and verdant with shrubs and palm-trees. The villa is a very handsome one-storied building, divided into two parts and connected by a verandah. The main portion consists of residential quarters, while to the right is a spacious ball-room with supper and other rooms attached. The main building is entered through a large portico supported by a number of Grecian columns, and then the reception-room is reached. This is a lofty imposing hall paved with Minton tiles imported direct for the purpose. The walls are painted a pretty shade of *eau-de-nil*, and this color forms a suitable back-ground to the many works of art and handsome mirrors with which the walls are hung. The room is tastefully furnished, and a large number of chandeliers are suspended from the lofty roof. Beyond is a cosy-looking dining-room fitted in modern style, and containing a number of family portraits. On the right of the reception-room is a comfortably-appointed billiard-room, where will be found an excellent portrait in oils of the owner, painted some twenty years ago, and beyond is the verandah which leads to the ball-room, which has a separate entrance, and is approached by a stately flight of steps from the garden. To the north and south of this are reception, supper, and other rooms, while to the east is the ball-room, these forming three sides of a square, around which is a pretty iron-covered verandah, supported by graceful iron arches and decorated iron pillars. The ball-room itself is a spacious apartment, paved with Minton tiles ; the walls are embellished in a most lavish style and hung with works of art ; and the room is arched on both sides in Grecian style, forming a large hall in the centre, with a small one on either side. The hall to the south is fitted up as a comfortable sitting-room and reading-room, while the one to the north is intended to form a long supper-room. The whole has a very pleasing effect, and, when prepared for a ball or a party, with hundreds of candles in the sparkling chandeliers, and a number of hanging and wall lamps blazing with lights, it forms an ideal fairy scene. The generous owner is always ready to place this charming ball-room with its surroundings at the disposal of his friends, and often lends it to the Hyderabad public for entertainments and dances.

Mr. Faridoonji's Bungalow.—Adjoining Shapur Wadi is the very attractive dwelling-house of Mr. Faridoonji Jamshedji, the Official Private Secretary to H. E. the Prime Minister. This residence has more the appearance of an English country villa than an Eastern dwelling, standing, as it does, in a most charming garden, which is always kept bright with flowers, while the inside of the house is a poem of refinement and taste, Mr. Faridoonji's artistic disposition having stamped itself upon his handsome and comfortable drawing-room and over the whole house. The drawing-room is a veritable museum of costly and rare curios, most tastefully disposed, and the elegant but homely manner in which the whole house has been furnished shows a refined combination of Western comfort and Eastern lavishness of expenditure not often seen. Amongst Mr. Faridoonji's most valued possessions is a collection of Sêvres, Dresden, Crown Derby, and other old china, which must represent years of careful selection, whilst a couple of representations of Roman battle scenes, cut in meerschaum in *alta relievo*, are works of art as delicate and rare as one could wish. An enamelled vase, in the shape of the native sailafchi (water jug), which was found some little time back at Golconda, has found its way into this gentleman's possession, and the historical value of such a relic, to say nothing of its beauty and preservation and intrinsic worth as an old work of art, is not easily estimated. This was probably taken to Golconda, among other valuable presents, by the ambassador from the Shah Abbas of Persia as a gift to king Mahomed Kuli in 1603. An original engraving, "Tipu Sultan's sons being taken as hostages at the battle of Seringapatam," and a number of original oil-paintings by well-known masters, to say nothing of a thousand and one other adornments to the drawing-room, assist in attracting the attention of the visitor. Photographs, with autographs, of such illustrious people as the Duke and Duchess of Connaught, Lord and Lady Dufferin, Lord and Lady Landsdowne, Lord William Beresford, Lord and Lady Randolph Churchill, and other notabilities, some of whom have been guests of Mr. Faridoonji at various times, are dotted about the drawing-room, forming by no means the least interesting features in the embellishment of this handsome and cosy home.

SHAPUR WADI.

RECEPTION ROOM, SHAPUR WADI.

ST. JAMES' PARK.

Rahut Munzil.—About a quarter of a mile from H. H. the Nizam's Saifabad palace, overshadowed by huge boulders of the famous black rocks, is the residence of Major the Nawab Afsur Dowla Bahadur, C.I.E., A.-D.-C. to H. H. the Nizam, and Brigadier Commanding the Regular and Imperial Service Troops. This villa, which is called Rahut Munzil (the house of rest), is in the Swiss style, and is certainly one of the prettiest houses in Hyderabad. The furnishing has been carried out in European style: the vestibule is ornamented by a varied collection of implements and trophies of the chase and sport, and the place throughout has a most charming, comfortable, and homely air about it.

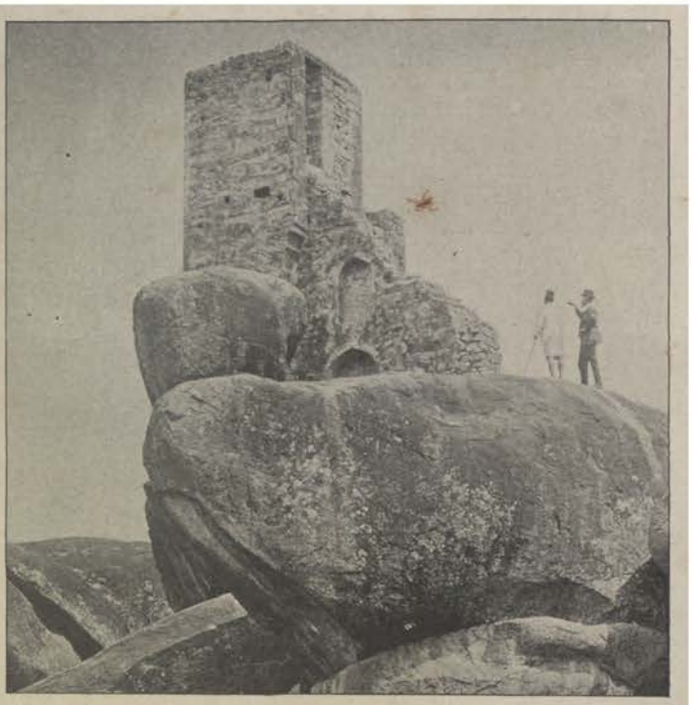
Some other Places of Interest.—Not far from the public gardens, to the west, stands the castellated mansion, belonging to, and occupied by, the Nawab Akbar Jung Bahadur, C. S. I., the City Kotwal. It is a palatial building standing in a large elevated compound, where it commands a fine view of the city and surrounding country. To the west, the suburb lately known as the Saifabad cantonment is reached. Here, on the right, surrounded by extensive grounds, is the villa residence of Mr. J. Da Costa, Private Secretary to H. E. Sir Khurshed Jah Bahadur, K. C. I. E. It is a costly building in Corinthian style, handsomely furnished, and is a standing certificate of merit to Mr. Da Costa, who designed and built it. It is called St. James' Park. Further on is the Nizam's Military Club, and still a little further on, to the right of the road, is a small Mahomedan burial-ground, behind which is a mosque built by Khairatbai, a daughter of Sultan Ibrahim Kutub Shah, fourth king of Golconda. An old tomb close by is believed to contain her remains. Until lately, however, this was used as a powder magazine.

TOMB OF KHAIRATBAI.

RAHUT MUNZIL.

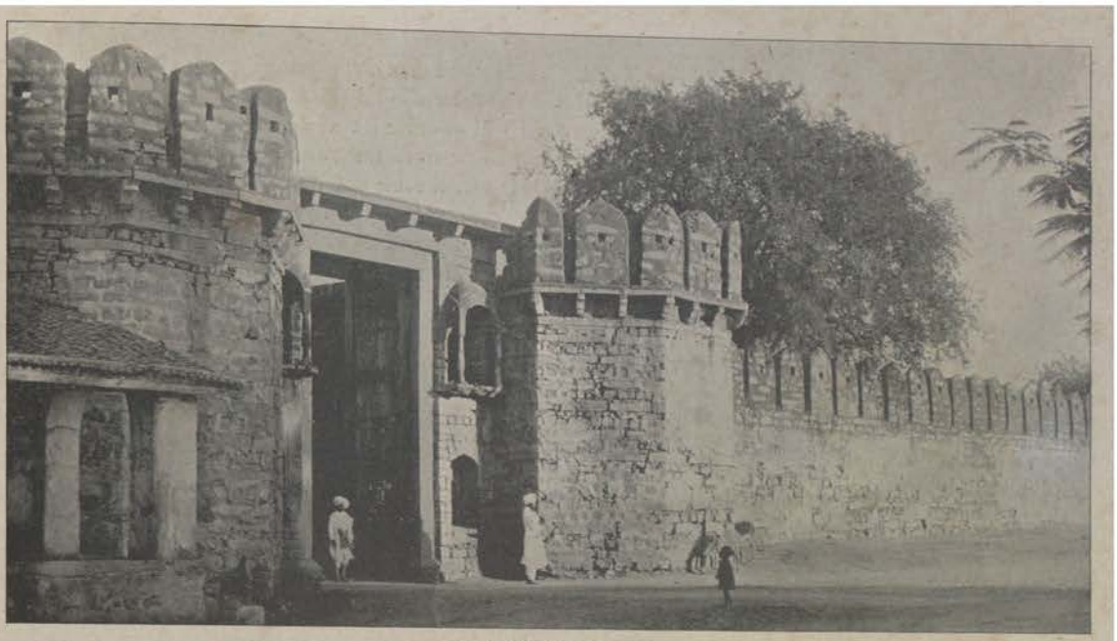
DRAWING ROOM, RESIDENCE OF FARIDOONJI JAMSHEDJI, ESQ.

Khairatabad.—Beyond Saifabad, to the west of the railway line, is the new suburb of Khairatabad, so named after the royal lady whose tomb is to be seen in Saifabad. New houses are springing up here right and left, for this place has the reputation of being healthy, and it certainly commands a fine view of the Hussain Sagar Lake and the surrounding country. The suburb is also noted for its huge rocks, and boulders of peculiar formation piled one above the other. On the left is the residence of Shums-ul-Ulama Syed Ali Bilgrami, B. A., B. L. This is a new and substantial building, standing in a large compound. Beyond this, on a hill, is a new palace built by H. E. the Nawab Fakhr-ul-Mulk Bahadur, Minister of Justice to His Highness' Government, and below and quite near the lake is a Swiss chalet built by Mr. Dossabhoy, Private Secretary to His Excellency Sir Asman Jah Bahadur, K. C. I. E. This, also, is a pleasant residence, most picturesquely situated.

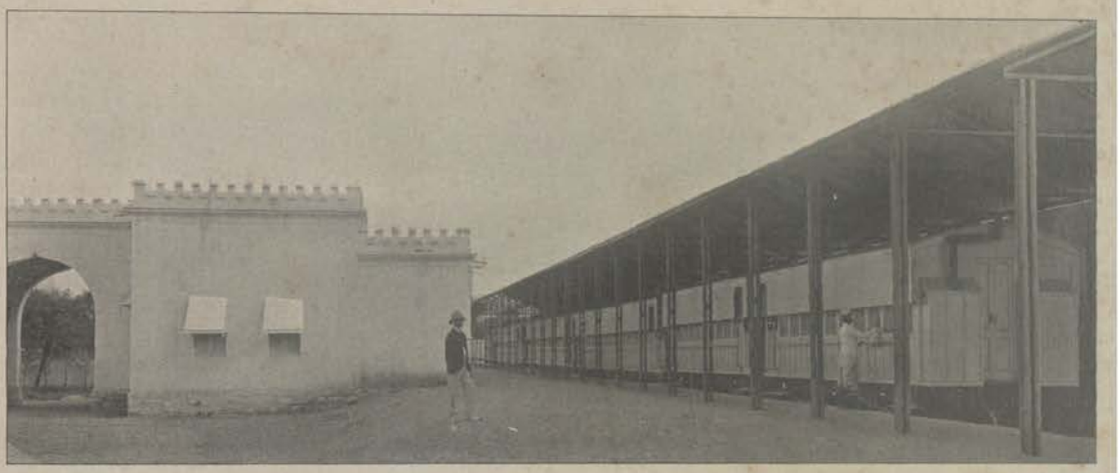


TIPU'S LOOK-OUT.

RESIDENCE OF NAWAB AKBAR JUNG BAHADUR.



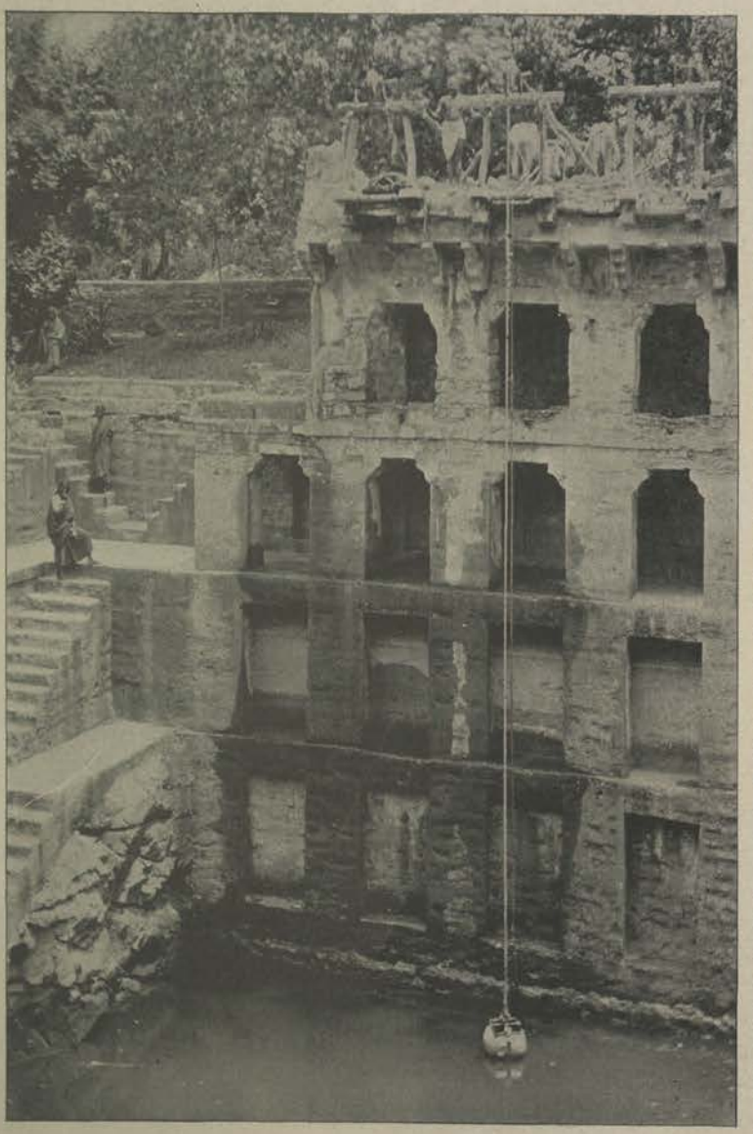
GATEWAY, ASAFNAGAR.



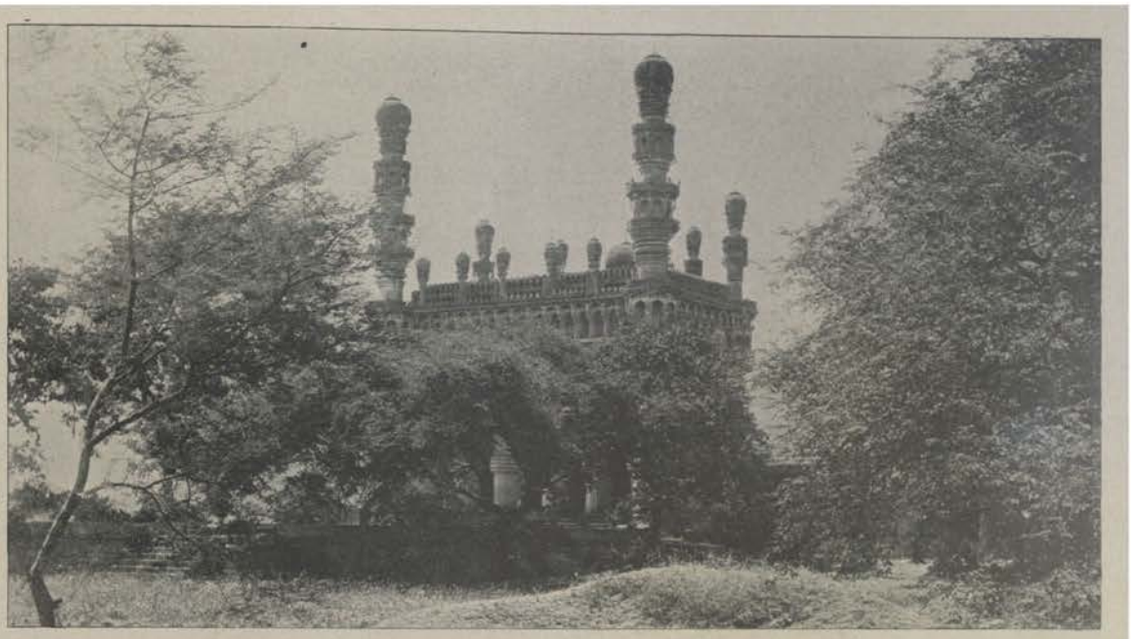
H. H. THE NIZAM'S PRIVATE RAILWAY STATION.

THE RAILWAY STATION, HYDERABAD.

Gosha Mahal.—Near Nampali is Gosha Mahal, the place which is supposed to have been connected with Golconda by an under-ground passage, and where an infantry regiment and a battery of artillery of the Nizam's Regular Troops are now stationed. Sultan Abu-l-Hussan laid out a pleasure garden, with tanks and fountains, and built a residence for his zenana at Nampali. There are some two-storied Hindu temples close by, the lower story having the characteristic Hindu square cut columns. The upper story, which is open all round, has a number of smaller columns supporting a dome, fashioned after the style of the tombs of the Kutub Shahi kings at Golconda. Near by is a large tank with a well-constructed bund. Opposite this is Setram Bagh with two Hindu temples. In the fine garden is a well, which forms the subject of our illustration. It is believed that it was near Gosha Mahal that the following remarkable occurrence, as given by the French physician, Bernier, happened (*vide* Vol. I., "History of the late Revolution of the Empire of Mogul," pp. 38 and 39): "After entreating Aurangzeb's assistance, Mir Jumla wrote: 'You need but take four or five thousand horses of the best of your army, and march with expedition to Golconda, spreading a rumour by the way that 'tis an ambassador of Shah Jehan that goes in haste about confidential matters to speak to the king at Bagnager. The dabir, who is the first to be addressed and make anything known to the king, he is devoted to me and is my creature and altogether mine. Take care of nothing but to march with expedition, and I will so order it that without making you known you shall come to the gates of Bagnager, and when the king shall come out to receive the letters according to custom, you may easily seize on him and afterwards all his family, and do with him what shall seem good unto you; in regard to his house at Bagnager, where he commonly resides, it is unwalled and unfortified.' After the receipt of this communication, Aurangzeb lost no time in marching to Bagnager. Mir Jumla kept his word, and everything transpired as he had promised." "The king," continues Bernier, "being advised of the arrival of this pretended ambassador, came forth into a garden according to custom, received him with honor, and, having unfortunately put himself into the hands of his enemy, ten or twelve slaves, Gurgis (Georgians?), were ready to fall upon and seize his person as had been projected, but that a certain Oomrah, touched with tenderness, could not forbear to cry out, though he was of the party and a creature of the Amir:—'Doth not your Majesty see that this is Aurangzeb? Away, or you are taken!' Whereat the king, being affrighted, slips away and gets hastily on horseback, riding with all his might to the fortress of Golconda." After the king's flight to Golconda, the Mogul troops plundered Bagnager (Hyderabad) and afterwards besieged the fortress of Golconda.



WELL AT SETRAM BAGH.



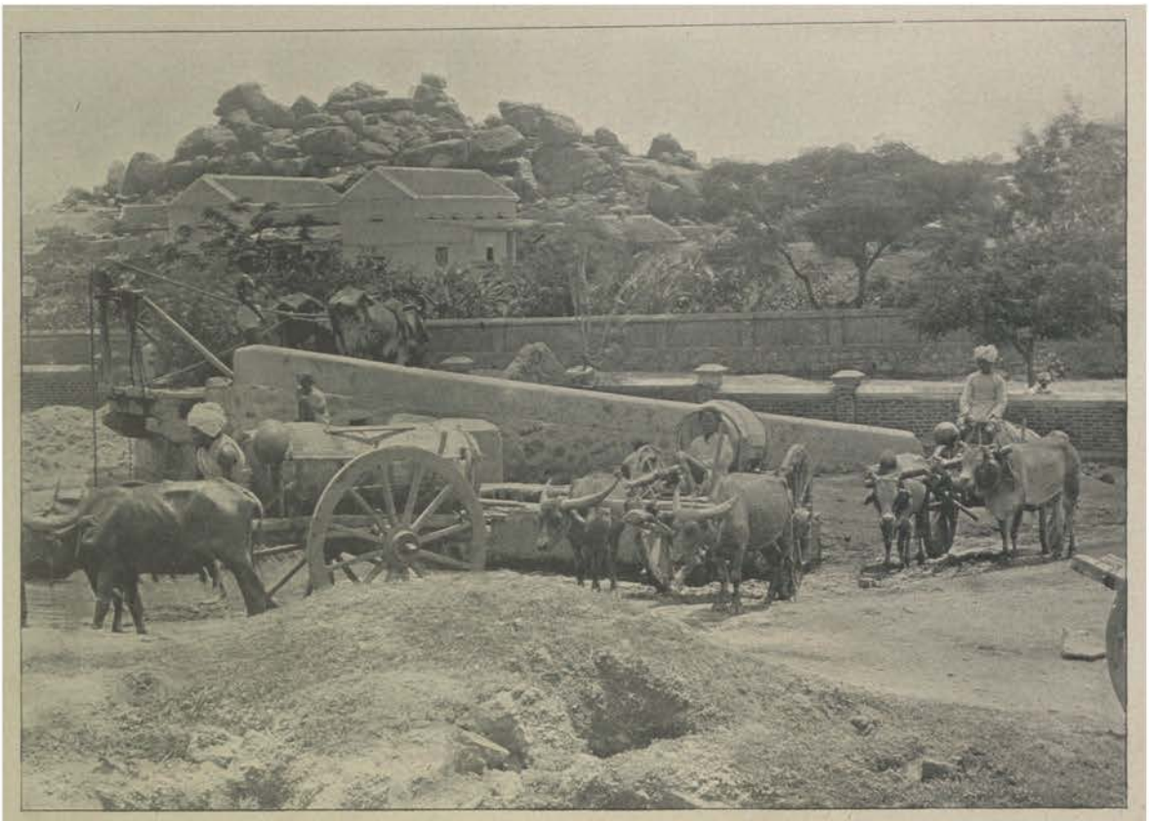
TOLA MUSJID, KARWAN.

Asafnagar.—Beyond Gosha Mahal, nearer to Golconda, is a small walled village called Asafnagar. Most of the small villages and towns round Hyderabad have fortified walls and a look-out tower in the centre. About a mile to the north of Asafnagar, under a huge pile of rocks springing to the height of about 100 feet from the plain, the 1st Lancers of the Hyderabad Imperial Service Troops are quartered.

New Saifabad.—About a mile east of the lines of the Imperial troops are the lines of the African Cavalry Guards, which is a fine and most unique cavalry regiment, composed of Sidis and Somalis, and officered by Europeans. One of the men, by-the-by, claims to be a son of the late King Theodor of Abyssinia. A detachment of this regiment forms a special body-guard to the Nizam on state occasions. Near by are the quarters of the 4th Infantry of H. H. the Nizam's Regular Troops, where there are a number of houses occupied by officers and others, the whole forming a cantonment called New Saifabad. Near the railway line here, is a rock with a large square stone structure on the top, called Tipu's Look-out, but which is really an old water reservoir with a flight of steps leading up to it on one side of the rock. From the summit a grand view of the surrounding country may be had, as far to the west as the fort of Golconda, and the grand old tombs of the Kutub Shahi kings, which are about six miles distant.

TOMB OF KHAJA MUSHK.

Karwan.—Near the Fort of Golconda is the suburb of Karwan. It was planned during the time of the Kutub Shahi kings, and lies to the south-east of the fort, ending at the Purana Pul (old bridge). The kings used to go to, and return from, the city by the road passing through Karwan, and in those days the route was lined with palaces, gardens, and private residences, making a most fashionable and pleasant drive. At the present day little but the mosques remain, and they are for the most part falling into decay. The whole presents one mass of ruins, only equalled by those at Golconda. However, it still contains some interesting remains. About half-way between the fort and the city is the Tola Musjid, the stucco work on which is very fine. The musjid at Afzul Gunj is said to have been modelled after it, but it hardly presents such a graceful appearance. The Tola Musjid was built in A. D. 1604 (1013 H.) by order of the king Mahomed Kuli.



DRAWING WATER.

SCENE NEAR KHAIRATABAD.

MUSHK MAHAL, ATAPUR.

TEMPLE NEAR ATAPUR.

Nearer the city, on the fort road, is a large and well-preserved musjid. Opposite the old bridge is the musjid and tomb of Khaja Mushk. These, with the caravanserai, must have been fine buildings in their day, but are now much decayed, having been built as long ago as 1622. The French traveller Tavernier gives the following account of this suburb, which he styled Erengabad. "Before you come to the bridge you must pass through a large suburb, called Erengabad, about a league in length, where live all the merchants, the brokers, handicraft-traders, and, in general, all the meaner sort of people, the city being inhabited only by persons of quality, officers of the king's house, ministers of justice, and officers of the army. From ten or eleven in the forenoon, till four or five in the evening, the merchants, brokers, and workmen come into the city to trade with the foreign merchants, after which time they return to their own houses. In the suburb are two or three mosques which serve for inns for foreigners, besides several pagodas in the neighbouring parts; through the same suburb lies the way to the fortress of Golconda."

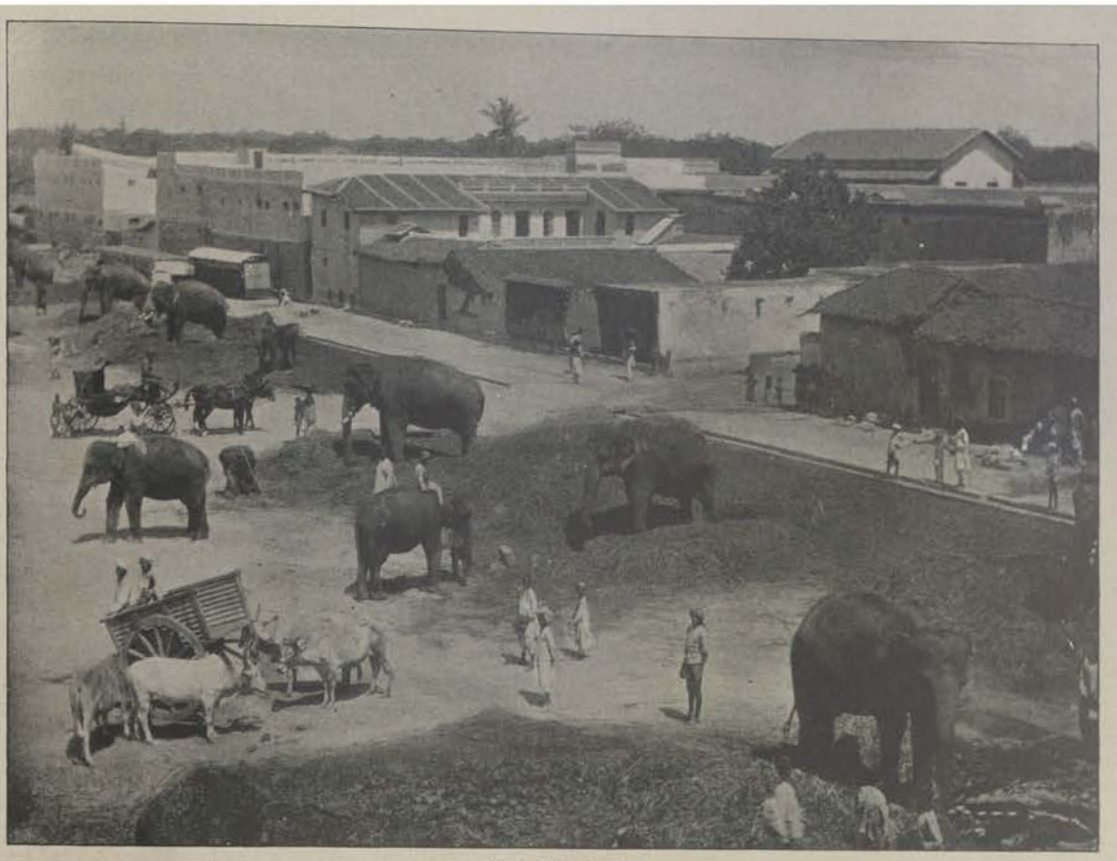
Atapur.—About a mile to the south of the Tola Musjid is a village called Atapur, where will be found the ruins of a large palace called Mushk Mahal, built by Khaja Mushk, a eunuch of Abdulla Kutub Shah, and whose tomb is referred to above. It is included in the jaghirs of the mother of the present Nizam. About six miles to the north of this is the tomb of the Nizam's gallant ancestor, Khaja Abid, Chin Khilich Khan Bahadur, a man of haughty demeanour, who would not brook an insult, even from the favourite mistress of the emperor, and before whom the Mogul subjects trembled. He was of Tarkhan origin and the first of the family who visited India. He was favourably received at Delhi by the emperor Shah Jehan, who presented him with an address of honor and money, and attached him to his personal staff as a man of letters. When the emperor was deposed, in 1658, Khaja Abid served his successor, Aurangzeb, under whom he rose to power, receiving the title of Khilich Khan. There is no doubt that Khilich Khan's success was largely due to his reception by the emperor, but to his foresight must be attributed a fair share of the credit. Though a man of letters, he was familiar with the art of war, and this will appear less wonderful when it is remembered that Mussalmans of that time found it quite as easy to take up arms at a moment's notice, as to translate ancient writings, owing to their training from boyhood. On the second invasion of the Deccan by the emperor Aurangzeb, in 1683, Khilich Khan joined the emperor's army, together with the military forces he had brought with him from the province of Mooltan, where he had held the military command. He was present at the siege of Bijapur, and afterwards accompanied the emperor at the siege of Golconda, during which a cannon ball carried away his right arm, from the effects of which he died three days afterwards. The fortitude with which Khilich Khan met his death attracted much admiration at the time, and is thus described by a native historian:—"In the year 1686 Khilich Khan, during the siege of Golconda, was struck by a ball from a zumbooruk, which carried away his right arm. His courage and fortitude, however, were so great that he returned on horseback to his tent. The vizier, Jumdul-ul-Mulk Asud Khan, was sent by the emperor to inquire about his condition. When the surgeons were removing the broken bones, Khilich Khan continued to sit up without support, and to converse with the vizier, praising the dexterity of the surgeons, and

helping himself to coffee with his remaining hand. Every endeavour was made to save his life, but the hand of fate was too powerful, and at the expiration of three days he drank the sherbet of death from the hands of the messenger of the Almighty." Aurangzeb, who is said to have been much affected by the news of the death of Khilich Khan, gave orders that he should be buried on the spot where his tomb is now situated, in the vicinity of Atapur. It may be said that he was the most intellectual and the most peaceably disposed of all his family. Khilich Khan had a son named Meer Shahab-ud-Din, who showed great military ability in an expedition against the Ranee of Oodeepore, which he conducted so much to the satisfaction of the emperor Aurangzeb, that he was given the title of Ghazee-ud-Din. He was afterwards successful in an expedition against Sumbhaji Mahratta, when he captured the fortress of Bijapur, and the emperor conferred on him the title of Feroze Jung for this service. Aurangzeb is said to have publicly exclaimed of him: "As Feroze Jung has saved the honor of Timour, may God take his honor and that of his children under his protection till the Day of Judgment." Ghazee-ud-Din afterwards accompanied the emperor to Golconda, where he received several severe wounds. He subsequently proceeded against Suntu Mahratta, whom he conquered, and whose head he presented to the emperor. He suffered from the effects of the climate, and lost the sight of both his eyes, in consequence of which he was excused from personal attendance on the emperor, but he afterwards held several posts of honour. He died at Ahmedabad in the year 1711. His remains were conveyed to Delhi, and interred near the Ajmere gate of that city. Ghazee-ud-Din married the daughter of Saadula Khan, a minister of the emperor Shah Jehan, by whom he had a son, born in 1671. Meer Kummur-ud-Din by name, afterwards known as Asaf Jah, the great Nizam-ul-Mulk.

VIEW AT ATAPUR.

Old Bridge.—The old bridge, which is of stone and has twenty-three arches, was built by King Mahomed Kuli Kutub Shah in 1593. It is 600 feet long, 33 feet broad, and 54 feet above the bed of the river. The Hindu burning-ghats are close by.

THE OLD BRIDGE.



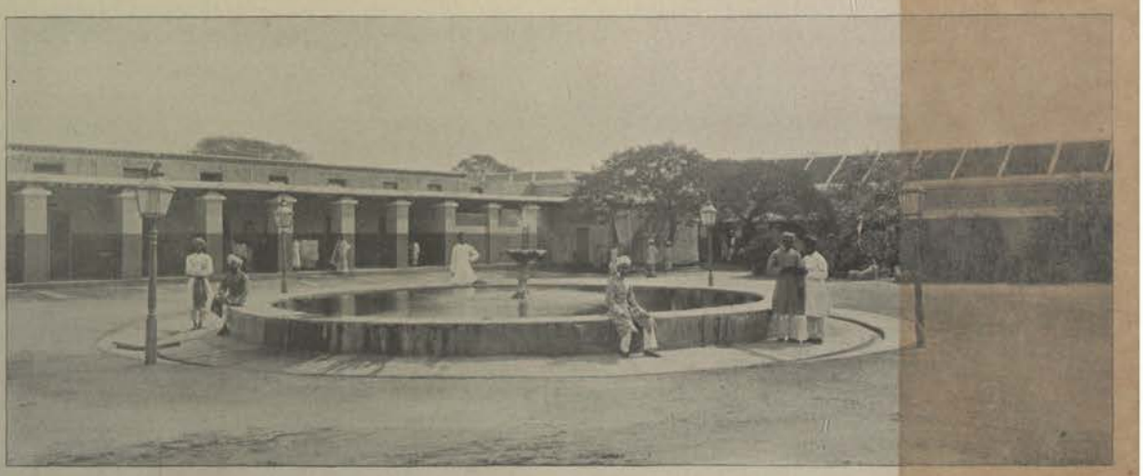
THE FIL KHANA.

Begum Bazaar.—On the northern side of the river is a road leading north-east to Begum Bazaar, so styled because in former times the revenues of the place were allotted to the chief begum of the Nizam. There is a large grain market here, and near by is the Fil Khana (elephant quarters), where there are a large number of Government elephants picketed out in the open. There are also a number of elephants belonging to the Nizam kept here. An illustration is given above of the Fil Khana ; and another, below, of a dead elephant—a huge beast, about eleven feet high—being cut up for removal from the khana.

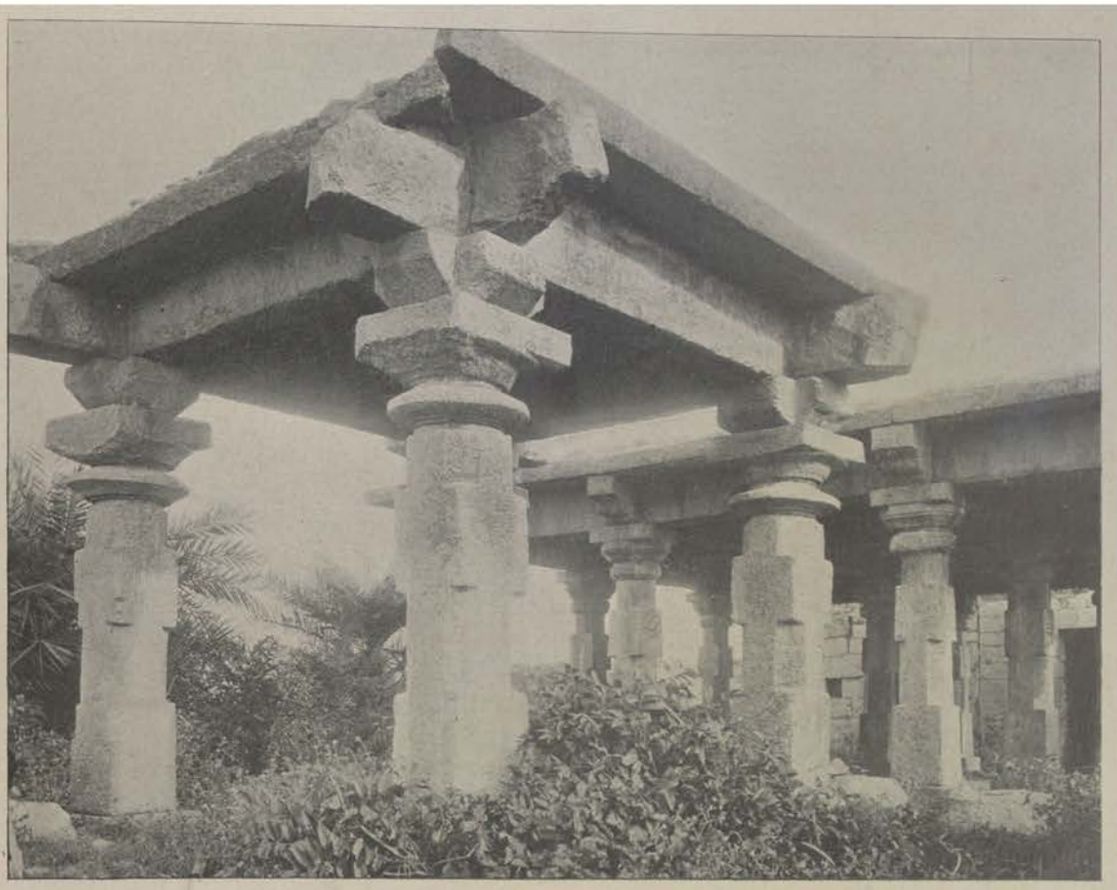
REMOVING A DEAD ELEPHANT.

AFZUL GUNJ MUSJID.

Afzul Gunj.—To the east of Begum Bazaar is Afzul Gunj, which forms the principal street between Chudderghaut and the city. Here is a beautiful musjid of graceful proportions, with four minarets, which is said to have been modelled after the Tola musjid on the road to Golconda, near Karwan. The chief characteristic of the musjids in Hyderabad is the profusion of plaster decoration over the façades and minars. The outlines of the latter are different from those of any other Mahomedan centre. The ornamental galleries round the minars are also a prominent feature of these mosques. Adjoining the musjid is the Afzul Gunj general hospital. During the official year ending October 1894 (1303 Fasli) the hospital treated 47,150 out-patients and accommodated 1,533 in-patients. Attached to it is a zenana hospital, under the superintendence of a lady doctor, which is undoubtedly doing satisfactory work.



AFZUL GUNJ GENERAL HOSPITAL.



ANCIENT TEMPLE, AMBARPET.

Oliphant Bridge.—About a mile east from Afzul Gunj, beyond the Residency, is the Oliphant Bridge, so called after Colonel Oliphant, who built it in 1831. It has the following inscription :—"This bridge was erected in the year of our Lord 1831 by order of His Highness the Nizam Nazir-ud-Dowla Bahadur, and during the Ministry of Raja Chundu Lall.—J. Oliphant, Mads. Engrs., Archt."

Mulkapet.—Further east, on the Chudderghaut side of the river, is the Thuggi Jail. About a mile beyond are the ruins of a very old Hindu temple, and near by, at Ambarpet, is a fine old look-out tower which is now used as a treasury. After crossing the Oliphant Bridge the suburb of Mulkapet is reached, famous for a race-course, which is considered to be one of the finest in India. The Hyderabad race meeting, which attracts sporting men and visitors from all parts of India, is held here annually in November, the meeting lasting for five days. There are a number of fine residences in this new suburb, including a garden-house belonging to H. H. the Nizam. One regiment each of the Sarfi-khas infantry and cavalry is stationed here, and beyond, in a prominent position, the principal jail in H. H. the Nizam's Dominions is situated. This is a fine building, which can hold over 600 prisoners. It is under the supervision of a European superintendent.

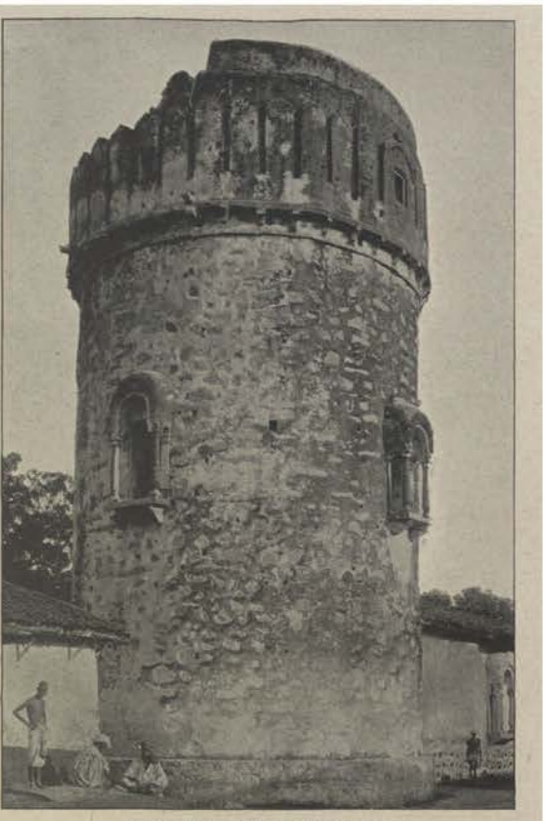
Asman Ghar.—On an isolated hill, on the road to Sarurnagar, is a villa built recently by H. E. the Nawab Sir Asman Jah Bahadur, K. C. I. E., known as Asman Ghar. It is entirely of granite, and has an imposing castle-like appearance. It is magnificently furnished and fitted throughout in English style. It is, for the greater part of the year, a favorite resort of sportsmen, as both large and small game are to be had in the neighbourhood.

OLIPHANT BRIDGE.

ASMAN GHAR.

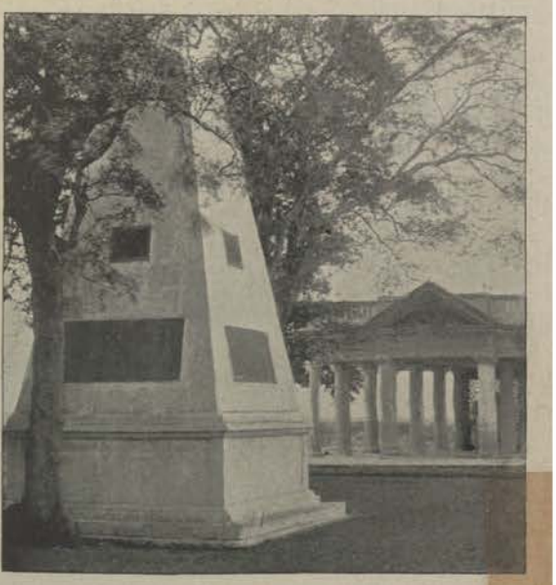
Many sporting parties, organised for the entertainment of royalty, to whom the castle was lent as a hunting box, have set out from here. The building was designed by H. E. the Nawab himself, and was built, as its handsome appearance proves, at a heavy outlay.

Raymond's Tomb.—Myseram Tekedy (Mons. Raymond's Mount) is the name of a hill, to the south of Asman Ghar, which rises to a height of a hundred feet above the level of the surrounding country, and, erected on it, is the tomb of M. Raymond, a celebrated Frenchman, who died at Hyderabad on the twenty-fifth of March 1793. The tomb is a granite obelisk, twenty-three feet high, standing in the centre of an oblong platform 180 feet long by 85 feet broad. There is no inscription on the obelisk (although four slabs have been let in, evidently for the purpose), but simply the letters "J. R." above the slabs on each of the four sides. In front of the tomb, 25 feet from it, is a small raised platform, on which stands a flat-roofed building supported by 28 small pillars, forming a shrine similar to a Grecian temple, and in this are kept the lamps and other articles used to decorate the tomb. On the front of the building is a carving of the Nizam's flag, surmounted by a cross, and rude crosses, in red, are painted on the basement of the large platform. A grand view of the surrounding country is obtained from this spot, possibly the finest in, or around, Hyderabad. It should be mentioned here that the word "Myseram" is simply the old native pronunciation of the name "Monsieur Raymond," this vernacular rendering of the name having been definitely adopted. The Myseram Regiment, referred to elsewhere, was also named after Monsieur Raymond.



LOOK-OUT AT AMBARPET.

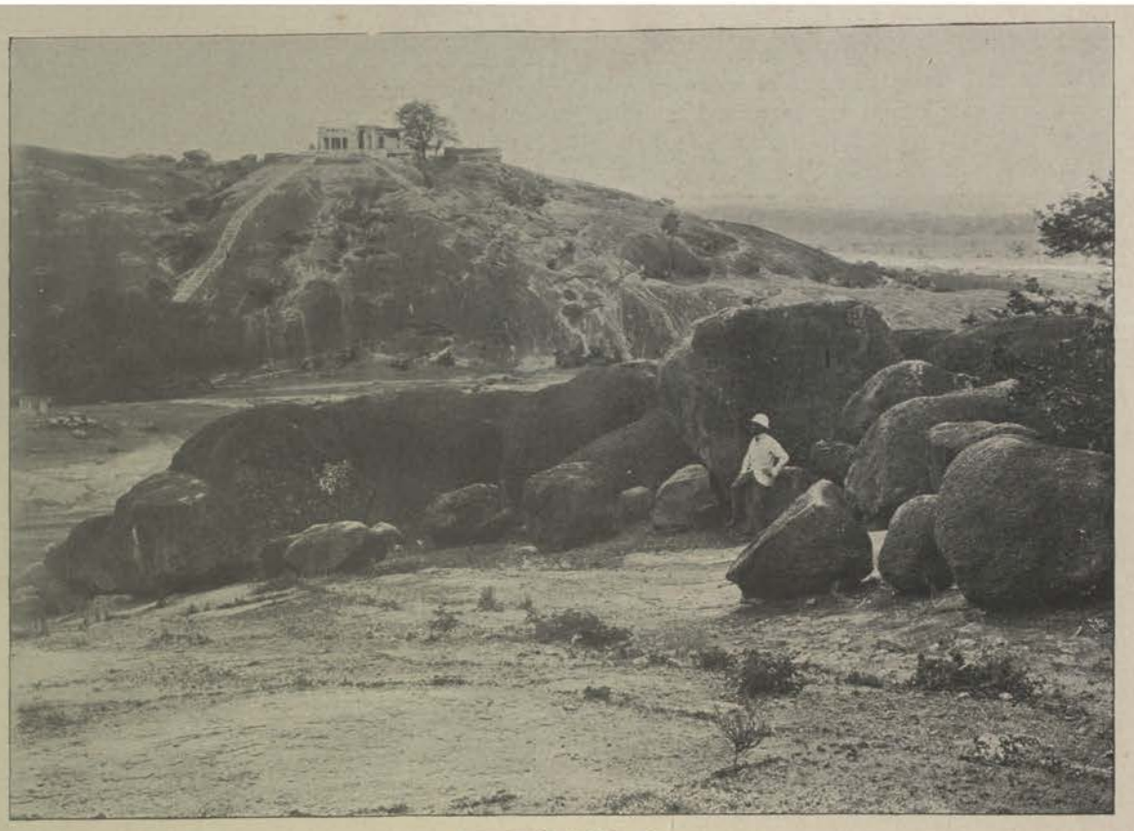
Michel Joachim Marie Raymond was born in France on the 25th of September 1755, and was only in the prime of life (forty-two) at the time of his death. He went to Pondicherry with the intention of engaging in mercantile pursuits, but he soon abandoned trade for the more exciting profession of arms, and entered the service of Tipu Sultan. He subsequently joined M. Bussy on the return of the



RAYMOND'S TOMB.

PALACE OF SIR ASMAN JAH AT SARURNAGAR.

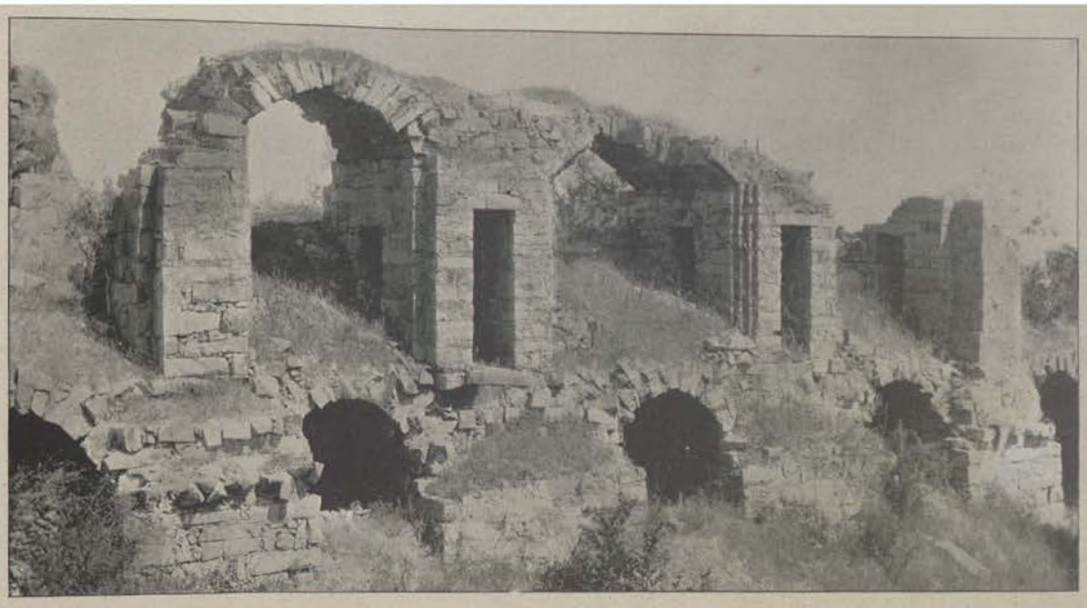
INTERIOR VIEW, SIR ASMAN JAH'S PALACE AT SARURNAGAR.



VIEW FROM MOULA ALI.

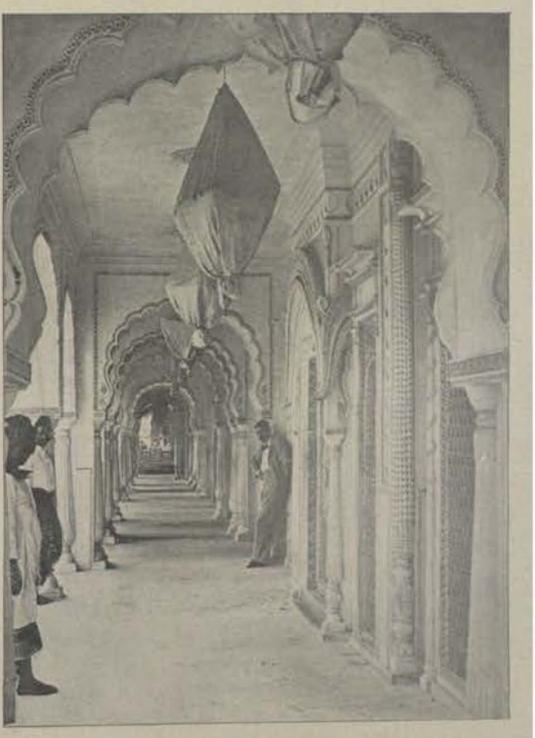
latter to India in 1783, and on Bussy's death at Pondicherry, two years afterwards, M. Raymond, who held the rank of captain, succeeded to the command of the corps, and entered the service of the Nizam. At the time of his death, which occurred very suddenly, he could boast of possessing more influence at the court of the Nizam than the British Resident. M. Raymond had 15,000 well-disciplined troops at his command, and it can therefore be readily understood that he was a powerful personage. His death occurred in the zenith of his power, and six months previous to the conclusion of the treaty between the Nizam and the British, under the terms of which the French troops were disbanded. "This crisis," Colonel Malleson says, "would have tried to the utmost his ability and influence." On every anniversary of Raymond's death the tomb and platform are brilliantly illuminated, and a grand fair is held during the day, which is attended by thousands. Salutes are fired by the Irregular troops, many of whom are descendants of those who formed part of Raymond's famous fifteen thousand. Some hours are spent at the tomb feasting, and recounting to one another the stories of the greatness and kindness of "Musa Rahim" as he is styled. These stories have been handed down from father to son. Colonel Malleson, in writing of Raymond, says: "No European of mark who preceded him, no European who followed him, in India, ever succeeded in gaining, to such an extent, the love, the esteem, and the admiration of the natives of the country." A German officer named Piron succeeded Raymond. Speaking of this man, in a letter to Lord Hobart, written in April 1789, Mr. Malcolm, Assistant British Resident at the time, says: "Raymond is succeeded by Mr. Piron, a rough, violent democrat; a man with more hostile disposition to us than his predecessor, but less dangerous." In another letter to General Ross, he speaks of Piron as "a rough democrat, a stranger to that temper and those conciliatory manners by which his predecessor won his way to greatness."

Sarurnagar.—Sarurnagar, another suburb, is in itself a salubrious spot, but the water is bad, which accounts for a large palace there having been abandoned when but half finished, and for the same reason the building of the fort (Kila Kohona) was stopped. A noticeable feature in this suburb is a beautiful palace which belongs to His Excellency Sir Asman Jah Bahadur, K.C.I.E. It is elevated above an open country, south-east of Hyderabad, and is approached by a well-constructed four-mile road from the Residency. The palace is the favourite resort of Sir Asman Jah, situated as it is in the healthiest part of the place, and it is undoubtedly one of the most charming residences in the suburbs of Hyderabad. Within easy distance of the palace, both large and small game abound, and



RUINS OF THE KILA KOHONA, SARURNAGAR.

not infrequently is the sportsman gladdened by the sight of hundreds of antelope, black buck, &c., skipping over the country. The palace is fitted in a combination of Oriental and English style, with all that wealth can procure and art can devise. Royalty and notabilities have often frequented the palace during entertainments and shooting excursions. The building, which is a newly-constructed one, cost a large sum of money, and amply reflects the huge expenditure in its various beauties. The Nizam's preserves are in the immediate vicinity, where no one is allowed to shoot or snare game without the permission of His Highness. Deer-hunting by means of trained cheetahs is indulged in here, the cheetah being hooded and then driven slowly in the direction of a herd of deer. When sufficiently near, the hood is slipped off, and the beast advances, taking advantage of the smallest cover, until near enough to spring on one of the herd, when he brings it down and sucks its blood. He is at once again hooded by his keeper and taken back to his cart, where he is given a bowl of blood as a reward for obedience. The deer roam about over the undulating uplands, but are very wary, disliking mostly the attire in general, and the hat in particular, of the European. Long experience has probably taught them that there is some connection between a sun topi or a helmet and a rifle, for though you may see a country cart driving past a fine black buck without his taking any notice, yet no sooner do you commence to stalk him yourself than he is immediately on the alert. Cheetahs abound in the vicinity, and prey on the deer, but they are protected by law from being shot. Still they are sometimes caught in wooden traps and turned on to the race-course, where they are speared for sport. This occasionally proves interesting sport in more ways than one, as the beasts have been known to charge the crowd of sight-seers, instead of making for the open country. About a mile from the abandoned palace are the ruins of the old fort called Kila Kohona referred to above. The building of this fortress was commenced during the reign of Ibrahim Kutub Shah, about 1560, but after some progress had been made, the king, visiting the palace from Golconda, fell sick there; considering this to be an ill-omen, he ordered the works to be stopped, and the place is now in ruins.



SHAMS-UL-UMARA TOMBS.

The Shams-ul-Umara Burial Ground.—About two miles to the west of Sarurnagar is the burial ground of the illustrious family of Shams-ul-Umara, the chief of the noble families in Hyderabad. Here are the graves of all the successors (together with the members of their families) of the famous Tegh Jung, the founder of the family, who died at Hyderabad in 1786, and who was himself buried here. Most of the tombs are of white marble, beautifully carved, that of Shams-ul-Umara III. being very noticeable. The tomb of the late wife of the present nobleman who holds the title, the eldest son of Shams-ul-Umara III., is a very exquisite specimen of inlaid mosaic work. This princess was the daughter of H. H. the late Nizam Afzul-ud-Dowla.

TOMB OF SHAMS-UL-UMARA III.

These tombs stand in a large court-yard, shaded with big trees, in which there is also a musjid. The gate-way to the court-yard is a two-storied building, having a music-room and accommodation for attendants. The makbarras are very handsome structures surrounded by scolloped arched corridors The door-ways to the tombs are arched and profusely ornamented in stucco, and the sides are of fine perforated work constructed of very small tiles placed edgeways in fanciful designs and faced with stucco. The facades of the makbarras and the cornices are richly ornamented. At the corners are small domes with Grecian horns, and a series of smaller domes surround the building, corresponding with the graceful arches below.

SHAMS-UL-UMARA TOMBS.

BHILS AT HOME.

MAHRATTI MUSICIANS.

GATEWAY, FALUKNAMA PALACE.

FALUKNAMA PALACE.

Faluknama Palace.—To the south of Hyderabad, standing on a hill overlooking the city, is Faluknama, the fine new palace built by His Excellency the present Prime Minister, Sir Vikar-ul-Umara Bahadur, K. C. I. E. This palace is considered to be one of the finest in India. The approach zig-zags up a hill for about a mile, while half-way up there is a large gate-way where a military guard is stationed. The palace, an extensive and handsome structure, stands on a terrace, and in the front of the building this terrace forms a garden which is artistically laid out in English style. The façade of the palace is in Grecian style. The cornice rests on a double row of Corinthian columns which serve as supports to a pediment, which is ornamented with a relief centre-piece representing the coat-of-arms of His Excellency the Prime Minister. The terrace garden is reached by a flight of steps from a lower terrace, which forms the public entrance. The interior is reached from the garden by a double flight of steps which lead to a deep verandah. The beautiful marble vestibule, which always seems delightfully cool on the hottest day, is fitted with marble seats surrounding an exquisite fountain. This comprises a marble-coped basin, from the centre of which springs a pedestal, beautifully carved, upon which are figures of cherubims supporting a basin which forms the second base ; from this again rise three cherubs, back to back, supporting a three-cornered basket which forms the third base This is surrounded by dolphins spurting fine sprays of water on to the delicate ferns grouped below. The walls of the vestibule are beautifully painted, and the ceiling artistically decorated. Beyond this is a waiting-room. Adjoining the waiting-room is the library and council chamber, where His Excellency transacts his public business. The staircase leading to the upper floor is of marble, with beautifully carved balustrades, supporting, at intervals, superb marble figures with candelabra. On the walls of the landing are excellent oil-paintings of His Highness the Nizam, Sir Salar Jung, and other past ministers and notable personages, the whole forming a grand historical picture gallery, which adds immeasurably to the imposing effect of the staircase. The state reception-room is most beautifully decorated after the exquisite style of Louis XIV. The ceiling is carved with beautiful frescoes bordered with gilded reliefs. Every appointment of the room is exceedingly rich without gaudiness, and from floor to ceiling there is harmony in all the surroundings which exhibit most perfect taste and artistic conception. It will be seen that the accompanying illustration reveals the magnificent embellishments of the room and the superb crystal chandeliers. The following is an account of a social function recently held at the palace, which shows the lavish way in which the nobles of Hyderabad entertain their European and Native friends. "The great event of the week was, of course, the ball given by His Excellency the Prime Minister at his palace of Faluknama, some seven miles distant from the Hyderabad Club. Long will the evening of the 23rd September 1896 be remembered in the city and in Secunderabad. On this date, our most Gracious Sovereign the Queen-Empress had attained the ninety-sixth day of the fifty-ninth year of her reign, and had thus reigned longer than any other British Monarch. It seemed a fitting compliment that His Excellency the Prime Minister should have chosen this particular day for entertaining so many of Her Majesty's loyal subjects. It was a happy idea of His Excellency to have the entertainment at his palace of Faluknama, for all the guests were charmed with the opportunity, and anxious to view the splendid structure when illuminated. We were amply rewarded for the long journey, for, as the hundreds of carriages rolled along the approach, and up the long drive, it seemed like a scene in Fairy Land. The brilliantly-lighted terrace, which overhung the darkness below, reminded one of the end of a high pier. As the carriages drew up to the main entrances, melodious strains of music charmed the ear. As we arrived at the terrace just outside the lovely vestibule of white marble, we were received by His Excellency's ever popular Private Secretary, Mr. Faridoonji, whose cheerful greeting and 'tactful right word at the right time,' always has the magic effect of making the guest pleased with himself or herself, and, consequently, pleasant with everyone else. We passed into the exquisite marble vestibule, *en route* to the ball-room. Here the splendid proportions, and the noble outlines of the grand white marble staircase, with its beautifully carved balustrades, appealed to the eye ; so charming was this view, that we nearly passed on without duly admiring the lovely marble fountain which was in full play, around which ferns were tastefully arranged, the whole imparting a delightful sense of coolness. Arrived at the top of the staircase we were received by the ever-kind Sir Vikar-ul-Umara, who was accompanied by the Resident. From this point we inspected the many handsome oil-paintings which hung on the walls of the staircase, among which I noticed life-size portraits of His Highness the Nizam, Sir Salar Jung, and others. No more lavish surroundings, for a ball, could be imagined than this beautiful palace of Faluknama. The drawing-room, a spacious apartment, is a French harmony in soft tones of Louis XIV. style, the draped walls being exquisitely contrasted with the paintings surrounding them. The draperies and furniture in this room are veritable works of art, and combine perfect comfort with almost prodigal luxury. This lovely room opens, by French windows, into a long deep verandah, which surrounds all the chief apartments of the front and

VESTIBULE, FALUKNAMA PALACE.

RECEPTION ROOM, FALUKNAMA PALACE.

sides of this block of the palace. In the corner of the verandah, opening into the ball-room, was stationed His Highness the Nizam's string band. The ball-room is a wonderfully handsome room, in subdued tones of brown, an exceedingly effective setting to the gay and varied costumes of the dancers. The floor, which is an excellent specimen of the best parqueterie, was in splendid condition. Supper was served at the long tables—the longest I have ever seen in the dining-room, which is one of the finest in India, and a really fine specimen of wood decoration. After supper, people began to 'circulate,' and with other kindred spirits I made an hour's inspection of the beautiful library, billiard-room, and other apartments. The hangings, the furnishings, the details of all the rooms, are a joy to every artistic soul." From the terrace of Faluknama palace the beautiful Mir Alum lake is seen at the foot of the hill on the left, and a splendid view of Hyderabad is also obtained, extending from Golconda to Bolarum.

The Mir Alum Lake.—The Mir Alum lake is a most picturesque sheet of water, about eight miles in circumference, and distant from the city of Hyderabad some three miles, over a rather monotonous road. It is fringed on the west by a chain of hillocks, with the gloomy old fort of Golconda in the back-ground, and is walled on the north by a massive bund nearly three-quarters of a mile in length, which was constructed by French engineers. From a position to the east, the bund presents a strangely attractive appearance, being formed by a series of twenty-one very large granite semi-circular projections, looking exactly like so many arches lying on their sides, the resistance to the water during a flood offered by the several semi-circular masses of granite being undoubtedly very great. Strong revetments of the same material at the back of each junction of the arches add considerably to the strength of the dam, and in this, as in all other masonry structures of some years ago, in and around Hyderabad, it is noticeable that very powerful cement must have been used in the work. The bund, or embankment, was completed by Munir-ul-Mulk, who was Minister of Hyderabad from 1809 to 1832, at a cost of £80,000, and was named after his predecessor, the great Minister, Mir Alum, who led the contingent forces of the Nizam during the war with Tipu Sultan in 1799, and who commenced to build the bund out of the prize-money which fell to his share after the fall of Seringapatam. Mir Alum, it should be mentioned, was the great grandfather of the first Sir Salar Jung. At the extreme west end of the lake, which has picturesque coverts and pretty windings, is a prettily-wooded hill, on the summit of which is the holy shrine of a Mahomedan saint, Mahbub Ali. This tomb, though small, is a symmetrically built dome-shaped building of marble and granite. It stands on the top of a high flight of steps, looking down on the calm unruffled waters beneath. The tomb is surrounded by a walled enclosure, and the shrine is reached through a handsome doorway, bearing the sign of the sacred fish and also the following stanza :—

> "Thou art mindful of the indigent,
> Thy heart on thoughts of mercy is intent,
> What though Earth's treasures all belong to thee?
> Thou wilt ne'er of the poor forgetful be."

The following couplet appears on another door to the right:—

> "Whose face has humbly pressed this hallowed ground
> Higher than Heaven has exaltation found."

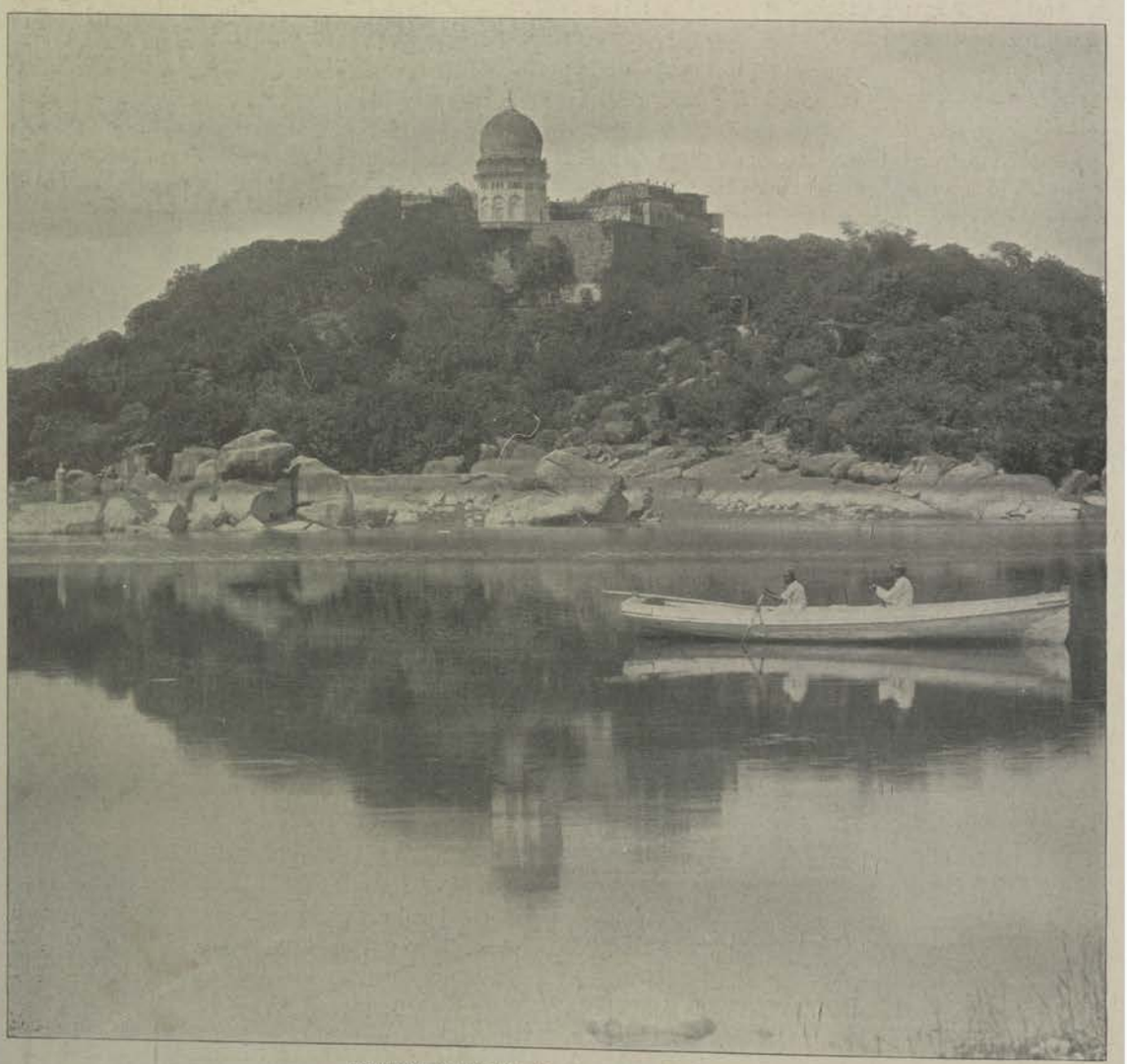
There are a number of steam launches on the lake, to which electric and motor launches have lately been added, so that an enjoyable day may be spent there. The Nizam invariably entertains his illustrious guests to an excursion on the Mir Alum lake, and his Minister follows suit. The lake bursts on the view quite suddenly on arriving from Hyderabad, owing to a sharp turn in the approach, and one's first thought is, "how charming a week's picnic in the vicinity would be, after the heat of Hyderabad." The place is most attractive, and visions of shooting, fishing, cool siestas on the water in the early mornings or evenings, or on moonlight nights, float through the mind, and one reluctantly turns away with regret at having to leave so pleasant and refreshing a place.

The Ladies' Fountain.—Near by, on the road to Hyderabad, is the Cheshma Bibi (Ladies' Fountain), the waters of which are supposed to contain some specific virtue, and ladies, therefore, frequently go there to bathe. The fountain was built by Hay Haiyat Baksh Begum, the mother of Sultan Abdulla Kutub Shah.

Palaces Temples, &c.—About a mile nearer the city is the palace of Nawab Safar Jung Bahadur, which is very ancient. Nearer the old bridge is a Marwari temple, standing in a garden belonging to Raja Murli Manoher Bahadur, and from this spot, for about a mile up to the old bridge, the bank of the river is one long burial-ground, with here and there Hindu burning-ghâts. It is here that the public executions take place, the process of putting criminals to death being the old Indian custom—decapitation with the scimitar. A portrait of the State executioners will be found in another chapter.

The Village of Myseram.—On the high road to Bangalore, ten miles south of Hyderabad, lies the village of Maisaram, where H. H. the Nizam's Maisaram troops used to be located. Maisaram is a corruption of the name Monsieur Raymond, and is pronounced and usually written now "Myseram." The place, however, is of comparatively little note now. There are some remains of Hindu temples here which were destroyed by Aurangzeb after the capture of Golconda. A mosque was built at the time from

MIR ALUM LAKE.



TOMB OF MAHABUB ALI, AND MIR ALUM LAKE.

MOULA ALÍ HILL.

THE SHRINE, MOULA ALI.

he remains of one of the largest of these temples, and pieces of black polished basalt, which formed portions of the supports of the doorway of the largest temple, were removed to the Mecca Musjid at Hyderabad, where they are now used as seats in the court-yard.

Lingampali.—About a mile to the north of the Residency on the Moula Ali road is the suburb of Lingampali. This village contains many fine gardens, some of them having been laid out during the time of the Kutub Shahi kings. H. H. the Nizam has a palace here in an extensive garden, and the Nawab Sir Khurshed Jah has a large garden near, which is well stocked with fruit trees. In a small palace in the grounds are many old curiosities ; a number of portraits in oil colours ; some quaint old sketches of previous Nizams, and portraits of previous Residents, as well as a host of interesting wall and table decorations. The Nawab has lately added a banqueting hall to the building. There is a large cistern in the garden, and a small collection of wild animals.

Moula Ali.—About eight miles due north of the city is the sacred hill of "Moula Ali," 2,017 feet above the level of the sea, which may be taken as a fair specimen of the isolated hills in the State. On this hill there is a shrine dedicated to Ali, hence the name. Another huge granite hill that stands out in solitary grandeur against the sky is "Kadum Rasul," so called from a legend that it bears an impress of Mahomed's foot. At the foot of the hill is Moula Ali village. It being cooler at Moula Ali than in Hyderabad, the Nizam frequently goes there for change of air. An annual fair, which lasts for three days, is held close by, and thousands of devotees flock to it from Hyderabad and the surrounding country. His Highness and most of the city nobles also visit the place, and remain while the fair lasts, most of them having country houses in the village, or on the road. When returning to the city, His Highness the Nizam, seated on an elephant, heads a long procession, and, as he moves, he throws handfuls of small coins amongst the crowd, and an amusing but desperate scramble ensues. This fair was instituted in the time of Abdulla Kutub Shah, when a sacred panja, or hand, was brought from Kerbella and enshrined on the Moula Ali hill. The Moula Ali race-course, which has now been practically superseded by a more convenient site at Secunderabad, still remains, and the bi-annual meetings held there attract a fair number of British officers and sportsmen, although the journey by carriage from any part of Hyderabad, over an undulating ill-kept road, might be thought well calculated to damp the enthusiasm of even the keenest sportsman.

Lalla Guda.—Two miles from Moula Ali, to the south, nestles the village of Lalla Guda, which is surrounded by a high stone wall with bastions at each of the angles. This place is believed to have been built during the last century by a favourite begum of the then ruling prince, Nizam Ali Khan. It was originally named Bibiraigar, but, after the begum's death, the architect, Lalla, called it Lalla Guda, after himself. The village now belongs to Nawab Sir Khurshed Jah, K. C. I. E., who has a bungalow there, with a fine garden in the enclosure. About a mile to the south is the road leading to Secunderabad.

SIR KHURSHED JAH'S PALACE AT LINGAMPALI.

H. H. THE NIZAM'S PALACE AT LINGAMPALI.

EDEN GARDENS, CHUDDERGHAUT.

GOLCONDA.

Historical Retrospect.

IN the early days Golconda was but a small fort, under Hindu princes, but it afterwards fell under the sway of the rajas of Warangal. It was ceded, together with all its dependencies, to the Bahmani kings of Gulburga in the year 1364, and they held it until 1512, when it passed from them to the kings of the Kutub Shahi line. Previous to 1364, there does not appear to be any recorded history, but traces exist, in the citadel, which show that it is quite as old as the fort of Warangal; while some authorities claim that it is not less than two thousand years old. The rise of the Bahmani dynasty is usually assigned to the year 1347, and it lasted for 178 years, or till the year 1525. Its successive capitals were Gulburga, Warangal, and Bidar, both in the Hyderabad territory, and these districts loosely correspond with the Nizam's Dominions of the present day. In their early struggle against the Delhi throne the occupiers of the territory derived support from the southern Hindu kingdoms of Vizianagar and Warangal, and these alliances and wars led to a commingling of the Mussalman and Hindu populations. The dynasty reached the height of its power under the Bahmani king, Ala-ud-Din II., about 1437, and was broken up by its discordant elements between 1489 and 1525. Out of its fragments five independent Mahomedan kingdoms were formed in the Deccan, one of these being the Kutub Shahi dynasty, with its capital at Golconda. It was founded in 1512 by an adventurer, who was a man of noble family, and the line he established held court there until 1687. During these 178 years Golconda was a large and powerful kingdom, but it was subdued by Aurangzeb in 1687, and annexed to the dominions of the Delhi empire. The new king, Sultan Kuli, spent the first year of his reign in consolidating his power and adding to his kingdom. He added many buildings to Golconda and strengthened its fortifications. The greater part of his reign was marked by wars against the various rajas surrounding his dominions, and the Hindu rajas in Telingana, whom he had only partially subdued, were constantly rebelling, which naturally gave the king and his forces plenty of occupation.

Notwithstanding the intermittent wars, the first Kutub Shahi king's reign, which lasted for thirty years, was prosperous, on the whole, for the kingdom. In September of the year 1543, whilst the king, who was then in his ninetieth year, was kneeling at his prayers in the chief mosque at Golconda, he was assassinated by the commandant of the fort, at the instigation of his son, who had been placed in confinement for rebellion. Jamshed Kuli seized the throne, and reigned for nearly seven years, during the whole of which time he was engaged in petty wars with his neighbours. His first act, after he was proclaimed king, was an endeavour to seize his younger brother, Ibrahim, but the prince fled to Bidar, where he received assistance, and marched, at the head of a large force, to Golconda, with the idea of deposing his brother. Burhan Nizam Shah, of Ahmednagar, went to the assistance of the king, and the allied forces defeated Ibrahim and the Bidar troops. Ibrahim thereupon fled for protection to Vizianagar, where the great Rama Raya ruled. Hostilities again broke out between Bidar and Golconda, and the chief of Bidar marched his force to within eight miles of Golconda before Jamshed Kuli became aware of his approach. The latter thereupon evacuated his capital, leaving only a small force to defend it, and Golconda was besieged; but Jamshed Kuli, having raised a force of troops, advanced on Bidar, and Kasim Bareed was compelled to raise the siege in order to save his capital, and order was restored.

Jamshed Kuli died in the year 1550, and Subhan Kuli, his son, succeeded him, but he only reigned for six months. Overtures were made to Prince Ibrahim, the late king's younger brother, by the chief nobles of the court, with the result that he left Vizianagar and advanced to Golconda with a strong force as soon as it was known that Subhan Kuli had been proclaimed king. Numbers of all classes went out to meet Ibrahim, and joined his standard, and on the 27th July 1550, he was crowned king at Golconda. Shortly after his accession Ibrahim Shah became involved in a war between Ahmednagar and Bijapur, by allying himself with Ahmednagar. The king of Bijapur meanwhile sought the alliance of the great Rama Raya of Vizianagar, with whom Ibrahim Shah had formerly taken shelter. Rama Raya made an appeal to Ibrahim Shah, entreating him, on the strength of their former friendship, to return peaceably to his capital, and so show a friendly disposition towards both parties, promising, at the same time, to conclude a peace with Ahmednagar, and pointing out that the two powers had been in a constant state of warfare, but that, owing to the power on either side being about equal, no advantage had accrued to either. The result of this appeal was the

VIEW FROM THE CITADEL, GOLCONDA.

conclusion of a peace. Before peace was concluded, however, Ibrahim Shah fought many battles, with varying success, and on one occasion he narrowly escaped being surrounded and cut off by his enemies. Profiting by experience, he resolved to strengthen and rebuild the fort of Golconda with stone and mortar. He invited the nobles to construct palaces within the walls, intimating his intention to hold his court there in future. Then followed treachery, for the king having left the fort on one of his hunting excursions, the garrison, which was mostly composed of Hindus, rebelled and closed the gates. After a siege the king regained his capital, when he ordered the massacre of the whole of the Hindus who had rebelled. Ibrahim died at the age of fifty-one, on the 2nd June 1580, in the thirty-first year of his reign His reign was prosperous and progressive, and many public works were carried out, notably the Hussain Sagar lake, as well as many mosques and colleges and fortifications around the hill of Golconda. He also commenced a large fort near Sarurnagar, to the south-east of Hyderabad, called Kila Kohona, but after some progress had been made the project was abandoned. During this reign the existence of diamonds was discovered at Partial and Kanat in the Golconda territory.

Ferishta writes thus of Ibrahim Shah:—"Of the conquests achieved in this reign the principal are those of Kasankota, Rajmandri, and Kondavir. Among the many edifices erected for the purpose of charity, for public offices, for royal residences, or for general utility, the following are the most conspicuous:—The fortifications around the hill of Golconda; the Langar, or Alms-house, dedicated to the twelve Imams; the tank at Ibrahim Pattan; the tank called Hussain Sagar; the Damat Dudwal; and the Kala Chabutra or black terrace, at Golconda; besides numerous mosques and colleges which were erected under the king's direction. During the first reign of Ibrahim Kutub Shah, Telingana, like Egypt, became the main (!) mart of the whole world. Merchants from Turkistan, Arabia, and Persia resorted to it, and they met with such encouragement that they found in it inducements to return frequently. The greatest luxuries from foreign parts daily abounded at this king's hospitable board."

The successor of Ibrahim Kutub Shah was his third son, Abu-l-Fateh Mahomed Kuli, who assumed the family title of Kutub Shah. In 1589 he commenced to build the city of Hyderabad on the banks of the Musi river, four miles from Golconda. The fort had become overcrowded and unhealthy, and the water-supply was bad, so that it was decided to build another city, on the present site of Hyderabad. A large town soon sprang up, which was at first called Bagnager, after one of the king's Hindu ladies, but, at her death, he changed the name to Hyderabad. He constructed many palaces, mosques, baths, and colleges, as well as the Dad Mahal (place of justice), and the Daru-s-Shifa (hospital and caravanserai) near the old palace. This latter consists of a large court-yard, with chambers round it to accom-

modate travellers and sick persons, and near by is a fine musjid, also built by the same king. He it was who built the Char Minar, the most striking building in Hyderabad, as well as the four arches, near the Char Minar. It is said that this philanthropic potentate spent a vast sum, from his private purse, in the construction of public buildings. His private charities were also very large.

In 1603 the king received an ambassador from Shah Abbas of Persia, who was welcomed in great state and with the highest honor. They brought some most valuable presents from his imperial master for presentation to the king. Owing to the advance of the Moguls into the Deccan about this time, the ambassador remained at Golconda for six years, and, when leaving, he was able to carry with him products of India that were truly worthy to be sent to the king of Persia. The kingdom reached the zenith of its prosperity during this reign.

King Abu-l-Fateh Mahomed Kuli reigned until December 16th, 1625, when he died, in his forty-ninth year. He controlled the affairs of the kingdom for nearly thirty-four years. His son, Abdulla Kuli, succeeded him, and reigned until 1672, when Abu-l-Hussan was proclaimed king. He was taken captive in 1687. There is very little on record concerning either of these kings, so that, presumably, both their reigns were unmarked by particularly stirring events. The following incidents, however, occurred during these few years. In 1635 the emperor, Shah Jehan, sent a firman to the Golconda king, stipulating for his allegiance and the payment of tribute. When the envoy bearing the firman reached Golconda, he was received with great honor, and the khutba was read in the chief mosque in the name of the emperor with the consent of the king, and coins were struck in the name of the emperor. The annals of Golconda from this time are uncertain until the arrival of Aurangzeb. The Mogul empire, at this period, was losing power in the north of India, but extending itself in the Deccan. Bidar fort was taken in 1657, while the remaining two of the five Mahomedan kingdoms of Southern India, Bijapur and Golconda, were forced to pay tribute.

Mir Jumla, a descendant of the Syeds of Ardastan, who was prime minister to the king Abdulla Kutub Shah, conquered a territory, about 300 miles long by 60 broad, adjacent to the Karnatic, near Bidar, which yielded a handsome revenue from its diamond mines. His power and wealth were great, as he had at his command a force of 5000 horse. His success naturally caused him to be looked upon with suspicion by the king, and, finding himself unable to obtain such concessions as he desired from his own sovereign, he determined to place himself under the protection of the Mogul emperor. He therefore applied to Aurangzeb for support. Such an opportunity for intrigue suited Aurangzeb well, and he strongly urged the emperor to entertain Mir Jumla's petition. Shah Jehan, who was bent on compensation for his failures beyond the Indus, despatched a peremptory order to king Abdulla Shah not to molest Mir Jumla or any of his people in any way, but Abdulla was so incensed at this questioning of his independence that he confiscated the property and imprisoned Mahomed Amin, a dissolute son of Mir Jumla, who had, by his behaviour, largely contributed to the estrangement of the king from his father. Shah Jehan then despatched Aurangzeb to carry out his orders, by force of arms if necessary. In order to take the king unawares, Aurangzeb sent a message desiring that attention be paid his son, Sultan Muhammad, whilst he crossed the Deccan on his way to Bengal, where he was to wed the daughter of his brother, Prince Shuja. This request was complied with, and great preparations were made for the reception and entertainment of the young prince. Aurangzeb having despatched his son with a strong escort, advanced with his forces. Shortly afterwards, Abdulla Shah learned the designs of Aurangzeb and set both Mahomed Amin and his mother at liberty, but, as their property was not restored, Aurangzeb marched upon Abdulla's capital. The king was taken so completely by surprise that he had only time to fly to Golconda, and Hyderabad fell into the hands of the Moguls. Aurangzeb then advanced in person on Golconda, and Abdulla, after having held out for some time, sued for peace, which was concluded on Abdulla paying all arrears of tribute due to the emperor, and restoring all the property belonging to Mahomed Amin. He was also compelled to give his daughter in marriage to Prince Muhammad, with a large dowry of land and money. Mir Jumla left Golconda with Aurangzeb, taking valuable presents for the emperor, among which the celebrated diamond, the Koh-i-nor, is said to have been. He entered the service of the Moguls, under whom he attained to a high position.

Tavernier, the traveller, who visited Golconda in 1648, gives the following account of this celebrated man: - "Mir Jumla was a person of great wit, and no less understanding in military than in state affairs. I had occasion to speak with him several times, and I have no less admired his justice than his despatch to all people that had to do with him, while he gave out several despatches at the same time, as if he had but one entire business in hand. On the 14th of September 1648, we went to take leave of the Nawab, and to know what he had further to say to us concerning the commodities we had then shewn him. But then he told us he was busy at present with the examination of certain offenders who had been brought before him. For it is the custom of that country never to put a man in prison, but as soon as the offender is taken he is examined, and sentence is pronounced upon him

according to his crime, which is immediately executed, or, if the party taken be found innocent he is as soon acquitted. And let the controversy be of whatever nature it will, it is immediately decided. The 15th, in the morning, we went to wait upon him again, and were immediately admitted into his tent, where he sat, his two secretaries by him. The Nawab was sitting, according to the custom of the country, bare-footed, like one of our tailors, with a large number of papers between his toes, and others between the fingers of his left hand, which papers he drew sometimes from between his fingers and sometimes from between his toes, and ordered what answers should be given to every one. After his secretaries had written the answers, he caused them to read them, and then took the letters and sealed them himself, giving some to foot-messengers, others to horsemen—for you must know that all these letters that are sent by foot-posts all over India, go with more speed than those which are carried by horsemen. While we stayed with the Nawab, certain officers came to tell him that they had brought certain offenders to the door of his tent. He was above half an hour before he returned them any answer, writing and giving instructions to his secretaries ; but by-and-by, all of a sudden, he commanded the offenders to be brought in, and after he had examined them and made them confess the crime of which they stood accused, he was above an hour before he said a word, still writing and employing his secretaries. In the meanwhile several officers of the army came to tender their respects to him in a very submissive manner, all of whom he answered only with a nod. There was one of the offenders which were brought before him who had broken into a house and had killed the mother and three children. He was condemned, upon the spot, to have his hands and feet cut off, and to be cast out into the highway, there to end his days in misery. Another had robbed upon the highway, for which the Nawab ordered his belly to be ripped up, and himself to be cast upon the dung-hill. I know not what crimes the other two had committed, but both their heads were cut off. When we perceived him at a little leisure, we asked him if he had any other commands to lay upon us, and whether he thought our commodities fitting to be shewn the king. He answered that we might go to Golconda, and that he would write to his son on our behalf, and that his letter would be there sooner than we. And in order to assist our journey, he ordered sixteen horsemen to convey us, and to provide us necessaries upon the road."

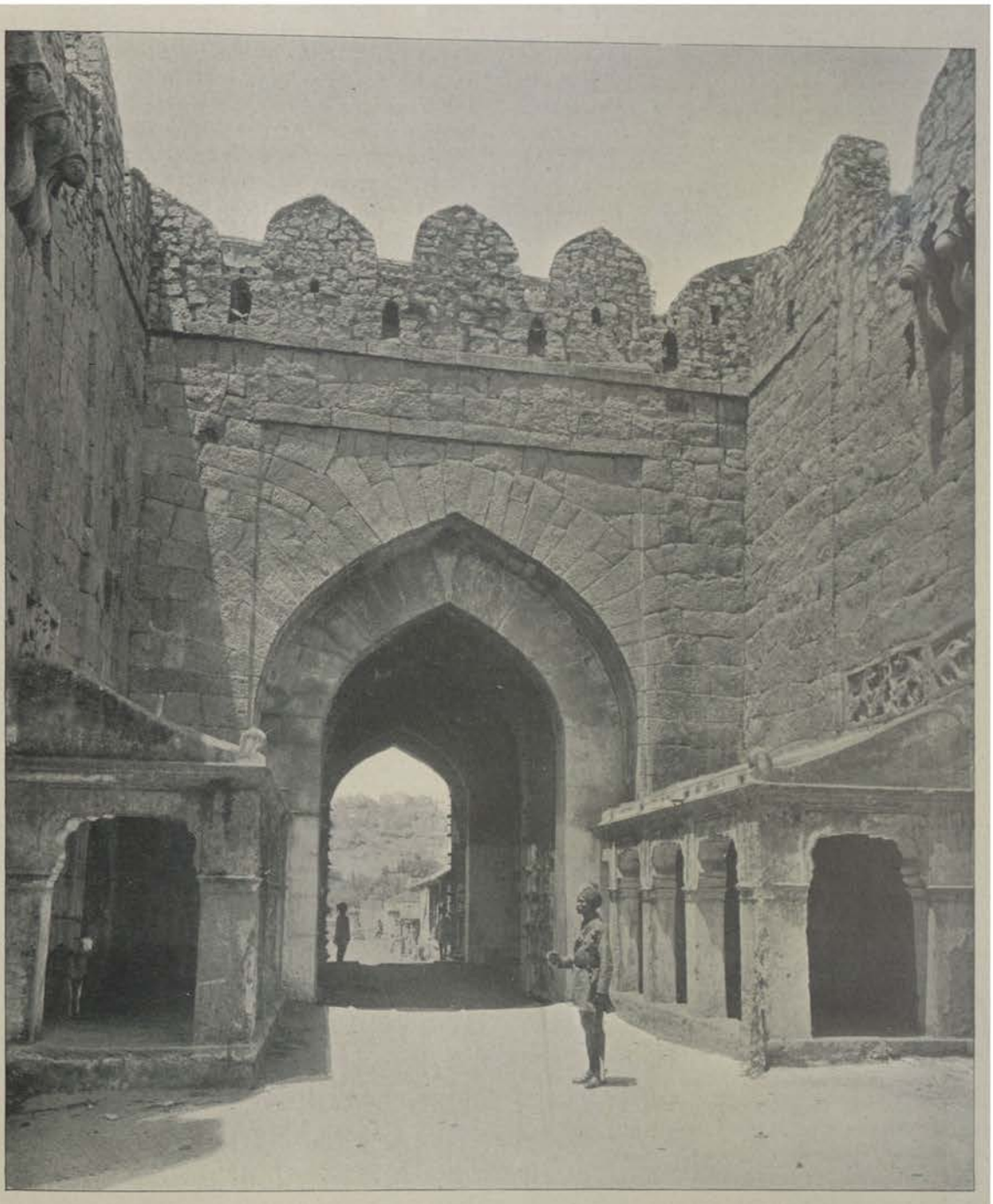
Tavernier again visited Golconda in 1652, when he recorded the following interesting account of the visit of a Dutch surgeon to the king. "He was led into a chamber by three eunuchs and four old women, who carried him into the bath, and after undressing him, washed him, especially his hands. Then they anointed him with aromatic drugs, and, instead of his own European clothes, they brought him a robe according to the fashion of the country. After that they brought him to the king, near whom he found four little porringers of gold, which the physicians who were present had weighed. Then he let the king's blood under the tongue in four places, and performed his business so well that when the blood came to be weighed, it proved to be the exact amount which filled the porringers—the amount which the king's physicians had ordered to be drawn. The young queen and the queen's mother, understanding what had been done, were resolved to let blood too, more out of curiosity to see the chirugeon than out of necessity, for he was a handsome young man. He was accordingly again stripped by old women and washed, more especially his hands, which, when dry, were rubbed with sweet oil, after which a curtain was drawn, and the queen stretched out her arm through the hole, and was let blood. This Dutch doctor, M. de Lan, possessed great influence in the court of Golconda."

In 1669 the famous Sivaji, the founder of the Mahratta supremacy, appeared on the scene after his escape from Agra. The Kutub Shahi king supplied him with money and troops, and many of the old Kutub Shahi forts were recaptured ; but he retained most of them for himself, giving a few only to the officers who accompanied him. Khafi Khan says of him (Elliott and Dawson's History of India, page 286):—"He swore to the king, Abdulla Shah, that if he would supply him with forces and the means of conducting sieges, he would in a short time wrest all the forts which had formerly belonged to the Kutub Shahis from the Bijapur king. He vowed also that for the remainder of his life he would remain the devoted servant and adherent of Abdulla Shah. How he kept that promise is seen above."

The traveller, Tavernier, dilates upon the fabulous wealth and store of priceless diamonds possessed by Abdulla Shah, and asserts that he surpassed all the kings of the Indies in the possession of valuable gems. Diamonds, sapphires, and other precious stones are not cut and polished in Hyderabad now, as they were two centuries ago, when diamond merchants from Europe spent no small part of their lives in travelling thither to purchase or barter for them. On the other hand, during the latter part of the nineteenth century, Hyderabad has been a fertile field for German and other Jews to sell diamonds, but even the balmy days for such travellers are fast passing away, owing to the progress made by a new and enlightened Government.

Sultan Abdulla died in 1672, aged 60 years. He had reigned for 48 years, and was succeeded by his

son-in-law and nephew, Abu-l-Hassan, who, in his youth, had been of dissipated and indolent habits, much of his time having been spent in pleasure, while very little attention was given to affairs of State. He fell entirely under the influence of a Mahratta Brahman, named Madhuna Panth, who became his prime minister. This man filled all the most important posts with Hindus and creatures of his own, to the exclusion of the Mahomedans, who were, of course, greatly incensed thereat. The whole internal affairs of State became corrupt. In1676, at the invitation of Madhuna Panth, Sivaji returned to Hyderabad with a force of 70,000 men. Sivaji's reception at Golconda afforded grounds for a war with the emperor. Several battles were fought, but the generals of the emperor were defeated by Madhuna Panth. Sivaji died in 1680 and was succeeded by his son, Sambhaji. By a treaty made with his son, Muayin, Aurangzeb was prevented from at once proceeding against Golconda, but in 1683 the Kutub Shahi king appears to have neglected, or refused, to pay his tribute to the emperor, which led to intrigue, and ultimately the emperor, in 1686, sent Khan Jehan with a considerable force against the kingdom. Several battles were fought, but Khan Jehan was unable to reach Golconda, and Prince Muayin was sent to his assistance. It is doubtful if the Imperial troops would have succeeded, had it not been for treachery on the part of the Kutub Shahi general, who temporised until the Imperial assistance arrived, and then allowed the troops to proceed unmolested to Hyderabad, where he joined the Moguls with the greater part of his troops. The king shut himself up in Golconda, and Hyderabad was plundered. This sack of Hyderabad appears to have been a very terrible affair. The women of the soldiers and of the inhabitants of the city were subjected to dishonor. Many thousands of men, being unable to take horse or carry off their property, took the hands of their children and wives, and fled to Golconda. Property to the value of four or five millions of pounds was seized. On many parts of the road and in the market there were lakhs upon lakhs of rupees worth, in money, goods, horses, and elephants, belonging to the king and his nobles, left in the flight. It was never known how many women and children of Mussalman and Hindu residents were made prisoners, or how many women of both high and low degree were dishonored. Carpets of great value, which were too heavy to be carried, were cut to pieces with swords and daggers, and every piece was struggled for, while shocking disorder and cruelty prevailed. Madhuna Panth was killed in the tumult, and the king was compelled to make what terms he could. A treaty was entered into, on payment of two million sterling in money and jewels, but it was of short duration, as Aurangzeb was determined, at any cost, to annex Golconda and Bijapur to the Mogul empire. In 1687, the king having ventured to assert himself, Aurangzeb formally declared war against him, the latter having incurred the displeasure of the emperor, who metaphorically remarked that as the cock had taken to crowing, no time was to be lost in wringing its neck. The king bravely defended his fort for eight months, the besieged on one occasion having been saved from a surprise by the barking of a dog, which was forthwith invested by the king with a gold collar and chain and afterwards kept about his person. At last, however, the fort was lost through treachery, and the year 1688 saw Golconda annexed to the empire. The territory comprised 21 circars, divided into 355 parganas, yielding a total revenue of about Rs. 16,580,000. A native historian narrates that—"The smoke arising from the constant cannonading removed the distinction between night and day, that the emperor himself, after observing the rites of purification, sewed the seams of the first of 50,000 cotton bags which were filled with earth and thrown into the moat to form a bridge for the passage of his troops into the fort; and that mines were exploded, sallies were made, and an unceasing cannonade was maintained. Many of the king's supporters deserted to the Mogul emperor. At length, where courage and perseverance failed, treason succeeded. Mines and assaults had been vainly tried against the heroic defenders of Golconda, but money and promises at last won the day. Many of the nobles of Golconda had from time to time gone over to the enemy, until only two chiefs remained loyal. One of these remained firm to the king, but the other was open to bribery. He had charge of a postern gate and admitted the enemy. The Moguls poured into the fortress and raised a shout of triumph. The king, hearing it, knew that the hour had come. He went into the harem and tried to comfort the women, and then, asking their pardon for his faults, bade them farewell, and, taking his seat in the audience chamber, waited calmly for his unbidden guests. He would not suffer his dinner hour to be postponed for such a trifle as the Mogul triumph. When the officers of Aurangzeb appeared, he saluted them as became a king and received them courteously. He then called for his horse and rode with them to Prince Azam, and was presented to Aurangzeb, who treated him with grave courtesy, as king to king, for the gallantry of his defence of Golconda atoned for many sins of his licentious past." The king was sent a captive to Daulatabad, where he lived as a prisoner for fourteen years, dying in 1701. He was buried near the tomb of Syed Raynal Raoya, and his unfinished tomb, which he was building at Golconda before his downfall, may still be seen there. Abu-l-Hassan was a very popular monarch, and many anecdotes of his bravery and virtues are still current in the Deccan. The emperor Aurangzeb immediately took possession of the territories of Bijapur and Golconda, from which time Golconda was practically deserted in favor of Hyderabad, and its glory commenced to wane.

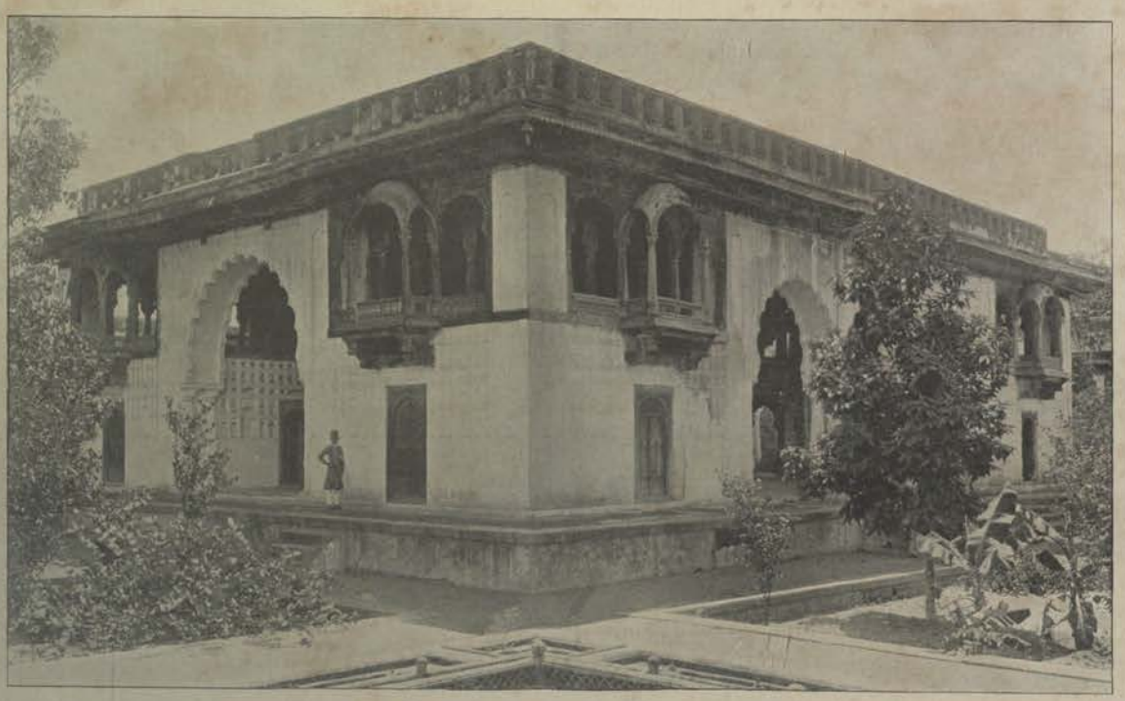


THE BANJARA GATE, GOLCONDA.

The Fort of Golconda.

THE famous old fort of Golconda stands about six miles to the north-west of the city of Hyderabad. Its fame as a diamond centre was, at one time, world-wide, as every student of history is aware. Marco Polo, writing of it, said: "The flower of the diamonds and other large gems, as well as the largest pearls, are all carried to the great Koos and other kings and princes of those regions. In truth, they possess all the treasures of the world." On the road from Hyderabad to Golconda a glimpse of the ruined citadel, which towers above the walls of the fort, can now and then be caught. It is apparent that the warlike governors of old in the Deccan exercised great forethought when choosing situations for their seats of government, for the citadel is most admirably situated on an isolated hill about 400 feet high, from where it overlooks and commands a large tract of the surrounding country. About a mile to the north there is a small hill and fort, around which the lower wall was extended by the first Nizam, as, being outside the walls it was considered a possible source of danger from a strategical point of view. The walls of the fort are of granite, and more than three miles in circumference. The fort, when one is nearing it, presents a desolate appearance, and, as if to add to the impression of departed glory, beyond the walls to the north-west tower the cupolas of the mausoleums of the Golconda kings. There are eighty-seven bastions at the angles of the walls, where are still to be seen specimens of the Kutub Shahi guns, many with the breaches blown off, and others still carrying the rods with which they were spiked when Aurangzeb captured the fort in 1687. The bastions are semi-circular in shape, and are built of huge blocks of granite, some large enough to weigh considerably over a ton. The fort formerly had eight gates, but only the Mecca, the Jamali, the Banjara, and the Fateh (victorious) gates are now in use. The latter was so called because it was through this gate that Mahomed Muazzim, Aurangzeb's son, entered the fort at the head of his army. The moat which surrounds Golconda is choked with rubbish.

When coming from the direction of the Nizam Sagar tank, the fort is entered by the Fateh gate. The doors of this are of teakwood, and are studded with sharp-pointed iron spikes, intended as a defence against war elephants. On the left, at the end of a short lane, is a large maidan now used for manœuvering purposes by the Golconda Artillery. To the right of the gate are some hundreds of old cannon balls cut out of solid granite, piled in heaps, and lying just as they were left by Aurangzeb's warriors, while others have been piled up on the top of the wall, ready for action. Many old guns are lying about, and in many cases they are used as drain-pipes to the houses. About a quarter of a mile from the Fateh gate is a road on the right leading to the Nav Mahal, an old place, consisting, as its name implies, of nine palaces, which are approached by a series of gardens. These palaces are very ancient, and give one a good idea of the style of architecture in vogue at the time of the first Nizams,



THE CENTRE PALACE, NAV MAHAL, GOLCONDA.

THE FATEH GATE.

GATEWAY TO THE JUMA MUSJID.

the majority of the buildings having been erected by the first of the Nizams and Nizam Ali Khan. An inspection of this place is very interesting. It is absolutely untenanted, and echoes throughout its vast and labyrinthal apartments with the footsteps and voices of visitors. The only visible sign that man ever enters the place is found in the carefully-kept and refreshing-looking trees, shrubs, plants, &c., in the gardens, which really appear to be anomalous oases amidst such a wilderness of desertion and desolation, but when H. H. the Nizam visits Golconda he resides here, when it very soon assumes a more modern appearance. The court used frequently to be held here. The palace, in the early days of the Nizams, was surrounded by a high wall with strong gates, as indeed were all the old dwellings in the fort.

In the main street of the fort and quite near the gate of the citadel, a little to the right, is the Juma Musjid, a small building, the roof of which is supported by fine rows of arches about 15 feet high, the

VIEW OF THE CITADEL AND FORT WALLS, GOLCONDA.

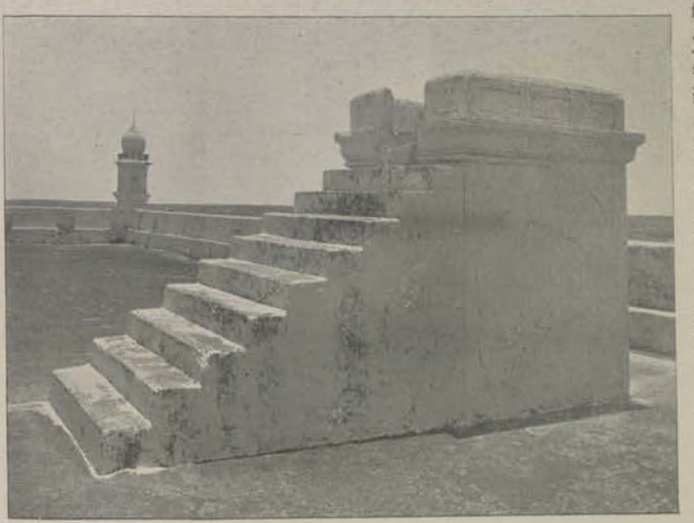
ANCIENT CANNON, GOLCONDA CITADEL.

court-yard being paved with slabs of granite. The gate of the mosque is surmounted by a dome, but the doorway is evidently of Hindu origin, and appears to have been once the entrance to a Hindu shrine or temple. It is apparent that, in many instances, the ancient Hindu shrines were converted into mosques by the early Mahomedan invaders. The gateway of the Juma Musjid bears an Arabic inscription stating that the building was erected by Ibrahim Kutub Shah in H. 977 (A.D. 1589). It is, however, palpably the site of a Hindu temple.

Passing through the roads of the fort, which are well-kept but naturally somewhat circuitous, many objects of interest attract the eye. The ruined walls and buildings on all sides, interspersed with modern bazaars fitted up in patched-up buildings, for instance; goats of decidedly modern appetites and manners, skipping about from ruin to ruin, and nibbling the herbage that protrudes from the walls or grows in the gardens; guns of most antique construction lying about on all sides; mosques here and there, some very dilapidated, and others in good repair; soldiers belonging to the Golconda Brigade quietly and prosaically drilling under English words of command, under the shadow of the citadel, and on ground that must have been the scene of many a bloody battle; these and many other objects cannot fail to catch the eye, and set the reflective mind in motion. The citadel is approached by a wide road with dwelling-houses and shops on each side, and this portion of the place is still occupied by the descendants of the old residents. The hill, as has been said, is surrounded at the foot by a formidable wall of considerable height, and its one entrance is called the Bala Hissa Gate. This is one of the largest in the fort, and has been recently put into good repair. Over the entrance and on the side walls are figures of griffins and lions, and problematical animals, all carved in stone, which go to show the Hindu origin of the structure. Similar carvings, representing what appear to be mythical creatures, are seen in many parts of the fort, and on the citadel wall. On entering the citadel to the left will be seen a vast three-storied building of granite called the Sila Khana, which was once used as an armoury, and to the right are the ruins of the quarters used by the garrison in the time of the Kutub Shahi kings. These consist of low buildings which continue some distance up the hill, the arches of which are now nearly all built up, and, passing between these, the beginning of the ascent is reached. This is made by low but broad steps leading from this point to the summit, and the

RUINS OF THE KING'S PALACE, GOLCONDA.

climb will be found very fatiguing to those unused to such exertion. Stone seats are, however, placed at stated intervals up the hill. Passing up the ascent by these roughly-paved steps, a large well, now dry, is passed on the left, on which the garrison must have depended for water. Passing this, a long stone platform is noticed, having square holes cut in the several slabs of which it is composed, and, looking down, an underground passage of great width can be discerned, leading apparently right into the bosom of the hill upon which the citadel is built. Facing this are the ruins of the once famous Ambar Khana or king's store-house, where the treasures of the monarchs of Golconda used to be stored, and which probably gave rise to the well-known line, "Had I the wealth of Golconda," and other references to the wealth of this place. A block of granite in front of the entrance bears a Persian inscription to the effect that the building was erected in the reign of Abdulla Kutub Shah by the Governor of the citadel in H. 1052 (A. D. 1642), but this vault was probably in existence some centuries before. Here is the last line of the wall which encircles the citadel, and it is noticeable that in its construction advantage was taken of the huge boulders which abound here, and which were ingeniously and skilfully made the bases of the granite walls, which are apparently as firm now as when placed in position hundreds of years ago. Just beyond is a small musjid which is thought to have been built by Ibrahim Kutub Shah, although it bears no date or inscription. At the top of the hill stands the royal portion of the citadel, which is entered, first through a court-yard, and then by a small gate, on passing through which the ruins of the king's palace will be seen. To the right are steps leading to the summit of the rocks, on which are placed several guns, shifted from their original position. Half-way up the ascent, to the left, is the hut of an old Indian fakir, cut in the solid rock, and the occupant, a Hin-



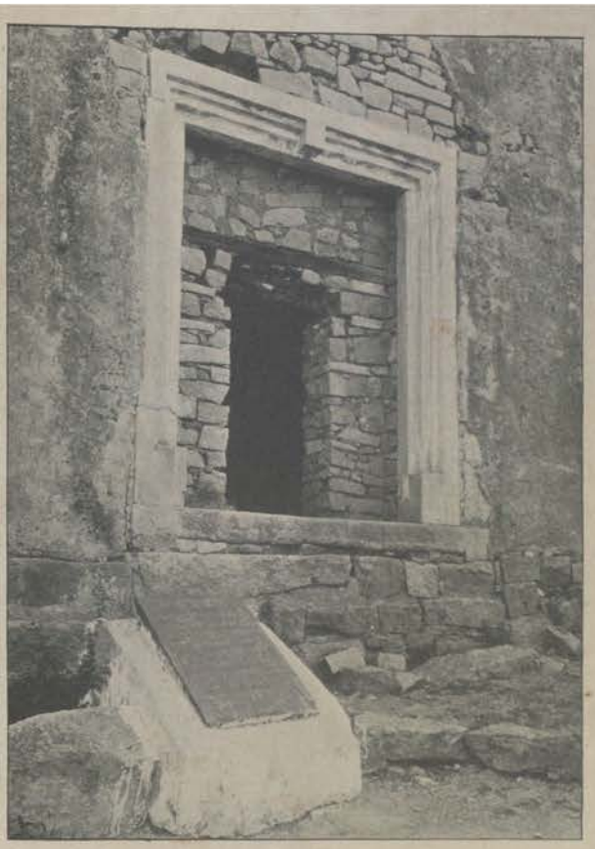
THE KING'S "THRONE," PALACE ROOF, GOLCONDA.

VIEW OF THE CITADEL AND FORT WALLS, GOLCONDA, SHOWING THE EXTENSION OF THE WALL MADE BY THE FIRST NIZAM.

THE SILA KHANA, GOLCONDA.

APPROACH TO THE AMBAR KHANA, GOLCONDA.

du, claims to be descended from fakirs who resided here during the time of the Hindu kings, but the wonder is that the early Mahomedans allowed a Hindu to retain this position. Further on is a Mahomedan shrine, and several more guns. The ruins of the king's palace and its spacious court-yard, thick walls, and lofty arches testify to its splendour in the days of its glory. A platform, from which the kings used to dispense justice, has been stripped of all its adornments, and looks but a sorry and cold-blooded kind of out-door justice hall; still one can easily conjure up the gorgeous and dignified scenes that attended the kings' tribunals in olden days. In one corner of the palace there is a large



THE AMBAR KHANA, GOLCONDA.

circular opening, which it is affirmed forms the entrance to a subterranean passage, at one time extending to Gosha Mahal, five miles distant, but it does not invite exploration. A stone staircase on the western side of the palace leads to a flat roof, and to the south of this are two spacious halls, a small staircase in one of the walls leading to the roof, on which is built a stone takht or masnad (throne) which is ascended by ten stone stairs. This is the summit of the citadel, and, sitting down to rest here on the bare stone floor, with a truly grand view below and around him, the visitor can indulge to his heart's content in wonder or speculation regarding the scenes that must have been

VIEW FROM THE CITADEL, GOLCONDA.

VIEW FROM THE CITADEL, GOLCONDA (SHOWING TOMBS).

VIEW FROM THE CITADEL, GOLCONDA.

witnessed by many past potentates from this crown of victory! "I am monarch of all I survey, &c.," must have been but a fractional part of the sentiment that animated a victorious king so contemplating the scene around him. From this point, the view obtained is very comprehensive, embracing as it does stretches of country on each side of over thirty miles, and the aspect well compensates for the rather fatiguing climb. On a clear evening the dim outline of the famous old fort at Bhonagar (described elsewhere), 35 miles away, can be seen to the north-east, rising from the plain in its egg-shaped form. To the east lies the city of Hyderabad, with its domes and minarets standing out clear from the wealth of trees with which the capital abounds. To the right of this is the picturesque Mir Alum Tank, and beyond, on a far hill, towers the imposing Faluknama palace. Far away to the north-east is the beautiful Hussain Sagar Lake, beyond which is the cantonment of Secunderabad, and dotted about the hills of Trimulgherry in the distance the white barracks of the British troops attract the eye. Away to the right of these is the sacred Moula Ali hill, at the foot of which is a garden and palace where the Nizam sometimes stays during the hot months. Close to, and to the south of, Hussain Sagar Lake, lies the new suburb of Saifabad, and next to it is Chuddergbaut, with the British Residency standing out clear in the midst of its wooded grounds. Below the citadel are the ruins of the once famous Kutub Shahi capital—the fort of Golconda—the massive fortifications of which kept the redoubtable Aurangzeb at bay for eight months, and probably would have kept him out altogether had it not been for treachery. In the lower fort is a deer-preserve belonging to His Highness the Nizam, and black buck and antelope can be seen bounding about here from boulder to boulder. A mile to the west are the baradari and the musjid of Bagamati, the lady after whom Hyderabad (Bagnagar) was first named, and of Taramati, a favourite mistress of Mahomed Kuli, the king who reigned here from 1580 to 1625, the buildings bearing inscriptions to the effect that those who erected them died in H. 1035 (A. D. 1625). Outside the walls, to the north-west, are the tombs of the Kutub Shahi kings, who were all buried here, with the exception of Abu-l-Hussan, who was taken prisoner by Aurangzeb and died in captivity. On nearly all sides rise granite boulders piled in most fantastic shapes, in some cases so regular that they appear like forts. To the north the plain is heaped with enormous masses of blocks of black granite, so piled together that the task seems to have been accomplished with human aid. The crowning mass is the largest of all, and apparently requires but a touch to roll it headlong down, and bring all its supporters with it. The natives account for this mass of irregular rocks by affirming that when the Creator had completed the earth, he deposited all the material left on hand in the Deccan, in the shape of granite boulders, and the gods of mythology then amused themselves by piling them up and balancing them one upon another. Those that earthquakes have not thrown down still remain in the positions where they were left, as the natives say, by the gods.

Descending to the fort, and passing to the west, both sides of the road will be found strewn with the ruins of palaces and mosques, and of the dwelling houses of the nobles and retainers of the Kutub Shahi kings and the first Nizams. Many gardens, however, still remain intact, and on the left there is a small palace, standing on an eminence, which has been renovated and converted into a modern dwelling, now occupied by the officers stationed at Golconda. Close by are the well-kept lines of the Imperial Service Troops. About a quarter of a mile from this is a huge stone cistern, said to have been built by Ibrahim Kutub Shah in 1560, which was supplied with water from a tank some distance away by means of underground pipes. These are now out of repair and the cistern is dry. The adjacent locality is one mass of ruins, but at one time plots of land here sold for twenty rupees per square yard. The present Nizam very seldom visits Golconda, but when he does he resides at the Nav Mahal.

The city of Golconda once had a world-wide reputation as a diamond centre, but it is said that the gems did not come from there, but from Partial near the south-east frontier of the Nizam's Dominions, and were merely cut and polished at Golconda.

A garrison of 3,000 troops still occupies Golconda, under the command of the Nawab Afsur-ud-Dowla, Bahadur, C. I. E., A.-D.-C. to His Highness the Nizam, by whose care they have been brought to a high state of efficiency. The following are the troops quartered here:—The 2nd Lancers Hyderabad Imperial Service Troops; H. H. the Nizam's Own Golconda Lancers; the Golconda Infantry; and the Golconda Artillery. The energetic and versatile Brigadier does not, however, neglect the arts of peace, for within the walls of the fortress may be witnessed the manufacture of shawls (an industry which he introduced from Cashmere) and pottery-ware, and other trades.

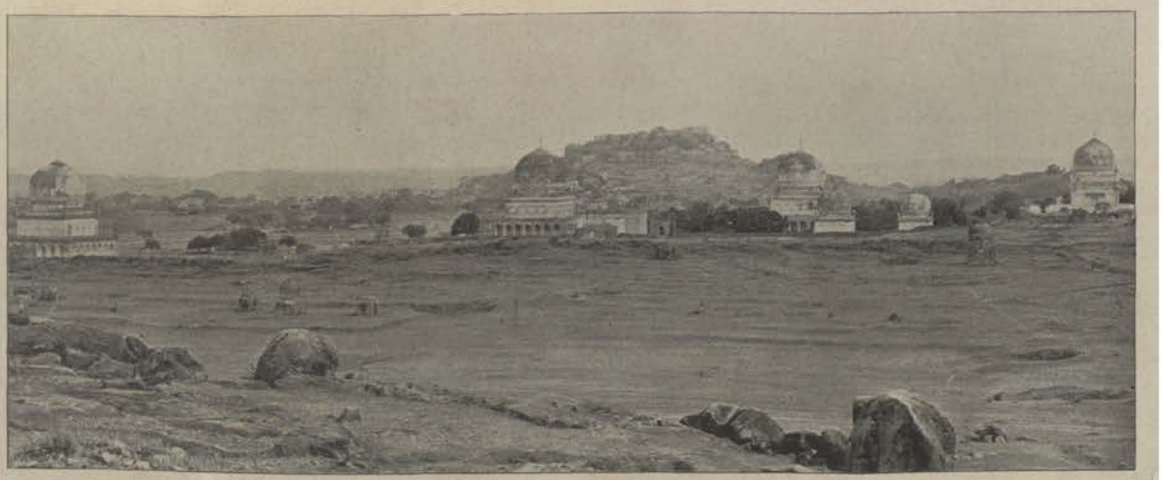
One exit from the fort can be made by the Banjara gate, which is one of the chief gates in the place. It is a massive structure of granite some 50 feet high, with carvings of griffins and lions. On either side of the gateway there are quarters for the guard. The entrance consists of a pair of huge teak-wood gates, which are ornamented with fanciful designs in iron, and, like the other gates, have large sharp-pointed spikes. There are inner and outer doors, all decorated in the same manner, with the object, as stated before, of repelling war elephants. This is the nearest gate to the famous tombs of Golconda. At the present day a permit must be obtained to visit the ruins of this grand old fort.

The Tombs of Golconda.

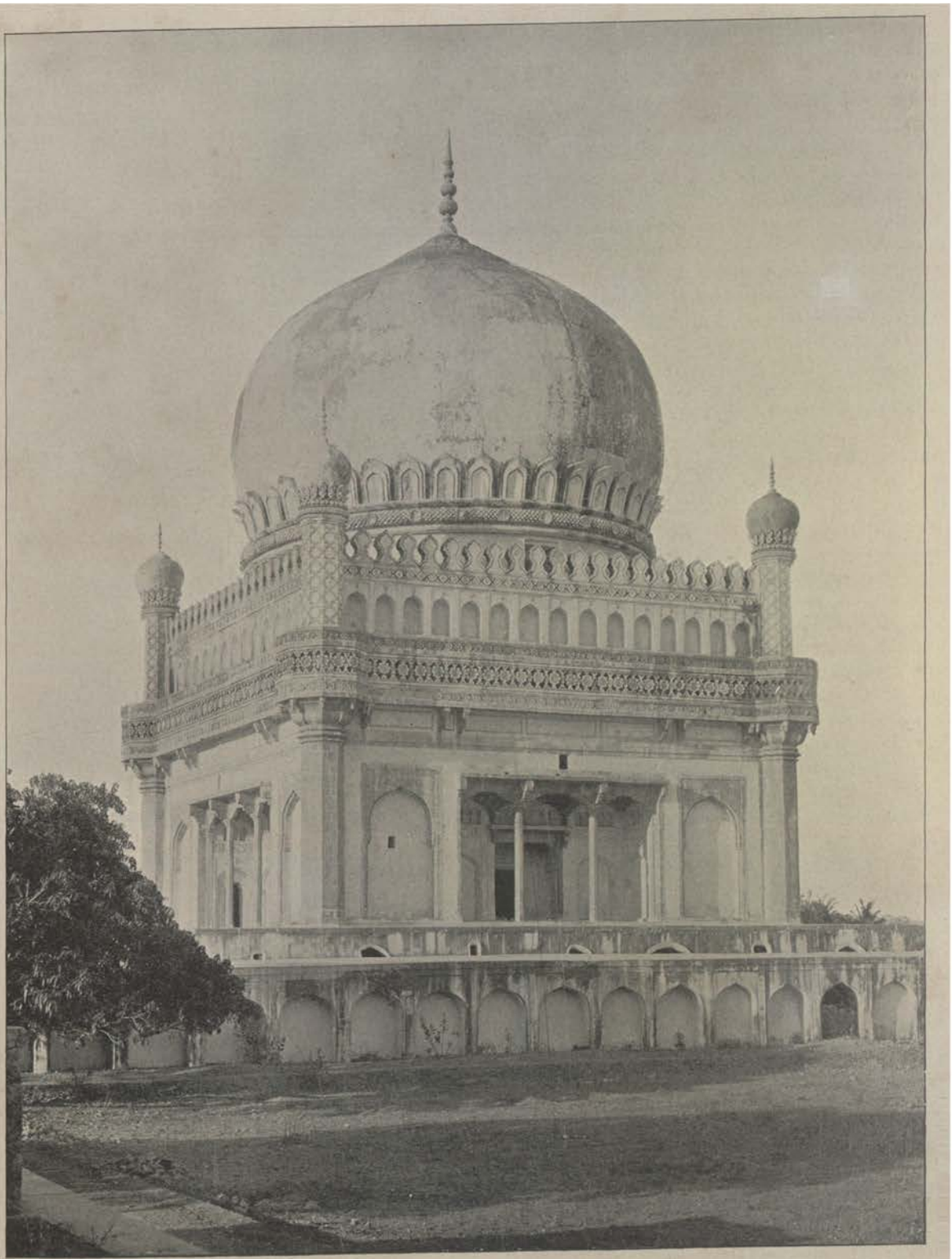
THESE massive monuments to the memory of departed kings of Golconda are most interesting. The grandeur of their appearance, their silent but solemn reminder of the history of the days when they were built and the great warriors whose bones they cover, their close proximity to the grand old fort of the kings, and lastly their inspection and an examination of the tombstones which they protect, must appeal to even the most unimpressionable of visitors whilst to an archæologist they must prove veritable mines of interest. The tombs, which form a large group close to each other, stand upon a slightly raised plateau, the only signs of vegetation in their near neighbourhood during the dry season being the trees and shrubs with which the gardens in which they are enclosed are planted. They are situated just outside the fort walls, to the north-west, and are approached from Saifabad by a winding road. During the rainy season the whole plain from Saifabad to Golconda shows vegetation of a most verdant nature.

Time and the monsoons have naturally altered the appearance of the tombs, but they have suffered also from vandalism, and nothing but the great solidity of their walls has preserved them from absolute destruction. From a distance, in the glare of the afternoon sun, these tombs have the aspect of a city built of alabaster. Hunter states that some of the tombs are said to have cost £150,000, which, if true, should tend to promote that reverence which they certainly do not command from the unfeeling latter-day excursionists who visit them. The tombs are mostly of a uniform appearance, each standing in the centre of a vast quadrangular terrace, approached on all sides by flights of steps, leading to an arcade formed by an equal number of pointed arches on each side, and topped by a lofty flat terrace with a minaret at each angle. The bodies of the buildings, also quadrangular, rise to about thirty to fifty feet above the terrace over this arcade, and are surmounted by a balustrade, which is flanked with minarets of smaller dimensions than those below. From the centre of this part of the building springs the dome, which is set in a richly ornamented cup, with an ornate setting of lotus lilies, and this adds greatly to the grandeur of the monument. The principal material used in the construction of the tombs is grey granite, embellished in some parts with stucco, and in others with what appear to be porcelain tiles, although on closer inspection the covering is found to be a colored glaze. The original brilliancy

TOMB OF SULTAN ABDULLA KUTUB SHAH.



THE KINGS' TOMBS, WITH GOLCONDA IN THE BACKGROUND.

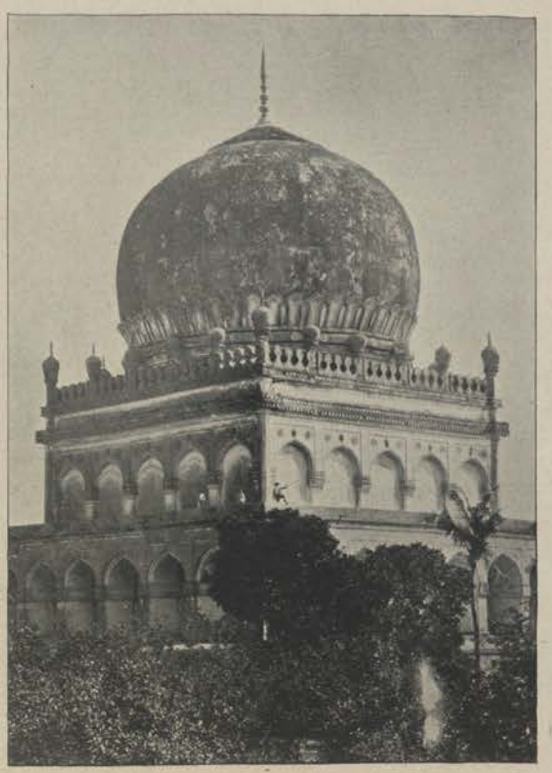


TOMB OF MAHOMED KULI KUTUB SHAH.

of the colors of some of the supposed tiles is retained to the present day, and the extracts from the Koran, in white characters on a bright blue ground, have all the rich appearance of enamel. Originally a mosque was attached to each tomb, which then possessed the privileges of a sanctuary, and its revenues, besides supporting a number of priests, afforded a daily meal to the refugees and the neighbouring poor. When Aurangzeb besieged the fort, these tombs were used as quarters for his officers, but the fire of his guns damaged many of them, and though the effects of this have been eradicated, reckless hands have since torn away many of the ornamentations which adorned the tombs. From year to year these structures gradually decayed, and there was no one to repair them until the first Sir Salar Jung's advent to power, before which the complete ruin of every mausoleum seemed imminent. The gardens were overgrown with jungle and wild grass which harbored innumerable snakes. To Sir Salar Jung I. is primarily due the preservation of these magnificent monuments to departed kings, and the work of restoration is still being carried on by the Government.

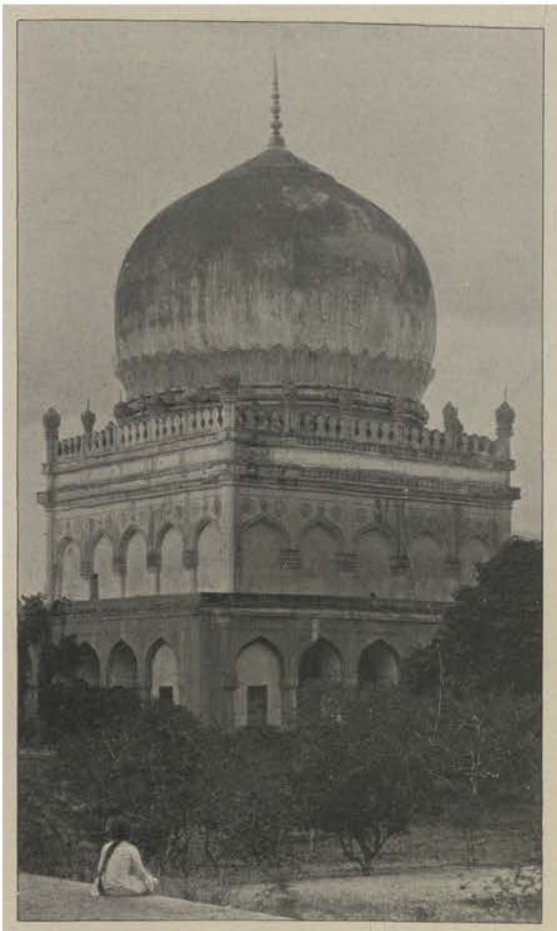
Outside the wall with which Sir Salar surrounded some of the tombs, to the north, is the mausoleum of the sixth king, Sultan Abdulla Kuli Kutub Shah, under which is a tomb of black stone constructed of five decreasing plinths, all inscribed with ayats of the Koran. The epitaph states that this king was born on the 26th of Shawal 1023, ascended the throne on the 14th of Jumada Lawad 1034, and died on the 4th of Mohurrum 1083 (A. D. 1672). At each corner of the terrace is a minar, and the borders at the top of each stage of the building are beautifully carved.

To the north-west is a small musjid standing to the left of the above-mentioned tomb, and near the entrance to the enclosure round the large tombs on the left of the road is an unfinished tomb, the upper half of the dome of which is entirely missing. This was built by king Abu-l-Hassan, surnamed Tanah Shah, as a repository for his own remains. He was, however, taken captive by Aurangzeb in 1687, A. D., and dying at Daulatabad, a prisoner, in 1701, was buried at Roaza, near Daulatabad. The road inclines upwards towards the enclosure, which is made by a wall twelve feet high. Inside the wall, to the left, is a domed tomb about 60 feet high, and further on, a little to the left, is the tomb of Fatima Sultana, a daughter of Sultan Mahomed Amir. To the right of the latter tomb is another inscribed "Mahomed, son of Kutub-ud-Din Ahmed. H. 1021 (A. D. 1612)." Leaving these three tombs and returning to the main path, and passing to the right, the visitor comes to the mausoleum of Haiat Baksh Begum, the wife of Sultan Mahomed Kutub Shah, fifth king, and mother of



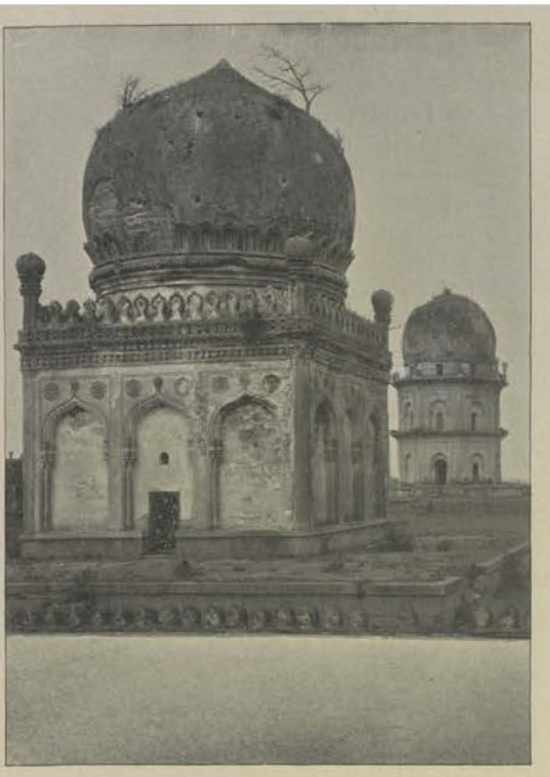
TOMB OF HAIAT BAKSH BEGUM.

Sultan Abdulla, the sixth king, whose tomb is outside the enclosure towards the fort. On the south side of the sixth step is inscribed "Haiat Baksh Begum, died on the night of the 28th of Sh'aban H. 1027 (A. D. 1617)." This tomb is a handsome white structure, and in front of it is a rectangular stone cistern about 30 feet by 15 feet, with a fountain, and surrounded by a pretty garden, planted with cypresses, gold mohur trees, roses, and shrubs, and facing this garden there is an orchard in which malis are constantly engaged. On the left of the steps to the tomb is a small mosque built in connection with the tomb. The mausoleum is approached by a flight of steps leading to a large platform six feet above the level of the surrounding ground, and from this platform the corridors surrounding the tomb is entered. The corridor is about 100 feet square, the shrine itself being about 65 feet square. Each side of the corridor is composed of seven arches in the Mahomedan style of architecture. The tomb and the corridor are built of beautifully dressed local granite, cut in huge blocks, covered in some parts with plaster and stucco in ornate designs. The doorways of the tomb are of well polished black basalt, and are surmounted by architraves embellished by what must once have been blue, black, and red enamel, in artistic designs, but which is now simply colored to represent what it has been. The tomb itself rises quite 50 feet from the platform to the balustrades of the roof, which has four minars at the corners, with smaller ones intervening. From the flat roof the dome rises



TOMB OF MAHOMED KUTUB SHAH.

about 40 feet, and the entire height of the structure is about 100 feet. Attached to this tomb, to the west, is a very handsome mosque, richly ornamented—a beautiful example of stucco work—the whole having been recently restored. The minars are encircled with decorative covered galleries in a style peculiar to all musjids built here and in Hyderabad by the Kutub Shahi kings—a style that is a very prominent feature. Further to the west are two smaller tombs, one of Bhim Mati, and the other of Tara Mati, two beautiful mistresses of Sultan Ibrahim Kuli the fourth king, dated 1037 H. (A. D. 1627). The fine large white mausoleum which lies south of the last-named is the tomb of Mahomed Kutub Shah, son of Mirza Mahomed Amin, son of Ibrahim Kutub Shah, and therefore grandson of king Ibrahim Kutub Shah. There are seven tombs under the dome, all of polished black basalt, some of which were erected to the memories of young children. One of these tombs has been cracked in two places by lightning. The date of the principal tomb is 1036 H. (A. D. 1626). This is the most imposing mausoleum in the enclosure. It is surrounded by a large garden of flowers, shrubs, and fruit trees, and is undoubtedly the tomb described at length by M. Thevenot in 1667. On the cup of the

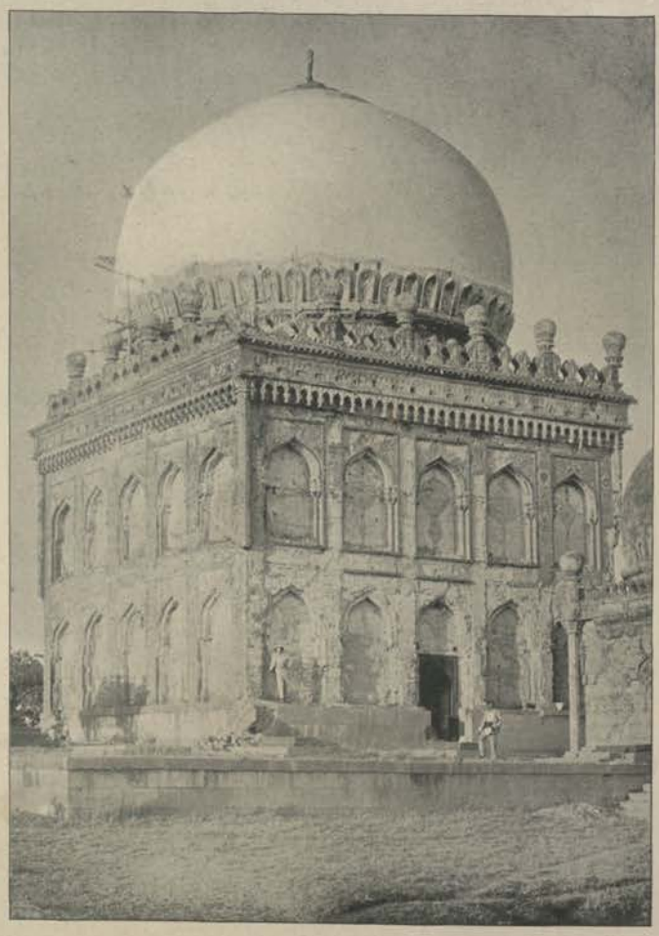


TOMBS OF JAMSHED KULI AND KULSUM BEGUM.

dome of the tomb, and on the wall above the terrace, there are still remains of the original blue and green enamel decorations. The dome itself was once green-glazed. Close by the tomb is a well, the water in which is some 80 feet below the surface during the dry weather, and this well is altogether somewhat remarkable in structure. It still has a fair supply of water, and has the usual sloping platform for the traffic of bullocks when drawing water, on which there are a number of stone pillars, over which grape vines are trained, making a cover to the platform. The wall is built in a square, with steps leading down to a corridor extending all round the well, about 30 feet from the top of the wall. Below this again there is another flight of steps leading down to a bathing stage, which has three small rooms, or niches rather, in the wall, for the accommodation of bathers. There is a diving platform built into the earthwork close by the stage.

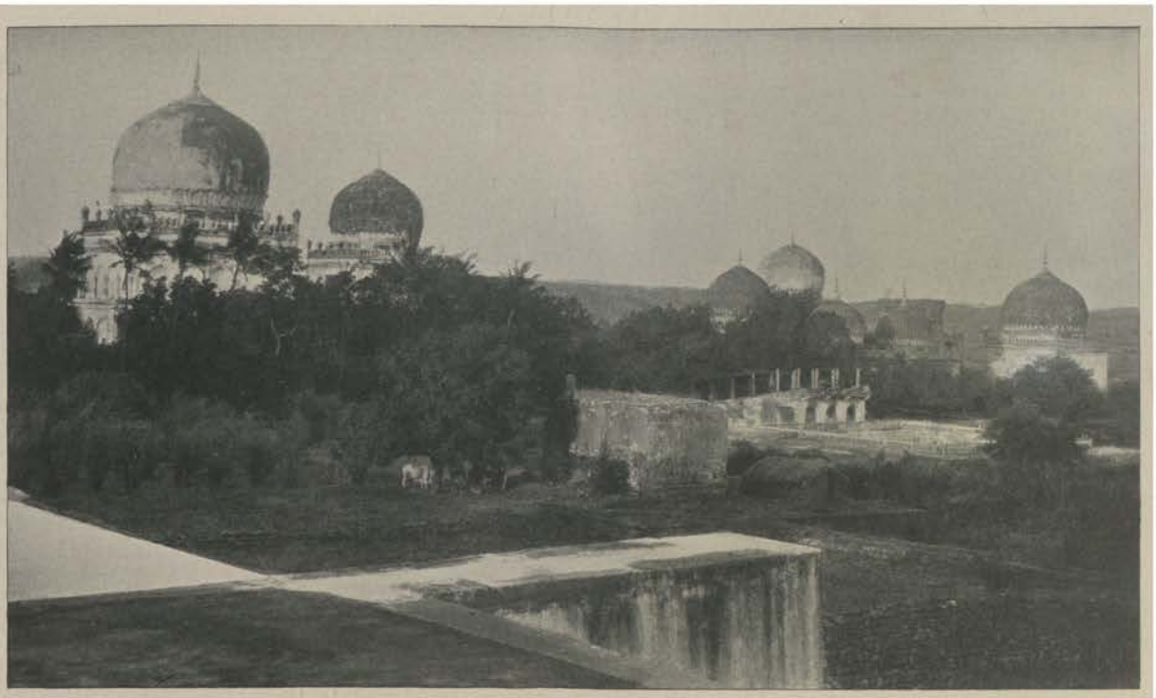
Outside the enclosure to the tombs, to the north, on the right, there are the ruins of a long caravanserai which has several points of interest. A portion of this forms an illustration in this chapter, but it is impossible to give sufficient detail in the illustration to adequately pourtray it. The arches in this instance have not been blocked up, as is frequently done in cases of this kind. A moat evidently ran round the place, and the remains of pillars, some deeply embedded in the ground, and of portions of stone gate-posts, etc., testify to the

length of time since the caravanserai was in every-day use. Some little distance to the south of this, on the left, is the mausoleum of Sultan Mahomed Kuli Kutub Shah, the fifth king, who died on the 17th of Zíkádah 1020 H. (A. D. 1625). This magnificent tomb which is one of the largest, and certainly the finest, is 180 feet high. The dome is about 60 feet high inside. It is impossible to get to the second gallery. The dome outside, above the gallery, is conjecturally 50 feet high, and the ornament above it ten feet high. Outside each portal are two granite pillars made of single blocks 22 feet high, and the porticos are paved with slabs of single stones. Between the stone-work there has evidently been a facing of colored tiles, of which enough remain to show how beautiful the building must originally have been.



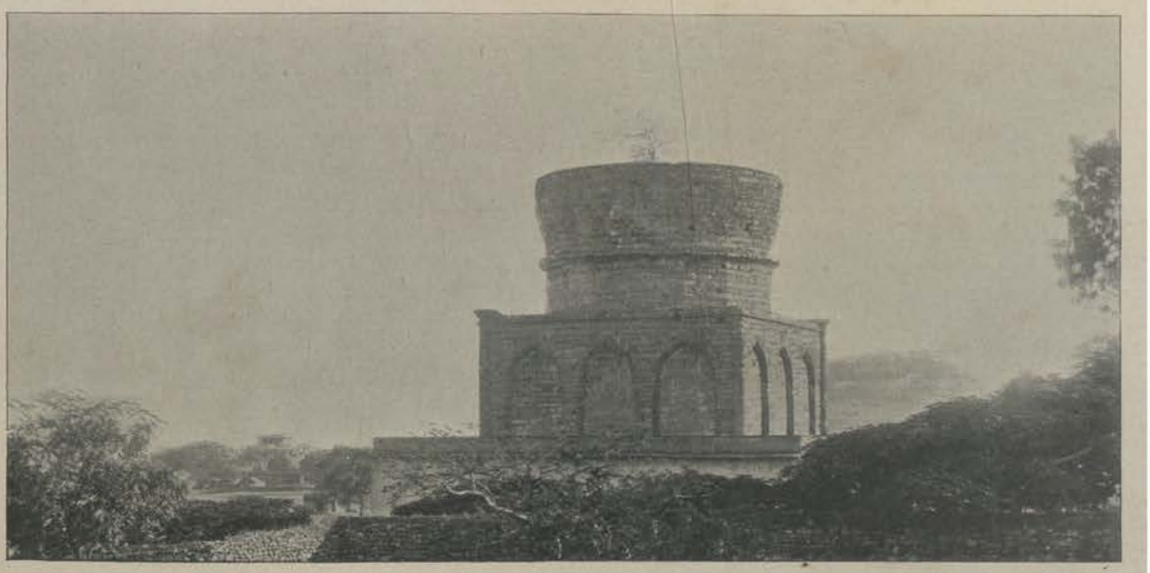
TOMB OF IBRAHIM KUTUB SHAH.

To the south is a black tombstone in the open air, with an upright slab, with the following epitaph:—"This is the tomb of Nek Nam Khan, the Mujauwir of sultan Ibrahim's tomb, to whom that monarch gave a grant of land, the purport of which is here recorded." This tombstone has an unfinished wall round it, apparently intended for a tomb. Close to it is the mausoleum of Ibrahim Shah, fourth king, brother of Jamshed, and son of Kuli Shah, who, according to the inscription, died on the 5th of Rab'iu-s-ani 1010 H. (A. D. 1580). This gumbaz has had at the base four corner pillars with small feet like flying buttresses. One only remains, the others having been broken off, and the local natives impute the mischief, perhaps correctly, to European visitors. This tomb is the only one that shows to any extent traces, in its many colors, of the enamel with which many of these shrines were ornamented. The tomb is now undergoing repairs, and it is hoped that the small traces of enamel will be retained. The doorways are of finely polished black basalt. The dome at one time was glazed with some green substance. South of Ibrahim's shrine, and next to it, is the small gumbaz of Sultan Mahomed Amin, the young son of Ibrahim. On the third plinth is the prayer which begins with "Salli alla'l Mustafa," and on the fourth plinth there are some Arabic verses. The date of the prince's death is given as 15th of Sh'aban 1004 H. North of Ibrahim's gumbaz is the slim octagon-shaped tomb to Kulsum Begum. Kulsum means "plump," thus Fatima, the daughter of the prophet, was called Ummu Kulsum, "mother of plumpness." This lady, Kulsum Begum, was the daughter of Kuli Shah. There are three tombstones inside without epitaphs, but the one to the west is believed to be the tomb of Kulsum herself, the one to the east being the tomb of her husband (name unknown), and the tomb of her little daughter is in the centre. Close to the Kulsum's shrine, to the west, is the mausoleum of the first king, Kuli Kutub Shah, founder of the dynasty of the Kutub Shahi kings. The black tomb inside has seven plinths. The top plinth has no inscription, and the three lowest are plain, but the fourth has the verse which begins "Salli alla'l Mustafa," and the fifth plinth has the ayat-i-kursi and the sadaka alla. This tomb is distinguished by having the epitaph written in Arabic by a Persian caligrapher, whereas the other inscriptions, with the exception of the extracts from the Koran, are written in Persian by Indian carvers. This one records that the martyred king, Sultan Kuli, whose title was Kutub Shah, died on the 22nd of Jumadas Sani H. 950. (A.D. 1543.) The base of the structure is 3 feet 5 inches square. The last-mentioned tombs are all in a more or less ruined condition, but, as the work of restoration is going on, these, the oldest of the group, will no doubt be preserved.



GROUP OF TOMBS IN ENCLOSURE.

The French traveller M. Thevenot, who visited Golconda in 1667 during the reign of Abdulla Kutub Shah, the sixth king, writes as follows:—"The sepulchres of the king who built Golconda, and of the five princes who have reigned after him, are about two musquet shot from the castle. They take up a great deal of ground, because every one of them is in a large garden. The way to go thither is out of the west gate, and by it not only the bodies of the kings and princes, but of all that die in the castle, are carried out, and nothing can prevail to have them conveyed by any other gate. The tombs of the six kings are accompanied by those of their relations, their wives, and chief eunuchs. Every one of them is in the middle of a garden, and to see them one must ascend by five or six steps to a walk built of stones. The chapel which contains the tomb is surrounded by a gallery with open arches. It is square, and raised six or seven fathom high; it is beautified with many ornaments of architecture, and covered with a dome, and each of the four corners has a turret; few people are suffered to go in, because these places are ac-



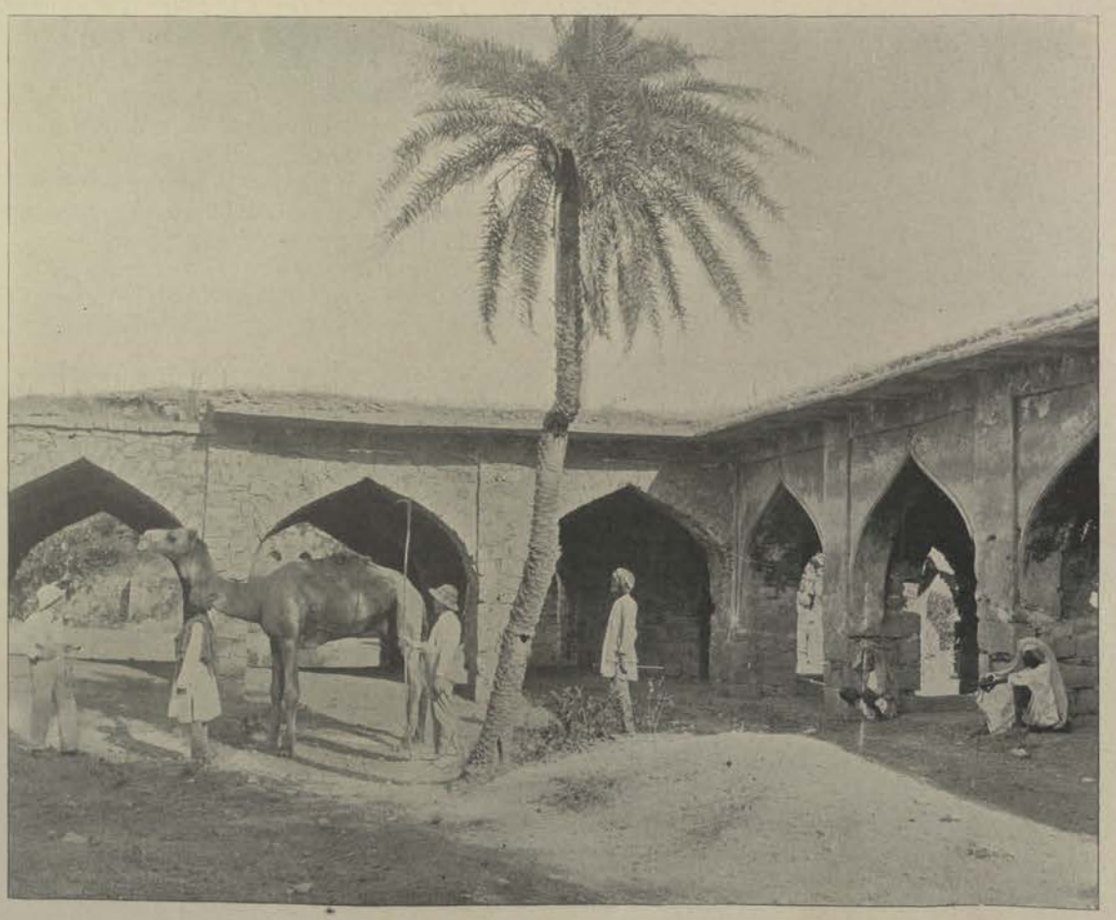
UNFINISHED TOMB OF ABU-L-HASSAN.

counted sacred. There are santos who keep the entry, and I could not have got in if I had not told them I was a stranger. The floor is covered with a carpet, and on the tomb there is a satten pall with white flowers that trail upon the ground. There is a cloth of state of the same stuff a fathom high; all is lighted with many lamps. The tombs of the sons and daughters of the king are on one side, and on the other all the king's books, on folding seats, which for most part are Alkorans with their commentaries, and some books of the Mahomedan religion. The tombs of the other kings are like to this, save only that the chappels of some are square in the inside, as on the outside, and of others built in the form of a cross; some are lined with that lovely stone I have mentioned; others with that black stone; and some others with white, so varnished that they appear to be polished marble, nay, some of them are lined with purslane. The tomb of the king that died last is the finest of all, and its dome is varnished over with green. The tombs of the princes, their brothers, some of their other relations, and of their wives also, are in the same form as their own are, but they are easily to be distinguished because their domes have not the crescent which is upon the domes of the monuments of the kings. The sepulchres of the chief eunuchs are low and flat-roofed, without any dome, but have each of them their garden. All the sepulchres are sanctuaries, and how criminal soever a man may be that can get into them he is secure. The gary is rung there as in the castle, and all things are most exactly regulated amongst the officers."

When Aurangzeb besieged Golconda in 1687, and the tombs were converted into barracks for his soldiers, the beautiful gardens were laid waste and used as a camping ground in which the horses were tethered. It is said that guns were mounted on these magnificent mausoleums, wherewith to bombard the citadel.

List of the Kutub Shahi Kings of Golconda.

1. Sultan Kuli (Barra Malli Malik). 1512—1543.
2. Jamshed Kuli ... . 1543—1550.
3. Subhan Kuli (reigned 6 months) 1550—1550.
4. Ibrahim Kuli ... ... 1550—1580.
5. Mahomed Kuli ... ... 1580—1625.
6. Abdulla Kuli ... ... 1625—1672.
7. Abu-l-Hassan (Tanah Shah) ... 1672—1687.



THE CARAVANSERAI, GOLCONDA TOMBS.

SECUNDERABAD AND BOLARUM.

THE cantonment of Secunderabad, situated six miles north-east of Hyderabad, occupies a unique position in the State, for it practically takes the form of an English settlement, by virtue of the fact that about 5,000 British troops, and their accompaniments, are always quartered here and in the vicinity, this naturally imparting to the place the characteristic referred to. Like many another town in India, the original name of the place has undergone an Anglicized change, prompted no doubt by phonetic principles, and the present orthographical form has been generally adopted. The original name was Sikandarabad, which it took from Sikandar Jah, a former Nizam.

Secunderabad has the distinction of being, numerically, one of the largest military stations in India. It is the head-quarters of the Hyderabad Subsidiary Force, which constitutes a division of the Madras Army, and which is consequently under the Madras command. The total military force stationed here consists of—One regiment of British cavalry; one battery of Royal Horse Artillery; two batteries of field artillery; one elephant battery; a party of Royal Engineers; two regiments of British infantry; a regiment of Native cavalry; one company of Sappers and Miners; and four regiments of Native infantry. An ordnance establishment has charge of the arsenal, and there is also a large commissariat staff. The whole force is maintained by the British Government, under the terms of a treaty with the Nizam, dated 21st May 1853, in lieu of certain contingent and auxiliary forces which had been previously raised by the Nizam to co-operate with the British Army, but which had proved inefficient, this treaty being, however, modified by a second one in 1860. The cost of the force is defrayed from the revenues of certain districts ceded by the Nizam under these treaties. Until the year 1850, and previous to the head-quarters of the Subsidiary Force being stationed here, the cantonment of Secunderabad consisted of a line of barracks and huts, extending for a distance of three miles from east to west, with the artillery in the front and on the left flank, and the infantry on the right. Since that date, however, the cantonment boundaries have been extended as far as Bolarum, and now embrace a total area of nineteen square miles, including many villages. New double-storied barracks were erected at Trimulgherry for the British soldiers, and the Native troops, who are stationed some distance away, are also comfortably housed.

The country for miles round the cantonment is undulating, and is crossed from east to west by green stone dykes. At the north-east of the cantonment are two granite hills, the farther one being known as Moula Ali, and the nearer one as Kadam Kasul, both of which are referred to elsewhere. Shady trees line the roads of the cantonment, otherwise the face of the country is bare. To the south-east a rugged range of granite rocks rises to a height of about 300 feet, completely hiding the city of Hyderabad from view. Both sides of these hillocks are used as rifle ranges for the troops. The parade ground is of great extent, and admits of a large brigade manœuvring upon it. On the south-west of the parade ground is a fine road called the Parade. It is shaded with trees, and flanked on the south by the Military Works offices, the officers' mess, the quarters and bell-at-arms of a Native infantry regiment, an hotel, and a number of fine shops; whilst on the east of the parade ground stands the kirk of St. Andrew, a pretty little edifice nestling on the border of a picturesque sheet of water called the Picket Tank. Further on, towards the north, is the Protestant cemetery, which contains the graves of many officers and others who have died here, some of them almost a century ago, when the spot was practically a wilderness, harboring weeds and marshes and rank vegetation generally. Still farther on is the new Laik-ud-Dowla race-course, lately constructed and presented to the town by the Nawab Ghalib Jung, Laik-ud-Dowla, a wealthy and generous Arab chief; while near this is the Laik-ud-Dowla theatre, also built and presented to the public by the same noble. To the north-east of this again is the United Service Club, of which all civil and military officers in the service of the British Government quartered in Secunderabad, Bolarum, and Chudderghaut, are entitled to become members, others not in the service of Government and who wish to join being ballotted for as honorary members. Connected with the club is a splendid library and ball-room, a gymkhana, a golf club, and a boat club. A military band plays in the gardens opposite the club three times a week, and, periodically, the massed bands of the garrison entertain the public

THE CLUB.

with choice programmes. The club has 220 members. The club-house is a lofty and elegant building, and, as it stands on an elevation, it is a noticeable feature of the place from miles round,—in fact it is quite a familiar landmark.

Close by the club is a pile of rocks called "One-tree Hill," so named from the fact that an isolated palm-tree used to grow on the summit, but this has lately been cut down. The natives affirm that the hill is haunted by a spirit that they declare used to dwell in the tree. Close to where the tree stood there is an odd and fantastic balancing rock. To the south of this is the old mud fort, forming, as it were, the northern boundary of Secunderabad. Within the entrenchment of the mud fort are the offices of the District Staff, including those of the Assistant Adjutant-General, the Commissary-General, the Deputy Judge Advocate, and others, all contained in one long building. The commissariat stores are in close proximity, to the north.

The handsome cantonment of Trimulgherry, which is referred to above, is situated about a mile to the north, and to the north-east of this is the military hospital, a white and conspicuous building, standing on a healthy spot. Close by is the new mud fort, which has draw-bridges at each of the iron gates. It is so situated that the Europeans at Secunderabad, Trimulgherry, and Bolarum, could at once retire within it, should occasion arise. It is surrounded by a wide moat seven feet deep, and has a rampart rising from the inner side of the ditch to a height of seven feet, with a stone revetment, whilst several bastions, on which guns are mounted, complete the fortification. The fort is amply supplied with well-water, and contains a commissariat store and a bakery, built of granite, capable of holding provisions for the force located here sufficient to last for twelve months. The fort contains barracks for one European regiment. To the west of the fort is the military prison, popularly known as "Windsor Castle," from its resemblance to that palace in the matter of its castellation. It is an imposing building, built in the form of a cross, each arm of the cross having two stories. There are three churches outside the entrenchment, for Anglicans, Wesleyans, and Roman Catholics, respectively. A cemetery lies at the south of the jail, and a little north of it is the residence of the Roman Catholic priest. About a mile to the north of the fort are the barracks of the Royal Artillery, which can be seen from a long distance. Farther north, at what is called North Trimulgherry, to the east of Bolarum, are the new barracks of the British cavalry regiment, splendidly built of stone. Their position

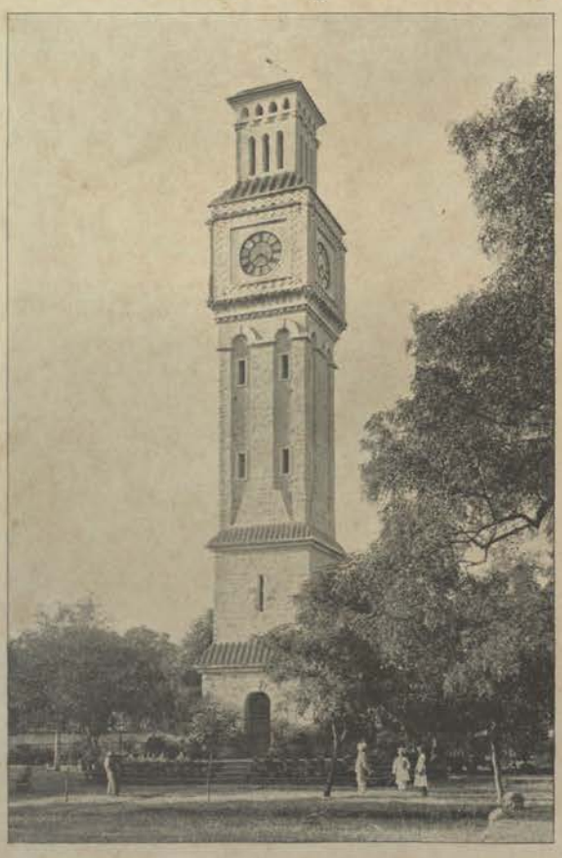
ST. ANDREWS KIRK, SECUNDERABAD.

THE PARADE, SECUNDERABAD.

is considered most salubrious as it is surrounded by open country. A short distance to the west of Secunderabad are Begumpett and Boanpili, a Native infantry regiment being stationed at the former, and the Native cavalry at the latter place, which is an exceedingly pretty cantonment.

Since the extension of the Nizam's railway from Wadi to Bezwada, Secunderabad has developed into a station of considerable importance. The place has a history peculiarly its own, and many a fine legend is attached to its old landmarks, some of which neither the ravages of time nor municipal necessities have so far obliterated. Improvements upon the old state of affairs there certainly have been, one instance being the road from the railway station to the centre of the cantonment. Thirty years ago this part of the present cantonment was comparatively a wild man's tract, with merely here and there an apology for a building, to mark the advance of civilization. Then, again, the officers of the Lancer regiment stationed here, in those days had their quarters in an ancient and uncomfortable building, the site of which, by-the-by, is now devoted to the use of the Baptist chapel. The only hotel in existence, in the days referred to, was established and maintained by an enterprising Parsi, next door to the chapel just referred to

A fine clock-tower, standing in a most refreshing garden, planted with all the usual indigenous shrubs and flowers, is a monument to present-day progress. What used to be the primitive native bazaar now presents a most civilized and useful row of shops, and this quarter of the cantonment, with its modern supplies, forms an attractive *rendezvous* for "Tommy Atkins" and his "better half." Further examples of conformity to the requirements of the age may be seen in the scrupulous cleanliness of every quarter of the cantonment, in the development of commerce which is apparent, and which, by-the-by, is carried on by both European and Native houses, in the excellence of the municipal arrangements, in the increase in the civil population which has sprung up since the opening of the railway, and in the transformation of numerous dwelling-houses from pristine ugliness and lack of comfort to present-day utility and attractiveness. In connection with the last-mentioned aspect of Secunderabad, it may be mentioned that the Deccan Mining Company and the railway both have their offices here, the workshops of the latter being also located in the vicinity. Oxford Street contains two hotels, close to which, in other streets, are many shops representing nearly every branch of trade, both indigenous and European.



THE CLOCK TOWER.

One of the chief features in the condition of the station is its salubriousness, which is emphasized by a system of thorough sanitation conducted upon practical and up-to-date principles, and this, combined with an ample and wholesome water-works administration (which has just been completed at a large outlay), helps to make Secunderabad a healthy place of residence for the greater part of the year. The cantonment contains a good many public institutions of no mean interest. There is the Mahboob College, established in 1862, of which His Highness the Nizam is patron; the Madrassa-Islamiah, which aims at the moral and intellectual progress of Mahomedan youths; the Girls' Patasala, a truly interesting educational institution, where native girls are trained in several departments of Western culture; the Albert reading room and library, established in 1875, of which the Prince of Wales is patron, and H. H. the Nizam vice-patron; the Somasumdrum library and reading room, founded in 1872, and intimately connected with the Mahboob College; the Mahomedan library, established in 1883; the Christian Union reading room and library; a Friend-in-need society; a society for the prevention of cruelty to animals; a women's workshop; a poor house; a civil hospital; and a masonic lodge, which is directly opposite St. Andrew's kirk. Then there is the Protestant orphanage, and the Brigade school, the latter situated to the right of the Picket Tank. This institution was founded many years ago, to house, clothe, feed, and educate the orphan children of European and Eurasian parentage, both military and civilian. St. Ann's

RESIDENCE OF DOSSABHOY NUSSERWANJI CHENOY, ESQ.

Convent, at the east end of Oxford Street, is another institution of no common interest. St. Ann's Orphanage and a school were opened under the care of a few nuns, who left, however, in 1859. During an interval of nearly ten years the institution was conducted by stipendiary teachers, when three Sisters of Charity came out from Italy and remained until 1871, in the early part of which year six nuns arrived from Turin, and took over the institution, which had been meanwhile removed to its present commodious premises adjoining the cathedral. The course of instruction includes a thorough English education, with foreign languages, music, calesthenics, and plain and fancy needlework of a superior description. The People's Association in Market Street, a hideous and somewhat unhealthy lane leading to the Native bazaar, was started in 1892, and it aspires to represent the political interests of the local community, both European and Native. Meetings are held, when occasion requires, in the spacious hall of this institution, which is a two-storied building of some attraction. The cantonment magistrate's court and the police offices are contained in a building of more than average architectural pretensions, situated on a conspicuous site in close proximity to St. Andrew's kirk. St. John's church is at the north end of Oxford Street. It is capable of accommodating a thousand soldiers. The Volunteer Club, on the Parade, is a Government building rented by the Volunteer Corps for the purpose of recreation. This completes the list of public institutions in the cantonment. There are two very old and unused cemeteries practically hidden away, one behind St. John's church, the other to the right of the railway line.

In Oxford Street is the fine residence of Mr. Dossabhoy Nusserwanji Chenoy, Private Secretary to His Excellency the Nawab Sir Asman Jah Bahadur, K.C.I.E. The building was once an ordinary family dwelling devoid of any particular architectural pretensions, but it was extended and remodelled a few years ago after the mediæval Swiss style of architecture, at rather a heavy outlay. It is, to-day, one of the finest residences in Secunderabad, with every detail of its construction artistically studied. It is fronted by a small garden, and the apartments are tastefully fitted throughout. The ground floor, which is furnished in English style, is devoted to a spacious drawing and dining-room, running parallel to each other, with an ante-drawing-room at the further end. In this room is a very fine life-sized portrait of His Excellency Sir Asman Jah, painted in oil colors. The offices are at the entrance. The saloon is girdled by a balcony richly draped, from which a view of the drawing-room is obtained. The terrace of the upper story, which, by the way, commands a view of four prominent roads, is beautifully shaded by neam trees.

THE OFFICERS' MESS, BOLARUM.

A VILLAGE WELL.

A CHATTI VENDOR.

THE MARKET, SECUNDERABAD.

A VEGETABLE SELLER.

THE PICKET TANK, SECUNDERABAD.

A MILK SELLER.

A HINDU TEMPLE, SECUNDERABAD.

Bolarum.

BOLARUM is a very pretty little cantonment, as well as one of the most healthy stations in the Deccan, so much so that invalids often resort to it, deriving marked benefit from the change. The temperature of the station ranges from 50° to 90°, now and again, however, during the very hot months, exceeding the latter reading; and the rainfall during the year varies from 25 to 30 inches. The cantonment is built on an elevation of about 1,890 feet above sea level, and is the head-quarters of the Hyderabad Contingent. The Public Works Offices of Berar, the Offices of the Comptroller of Accounts, and of the Executive Engineer, are also located here. The troops stationed in the cantonment are:—one regiment of cavalry, one battery of artillery, and an infantry regiment, maintained at the expense of H. H. the Nizam's Government from the Berar revenues.

The most striking features of the place, at first sight, are its remarkable resemblance to an English village, and its noticeable cleanliness. The latter condition is, of course, a *sine quâ non* with all military stations, rank vegetation and all noxious matter being scrupulously made war against; but the authorities at Bolarum do better, for they insist on the hedge-rows being trimmed down to a certain height, so as to keep the place free and open to all beneficial breezes, and white-wash is freely used upon the dwellings, barracks, and out-houses. All the dwelling-houses and the outer walls throughout the station are of a uniform grey color, and this, together with the other regulations referred to, impart to the place its cleanly healthful appearance. Bolarum is, moreover, open on all sides to the plains, an advantage from a salutary point of view that does not need to be enlarged upon. There are two bazaars, the Doveton and the Chota (little), the latter really consisting of a row of bazaars, running along the eastern boundary of the station, beginning at Briggs' Tank and ending at a place called "Queen's Square," where Europeans find cheap dwelling accommodation. Two good schools for European children—for boys and girls respectively—are located here, besides which there is an S. P. G Mission school for natives, and a Roman Catholic school for the poor. Trinity Church, modelled after the Gothic style of architecture, is a handsome edifice having colored windows, and in the well-shaded church-yard, amongst other late well-known residents or sojourners in Bolarum, the late Mrs. Chichele-Plowden, wife of the present British Resident at Hyderabad, lies buried. The public gardens, situated in the centre of the town, are small, but they are prettily arranged, and in this popular place of recreation there are three fine tennis courts, and one badminton court, which are used by the officers of the Hyderabad Contingent, their families, and friends. The band of the regiment plays in the gardens every Tuesday evening, and occasionally the string band of the Contingent affords the public a musical treat, and that it *is* a treat may be gathered from the fact that this combination of musicians, numbering in all some fifty players, is regarded as the finest and most accomplished in Southern India.

The Bolarum Residency, the Abbey adjacent to it, Sir Salar Jung's and Ghalib Jung's bungalows, the Parsonage, and the General's house, are the most important buildings in the place. In the grounds of the Residency there is an obelisk erected to the memory of Major Adolphus Byam, Military Secretary to General Fraser, a former Resident, who died at the Cape of Good Hope in 1839.

A serious disturbance occurred at the cantonment in 1855 among the men of one of the cavalry regiments, during which Colonel Colin Mackenzie was severely wounded. Briefly related, the occurrence happened thus. An Afghan convert to Christianity was sent into the lines to preach during the time of the Mohurrum. Then, the Brigadier forbade the cavalry taboot being taken out for the usual immersion in the water, as the day of this ceremony happened to be Sunday. The order was, however, withdrawn, but in a subsequent disturbance between the Brigadier and the Mahomedans, in connection with the flags, which the former objected to being carried in procession near his house, the Brigadier was wounded.

The Officers' mess of the Hyderabad Contingent is a large and handsome building, its hosts being moreover renowned for their hospitality; and the place is historical as being the only officers' mess in Southern India which has entertained British and Foreign Royalty. The Officers of the Hyderabad Contingent, both European and Native, have established a brilliant reputation in India as sportsmen, and in Bolarum they resort to all kinds of means to add zest to their sporting tendencies. In addition to a fine cricket field, and an equally good polo ground, they have tennis and racquet courts, golf links, and everything else tending to make life worth living in India, as British officers and sportsmen understand it.

It is possible that within the next few years the Hyderabad-Godavery Valley railway will run from Secunderabad through Bolarum, and then the place will undoubtedly be a centre of considerably more importance than it is at present, although, of course, it will lose much of its present rural appearance.

THE HYDERABAD CONTINGENT.

THE history of the Hyderabad Contingent dates back about a century. When the British forces were attacking Tipu Sultan in 1799, a body of troops formed of various irregular levies, styled the Nizam's Contingent, under the command of the minister, Mir Alum, set out from Hyderabad to assist in the attack. A large proportion of the force consisted of men of the French battalions which had been disbanded the previous year. Some little difficulty though was experienced at first in getting the men to march, Captain (afterwards Sir John) Malcolm, Assistant Resident at Hyderabad, finding, when he joined the force in January, 1799, that a condition bordering upon mutiny existed amongst the men, the corps having refused to proceed towards the Mysore frontier. Malcolm, however, soon brought the troops back to a state of discipline. The reason given for the insubordination was that some persons had stirred them up to a condition of disaffection. Throughout the campaign, however, the men behaved well and contributed greatly to its success. Malcolm, at Mir Alum's request, then took the command, having other European officers under him, and the force became thus the nucleus of what is now known as the Hyderabad Contingent. The force, in conjunction with a British regiment (the 33d), served under Arthur Wellesley (afterwards Duke of Wellington) before Seringapatam, and may therefore boast of having been associated with one of the most distinguished of English military leaders of the age. After the fall of Seringapatam the services of the Contingent were acknowledged by the Commander-in-Chief in eulogistic terms. No commissions appear to have been given by the Government at this time, but the officers either assumed titles, which were tacitly acknowledged by the Nizam's minister, or were elected to their positions by the men.

Under the treaty of 1800 between the Nizam and the East India Company's Government, the money payment by His Highness for the maintenance of the subsidiary force was commuted for the cession of the territory now known as the Ceded Districts, and in the event of war the Nizam engaged to furnish a contingent force of 9000 cavalry and 6000 infantry. This contingent was first brought into service during the Mahratta war in 1803, when it joined the subsidiary force under Colonel Stevenson. In 1813 Mr. Russell the Resident, suggested a certain re-organization in the contingent, which had been mainly located in Berar. He persuaded the Nizam to allow him to disburse the salaries of "one battalion from the proceeds of the peshkar, and to extend the same to the second battalion when its formation was complete." This brigade was subsequently styled the "Russell Brigade," and, says a writer, "under the energetic measures of Mr. Russell, and through the skill and assiduity of Captain Hare, who was appointed to the command in 1814, and of the officers under him, attained the highest state of efficiency, and formed the basis upon which the whole of the contingent was subsequently organized." The following year (1814) the Brigade consisted of four European (two non-commissioned) and 121 Native officers and 800 sepoys. Further reforms were introduced in 1815, and additional officers, both commissioned and non-commissioned, were appointed. In this year the brigade was ordered to Hyderabad to take part in the suppression of a disturbance caused by Mubariz-ud-Dowla, the youngest son of the Nizam. Owing, however, to the young prince barricading his house, and the insurgents maintaining a most destructive and continuous fire from the roofs of the high houses in the narrow streets, the brigade was compelled to withdraw, unsuccessful, after sustaining severe losses, including an officer attached to the Resident's escort.

In 1816 the first attempts at reforming the Nizam's cavalry in Berar were made. The Nizam's representative in Berar, a raja, agreed to furnish 5000 cavalry to protect the country from the incursions of the Pindari horsemen, who were then infesting Berar and the neighboring districts. The force was raised, and did good service in the Pindari campaign under Sir T. Hyslop. In 1816 a body of 300 cavalry was raised and attached to the Russell Brigade. In 1817 the brigade formed part of Sir John Malcolm's division at the battle of Mehidpur, and the following was the flattering criticism passed upon the force:—"No brigade in India was more highly disciplined or more complete in its appointments, camp equipage, and bazaars, than the Russell Brigade." In the same year the Berar reformed troops, both infantry and cavalry, were successfully employed against the bands of freebooters which infested the country, and before the Russell Brigade separated from Malcolm's force at the conclusion of the campaign in 1818, Malcolm issued an order expressive of his great satisfaction with the conduct of the corps. In 1819 the force added considerably to their reputation by the gallant affair at Nowah.

Sir Charles Metcalfe, who succeeded Mr. Russell as Resident of Hyderabad in 1820, introduced a better adjustment of the rank of the European officers of the

Russell Brigade, the service being thrown open to all officers of merit, and it was declared that "when the requisite qualifications exist, the want of a commission from the King or Company will not be a ground of exclusion." In 1821 the regiment of cavalry attached to the brigade was disbanded; and in the next year the pioneers serving with the corps in Berar and with the Russell Brigade at Hyderabad were formed into a corps of engineers, and this corps "proved itself eminently useful on many occasions, particularly in improving the irrigation of the country, and in the construction of public works, of which the bridge over the Musi river at Hyderabad need only be named." This corps, however, was disbanded in 1846.

In February 1827 a portion of one of the infantry regiments of the brigade broke out into mutiny, owing to the arbitrary instructions and innovations which were introduced at this period. European costume was ordered to be adopted; the severity of the punishments inflicted was a subject of discontent; and the heavy stoppages from the pay for various articles of equipment was a source of unrest with the men. These circumstances, combined with an order given by one of the European officers for two of the men to be forcibly shaved, with a declaration that all who did not voluntarily remove their beards would be similarly treated, caused an open mutiny. A portion of the regiments marched to the parade ground and demanded their discharge, and whilst the commandant of the brigade, Colonel Davis, was endeavouring, on horseback, to recall the men to a sense of their duty, he was shot, and whilst on the ground was cut almost to pieces. The mutineers, however, were then charged without hesitation by a body of their comrades, and most of them were killed instantly.

After the death of Nizam Sikandar Jah in 1828, his successor, Nizam Nazir-ud-Dowla, dismissed all the European officers in the civil employ of the State, and this was regarded as the prelude to the disbandment of the contingent also. The Nizam, however, refused to get rid of the force and substitute a payment of twenty lakhs, as had been suggested. On the other hand, he took pride in the force, and the English Government then declared that it should not be disturbed, but that its cost should be lessened by sundry reforms. The contingent continued in much the same nominal condition until 1850, when its strength became 84 European officers and 9397 natives of all ranks, having cantonments at Bolarum, Lingsugur, Hingoli, Mominabad, Ellichpur, Jalna, and Mullapur.

About this period the pay of the force had fallen greatly into arrears, owing to the crippled condition of the finances of the State. The Nizam's Government were unable to find the money to pay the troops or to liquidate the debt due to the Company. At length, after protracted negotiations, a treaty was concluded on 21st May 1853 by Colonel Low, the Resident, on behalf of the Company's government, with the Nizam, under the terms of which Berar and certain other districts yielding an annual sum of fifty lakhs, from which the cost of the contingent was to be paid, were temporarily ceded to the Company's government. The force was henceforth to be styled the Hyderabad Contingent, and was to consist of not less than 5000 infantry, 2000 cavalry, and four field batteries of artillery.

The services of the contingent during the mutiny are historical. The troops composing it assembled at Adilabad, and after the rains of 1857 marched to join the British forces operating in Central India. They first reduced the zemindars of Pipliah and Raghugarh, and then joined the 1st Central India Brigade at Dhar. Before their arrival the rebel garrison of that fort escaped and joined the Mahidpur contingent, who had murdered their European officers. The excited body of rebels at Mahidpur were overtaken by the Hyderabad Contingent at Rawal. The contingent, which at Mahidpur had rescued Mrs. Timmins, wife of the officer commanding the Mahidpur contingent, came upon the insurgents well posted at Rawal, about four in the afternoon, and immediately charged them. The attacking force numbered only 1350 sabres, but they routed the rebels, killed 175 of them, and captured eight guns and a quantity of stores. On this occasion Colonel Hastings Fraser, author of "Our Faithful Ally," was attacked by three men at once,—a trooper, a grenadier, and an artilleryman—and, it is said, killed all three, cutting the body of one of them in halves with a single blow. So satisfied was Colonel Durand with the exploits of this gallant body of cavalry, that he authorized the payment of five rupees a month extra to each trooper while in the field. The contingent marched on the 26th of December to join Sir Hugh Rose, and met him two marches beyond Sagar. They aided in forcing the Madanpur Pass, and then captured the fort of Talbait, thirty miles south of Jhansi. They took part in the siege and capture of Jhansi, and also in the pitched battle of Kunch, and the taking of Kalpi. They then returned towards the Deccan, reducing the zemindars of Bilwah *en route*. The movements of Tantia Topee, however, led to the contingent being employed against Gwalior, and on the reduction of this fortress they returned to the Nizam's Dominions, after a glorious campaign of thirteen months. In February 1858 a detachment of the contingent dispersed the troops of the rebel raja of Shorapur. The partial mutiny of the 1st Cavalry at Aurangabad is noticed in the chapter on Aurangabad.

At present the Hyderabad Contingent is distributed between cantonments at Bolarum, Aurangabad, Ellichpur, Raichur, Hingoli, Mominabad, and Jalna, and, as a force, it is as smart and popular as any native regiment in British India.

THE MOHURRUM FESTIVALS.

The Mohurrum Festival.

THIS, the chief of the Mahomedan festivals, is held to commemorate the martyrdom of Hasan and Husain, two sons of Ali bin Abi Talib, the cousin, and of Fatima, the daughter of the Prophet Mahomed. The elder son was poisoned by his own wife, and his younger brother was killed at Kerbella, with all his retinue, on the 10th of Mohurrum (9th October 680), in a battle with the army of Yazid. The ceremony is not enjoined by religion, nor are there any regular rules for its guidance, and it is therefore performed differently in different places.

In Hyderabad the festival is inaugurated, when the new moon in the month of Mohurrum makes its appearance, by the booming of guns, the beating of drums and shouts of "Ya-Ali," "Hasan, Husain," and "Dulah." A spade is then struck into the earth and a pit is dug and filled with fire called "alawah," and people with drawn swords spring through the flames, shouting as above. This festival generally lasts for a few days only, but in Hyderabad it continues till the fortieth day after the 10th of the Mohurrum month. While the festival lasts, the places known as "Ashur-Khana" and "Imam Baras," appropriated for taziahs or taboots, are cleaned and illuminated for the occasion. Sherbet, lemonade, and other light refreshments are offered for sale all over the city, and men in the characters of tigers, monkeys, bears, etc., painted in fantastic colours, prowl about the streets, in signification of the animals that are said to have guarded the body of the martyr. Groups of persons beg alms from door to door, the proceeds so collected being given to charities. During the festival the Sunnis wear green clothes, and the Shias black, as signs of mourning. In the time of the Kutub Shahi kings of Golconda, who were Shias, the whole city used to be draped in mourning. For the first four days there is little ceremony. On the fifth day, however,

THE MOHURRUM, HYDERABAD.

THE MOHURRUM (TENTH DAY).

the Langar procession, which is described further on, takes place. On the ninth day there is a procession of His Highness' Regular troops, with their taziahs and taboots. They march to the Royal Palace, where they receive presents of money. The procession of "Nal Sahib" is next in importance. This nal sahib is believed to be a shoe of the charger that Husain rode when he was killed at Kerbella. It was found by a pilgrim and eventually brought to Bijapur, and on the downfall of that kingdom removed to Hyderabad. This is taken in procession through the city, accompanied by huge torches, and then comes a representation of the Daulatabad fort, a structure of great beauty. The procession of the Alum (described further on) takes place on the 20th day of Mohurrum. The final scene in the Mohurrum festivities takes place on the afternoon of the tenth day, when all the taboots are carried to the river Musi, near the old bridge, and, denuded of their ornamentations, are immersed in the water in the usual way. One of the chief peculiarities of this procession in Hyderabad is the custom of carrying the taboots upon elephants, which are gaily decorated and painted in regular Oriental style, on their trunks, ears, and faces, besides being decked with the usual red cloth. The animals, in their wonderful intelligence, appear to understand the ceremony as well as their owners, and carry out their part of the performance with a solemnity and tractability that give evidence of their almost human understanding. The bed of the river and its surroundings, during the immersion of the taboots, present the appearance of a regular fair, and, as will be judged from the illustrations here given, the scene is one of great animation, variety, and interest.

The "Bibi-ka-Alum," a beautifully modelled silver hand, studded with pearls, is removed from its shrine at Yakutpura in the morning, and is carried with much state on an elephant, and, passing through the city, it reaches the Musi by the Chudderghaut gate near the Oliphant bridge, as shown in the illustration. After the last ceremony has been performed, the taboots, alums, &c., are taken back to their shrines wrapped up in cloths. During the continuance of the Mohurrum festival the Shias, while walking in procession, beat their breasts to such an extent that blood sometimes flows All Mussulmans are supposed to fast, make peace, give to the poor, and read the Koran. The Mohurrum is believed to be the period during which Noah's ark emerged from the waters, and Moses was delivered out of the hands of Pharaoh.

The following is a description of the Mohurrum written by Monsieur Thevenot two hundred years ago, and given here almost literally. "When I thought myself sufficiently informed of the places on the coast

of Coromandel, I returned from Masulipatam to Bagnagar, and stayed there three weeks longer, because I would not go from thence but in company of Monsieur Bazon, who had some business still remaining to make end of; so that I had as much time as I needed to see the celebration of the festival of Hussain, the son of Ali, which fell out at that time. The Moors of Golconda celebrated it with more fopperies than they do in Persia; there is nothing but masquerades for the space of ten days; they erect chapels in all the streets, with tents, which they fill with lamps, and adorn with foot-carpets; the streets are full of people, and all of them almost have their faces covered with sifted ashes; they who are naked cover their whole body with them, and they who are clothed, their apparel; but the clothes they wear on these days are generally extravagant, and their head-tire much more; they all carry arms, and for the most part have their swords naked, and the poor have wooden ones; several drag about the streets long chains as big as one's arm, which are tied to their girdle; and it being painful to drag them, they thereby move the pity of zelots who touch them; and having kissed their fingers, lift them up to their eyes, as if these chains were holy relics. They make processions, wherein many carry banners, and others have poles, on which there is a silver plate that represents Hussain's hand; some with little houses of a light wood upon their heads, and turn certain cadences of a song; others dance in a round, holding the point of their naked swords upwards, which they clash one against another, crying with all their force 'Hussain.' The public wenches themselves come in for a share in this festival, by their extravagant dances, habits, and heads-tire. The heathen idolators celebrate this feast also for their diversion, and they do it with such fopperies as far surpass the Moors; they drink, eat, laugh, and dance on all hands, and they have songs which savour little of a doleful pomp, that the Moors pretend to represent. They observe only not to shave themselves during the ten days; but though it be prohibited to anything except bread and fruit, yet there is plenty of all things in private houses. This festival is hardly ever celebrated without blood-shed; for there being several Sunnis who laugh at the others, and the Chyais not being able to endure it, they often quarrel and fight, which is a very proper representation of the feast; and that time there is no enquiry made into manslaughter, because the Moors believe that during these ten days the gates of Paradise are open to receive those who die for the Mussulman faith. At Bagnagar I saw one of these quarrels raised by a Tartar, who spake some words against Hussain; some Chyais being scandalized thereat, fell upon him to be revenged, but he killed three of them with his sword, and many musket-shots were fired. A gentleman (who would have parted them) received a wound in the belly that was like to have cost him his life, and seven were killed outright. Nay, some of the servants of the Grand Vizier were engaged in it; and this chief minister, passing by the place in his parliament, made haste down that he might get on horseback and ride away. Next day after the feast they make other processions, sing doleful ditties, and carry about coffins, to represent the interest of Hussain and his men, who were killed at the battle of Kerbela by the forces of Calif Yezid."

The other Mahomedan festivals observed in Hyderabad are—*The "Akhri Char Shamba"; the "Barn Wafat"; the "Yazdaham Sharif"; the "Shab-i-Barat"; the "Id-ul-Fitr"; and the "Bakr-id."*

The Ceremony of the Langar.

This very interesting procession, which takes place during the annual ceremony of the Mohurrum at Hyderabad, always attracts considerable public attention, but there are perhaps very few people outside the Deccan who know its origin, which is legendary, or how it is conducted, so that a description of the ceremony will, doubtless, not be thought superfluous.

The Langar procession (pronounced Lungur), which takes place on the fifth day of the Mohurrum, is one of the most wonderful sights of Hyderabad, and of the world for that matter, as nowhere else is the Langar celebrated by Mahomedans. On the occasion of the display, the Prime Minister invites a large number of influential residents, visitors, &c., to witness the sight, which consists of all the troops in Hyderabad, both Regular and Irregular, parading the chief streets of the city, scores of elephants, fantastically painted and with gorgeous trappings, camels gaily caparisoned, horses with elaborately embroidered head-gears, costly ornaments, and rich saddle-clothes, and a motley crowd of natives, dressed in wonderful and strange costumes, taking part in this unique procession. The procession takes three or four hours to pass the Minister's city palace where are assembled H. E. the Minister, the British Resident and staff, many officials and nobles, European civil and military officers, European visitors, and a number of Native gentry. The stranger in watching the pageant will find the variety endless, the surprises numerous, and the whole scene bewildering in the extreme. The procession is made up in the following order:—The City Police; the Rohilla Police, both foot and mounted; the Arab Police in their national costume, all led by the City Kotwal who is also Commissioner of Police; the Suburban Police; Pathan jamadars and others; the Arab jamadars and followers; the City Irregulars; the Myseram Regiment, one thousand strong, in Zouave costume; the Nizam's Afghans; the Peshkar's Sikhs; the

Imperial Service Troops; the Golconda Brigade; the Sarfi-khas Troops; the Camel sowars; the Bicycle boys; the Mule Transport; the Regular Troops; the city regiments; the troops of Ghalib Jung (a body of Arabs, both cavalry and infantry); the Lancers; the Artillery; two infantry regiments, and, lastly, the handsome and valuable stud of His Highness the Nizam, together with the Moglai horses caparisoned in cloths of gold, with chains of gold and silver coins hanging about their necks and bodies. Some of the irregulars wear uniforms of an old French pattern, and many of the troops are armed with obsolete fire-arms. The Arabs and Rohillas, in their national costumes, trot past shouting, firing their matchlocks, letting off rockets, and singing the praises of their chiefs. The Regular Troops and Imperial Service Troops come later, the former under the command of European officers, and these make a splendid show, eliciting great admiration from the vast crowds. The Regular cavalry throughout show up well, more especially the African Cavalry Guards. The chief nobles do not take part in the main procession, but pass before the Nizam with their own retainers, His Highness occupying a small gallery in the grounds of his own palace overlooking the street. His Highness, with his zenana, also witnesses the ceremony from the principal city palace, which is called "Panch Mahal." The troops, regular and irregular, and the jamadars with their forces are collected at about twelve o'clock, and then pass in procession, first before the Minister at his palace at 2 P.M., then before the Peshkhar at his palace, and afterwards before His Highness the Nizam, the whole parade lasting until the evening. After the Resident and European guests have departed, the procession still continues, as the body-guard troops of the various nobles have then to pass in review. Strange to say, there are some regiments in which the French words of command are still in use, some of the conditions of the *régime* of French officers having been handed down to the present time. Between the various sections of the procession there are intervals of from three to ten minutes, and this gives the spectator every opportunity to observe the many little details in connection with each, which would not be possible were the procession to pass in quick continuous line.

Seen from the Char Minar, the handsome building in the centre of the city (which is described elsewhere), or from the houses that surround the square, the spectacle of the Langar is one that impresses itself upon the mind of strangers, particularly those of Western origin who are comparatively unacquainted with Indian customs, in a manner that must leave an indelible imprint. Long before the procession reaches this portion of the city, the square, and the four narrow streets leading to it, are thronged with a motley crowd—motley in every sense of the word, for the people who constitute the crowd present in their aggregation a heterogeneous assembly hardly to be found elsewhere on the face in the globe. The variety in a Hyderabad street crowd has been before referred to, but this particular gathering of inhabitants and visitors presents the very acme of human diversity. Physiognomy, physique, deportment, dress, language, customs, disposition—all are represented individually in one huge seething, surging conglomerate mass; and yet the orderliness and apparent amity of such a human panorama (if the term may be allowed) is a marvel to an observer. Especially is this so, when it is taken into consideration that the majority of the crowd are armed with ready and deadly weapons. Perhaps the nature of the occasion has a great deal to do with such an unexpected state of quiet and friendly commingling, or perhaps the very efficient police regulations of the city account for the discipline of the crowd, but the fact remains that even the temperament of a London street crowd on a holiday is not so equable, nor its component parts so law-abiding, as was the case on the occasion which forms the subject of this account (7th June 1897). The chief, or rather the most noticeable, feature of this interesting gathering of Orientals is the kaleidoscopic vista of color that greets the eye. Red, in its various shades, and white, in its different degrees of cleanliness, are certainly the two predominating colors, but, mingled with the background as it were of these two colors, are all the other tints of a sunset or a rainbow, the effect, as they are interwoven by the constant movement of the crowd, being artistic and fascinating, but—indescribable.

The interest annually taken by the crowd in the ceremony of the Langar is intense, in spite of the fact that they have grown up under its yearly observance, and the criticisms passed upon the various sections of the procession are keen, telling and sapient, albeit sometimes playful and witty.

The ceremony of the Langar, briefly and crudely described, is merely a procession of the Regular and Irregular troops, with their concomitants, through the principal streets of Hyderabad, but in detail the review has nothing crude in its composition or brief in its entirety. A somewhat rude, and certainly laconic though perhaps pertinent answer, to a request from one person to another for a description of a certain interesting place or ceremony out of the ordinary, is often the advice "go and see it!" Without offering such a suggestion in the present case, it may safely be stated that no possible description of this portion of the Mohurrum festivities in Hyderabad could convey to even the most imaginative mind a comprehensive foundation upon which to base an intelligible conception of its spectacular effect. It must be seen to be

LANGAR PROCESSION (CITY KOTWAL AND POLICE).

LANGAR PROCESSION (ELEPHANT STANDARD-BEARER).

understood. A "Chapter from 'The Arabian Nights' dramatised for modern eyes," might be said of this show, were it not for the stern fact that the procession is guiltless of plagiarism. It is certainly a thing of the present day, and is organized and participated in by present-day people, but it is an observance that has been handed down, almost in its entirety, year by year for the past three centuries, and one that had its origin in *bonâ fide* belief, which belief still obtains amongst those who take part in it. A few anachronisms have, no doubt, crept into the ceremony of late years, but these have been due merely to the changed conditions of the State and the people, and they in no way detract from the essence of the observance. The introduction of Regular and Imperial Service troops, and the playing of English airs by the bands attached thereto, or "Bonnie Dundee" on reeds and bagpipes played by an infantry band, would certainly appear to be innovations if judged from the initial point of view of three hundred years ago, but the tom-toms which lead the Irregulars, the wild shouts and antics of the processionists, the Oriental trappings of the elephants, the rich Eastern gold and silver ornaments with which the horses are caparisoned, the costly jewels and cloth-of-gold of the nobles, the dress of many of the troops, the singing of war-cries by the followers of the chiefs, the laudatory phraseology of the same, and in fact the greater portion of the details of the ceremony, are instinct with Moglai customs and beliefs, and the whole pageant appeals to the Westerner with so much force that the later-day innovations, and the modern accompaniments of the procession, are almost lost sight of. A humorist might doubtless find a little scope for the exercise of his playfulness by commenting upon the incongruity of "Sweet Marie" played by a band of the Regulars competing with the weird and apparently tuneless air of the native musical instruments and the drumming of the tom-toms of an irregular troop, for acoustic supremacy over the shouts and murmurs of the crowd, but, as before said, these are details which fail to efface the impression that the *jons et origo* of this ceremony still maintain their influence upon the people whose observance it is, and who suffer no modern introduction to rob them of their hereditary zeal or tenacity of custom.

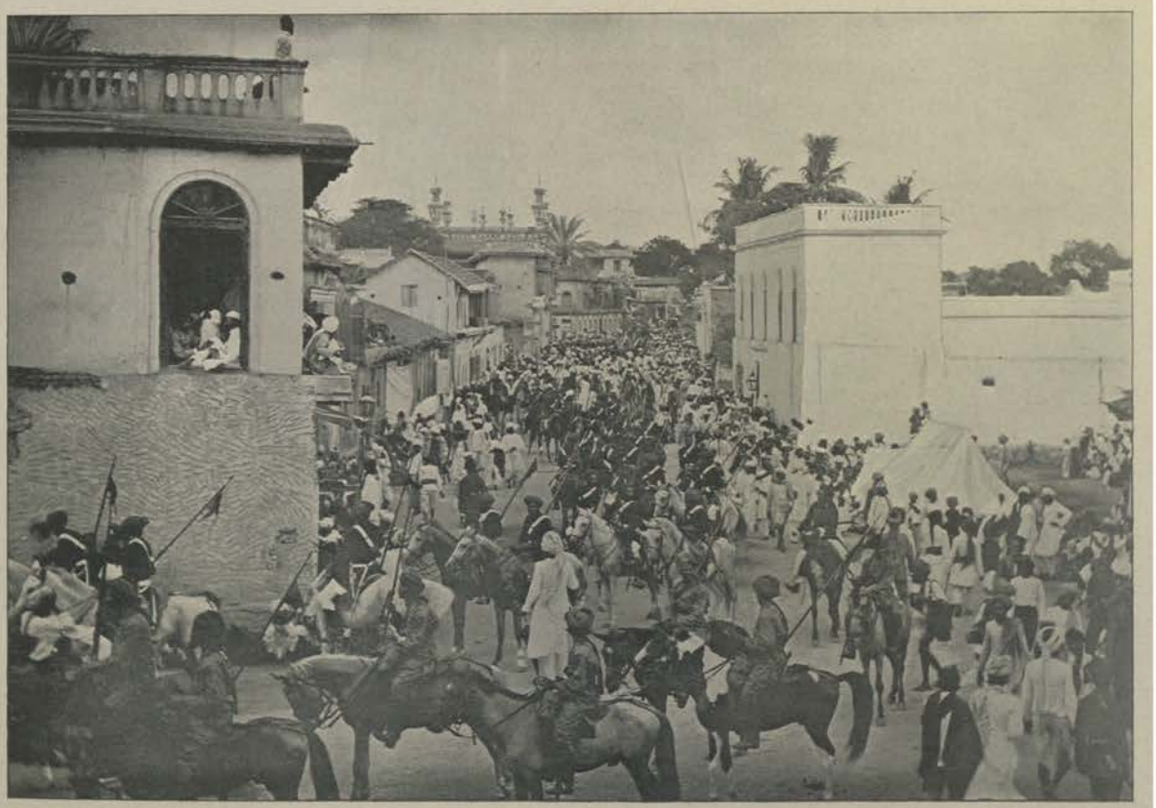
The participators in this procession alone number something like twenty-five thousand, and it is witnessed by crowds whose numbers may be anything approaching the population of Hyderabad and suburbs, which is roughly estimated at about four hundred thousand souls, as, besides the actual residents in the city, many people come in from the suburbs and the adjacent villages to witness this annual ceremony. This fact will emphasize to the reader the apparently complete control exercised by the city police, and it may be mentioned that on the occasion in question no riot or disturbance, further than a mere personal conflict or two, which are of course inseparable from all large gatherings, occurred during the afternoon.

The Langar is said to have originated in the following manner. On the 15th of the month of Zil Haj 1003 (A.D. 1594), Prince Abdullah, son of Sultan Kuli Kutub, left the city of Hyderabad for Golconda with attendants and a large number of nobles. Shortly after passing out of the Purana Pul gate, the elephant he was riding became *must* (wild or mad), and charged the party, compelling the nobles and attendants to flee for their very lives. The elephant charged into the jungle, with the prince still on its back, and the latter was placed in a most perilous position, the result of which no one could foresee. Haiyat Baksh Begum, Abdullah's mother, having heard what had occurred, was greatly alarmed, and took immediate steps to save her son. She caused food to be set in several places for both her son and the elephant, and vowed that if the prince returned safe and sound she would make a chain of gold as thick and as heavy as the chain ordinarily used for tethering elephants, called in the vernacular a "langar." After some time the prince did return, and on the same elephant that had carried him off, and the mother, remembering her vow, collected all the goldsmiths in the city and directed them to make the gold chain. When it was finished, the prince took it, and, followed by an immense throng, repaired to the shrine of a Shia saint, and offered it up as a thanksgiving for his marvellous escape. The chain was then cut into pieces, and distributed among the fakirs and other religious beggars. Hence the ceremony of the Langar.

The Ceremony of the Alum.

On the night of the ninth day of the Mohurrum festivities the ceremony of the "Alum" is performed, and this differs from the Langar, in that the general public are allowed to take part in it, whereas only the troops and nobles take part in the Langar. The origin of the Alum is as follows:—In the days of the Kutub Shahi kings of the Deccan, all of whom were of the Shia sect of Mahomedans, one of them named Aga Ali went on a pilgrimage to Medina and there obtained a sword, one of the relics of the defeat of Hazarat Imam Jaffir Sajdi, grandson of Ali, the nephew of the prophet Mahomed. He took this trophy to Kerbella, and from there brought it, together with a spear, to the Deccan. The king of Hyderabad, hearing the noise of the approach of the people bringing these valued relics, went out of the city some distance to meet them, to do them honor, and receive them with all respect and reverence. Having brought the relics into the city, he had them coated with thick gold and deposited in a place of safety, where they have been preserved to the present day. In honor of the

LANGAR PROCESSION (ARAB CHIEFS).



LANGAR PROCESSION (IRREGULAR CAVALRY.)

LANGAR PROCESSION (IRREGULAR INFANTRY).

LANGAR PROCESSION (GOLCONDA CAVALRY).

LANGAR PROCESSION (ARAB STANDARD).

Alum the place is called the Hussain Alum. The king at the time endowed the receptacle with a considerable amount of money, to defray the expense of taking care of the relic, which amount still continues to be disbursed.

The procession of the Alum is led by the police, and consists of the alum, or sword, carried first, and then huge crowds of people, elephants, camels, &c., with thousands of torches, the streets during the time being simply a blaze of light. It is computed that the number of people who parade the streets on the occasion surpasses even the number who witness the Lungar. All night the procession, and the festivities in connection therewith are kept up, and it is difficult for anyone to get out of the city from the time the crowds begin to collect until day-break. Trays, and various other vessels, containing sweetmeats, flowers, and other tokens of rejoicing, are carried in the procession, mostly by women, the trays being all decorated with pretty coverings. The alum is carried on a square throne, with burning incense and scents and flowers upon it, and green branches of trees are slowly waved over both the throne and the trays. The throne is shaded by a richly decorated canopy, and is accompanied by a perfect illumination of flaming torches as an escort, which gives a most weird effect to the scene. Incense, sandalwood, and other scents are burnt in large quantities on every side, as well as being tossed into the air, and the clothes of the on-lookers are made quite fragrant with the aroma. When the procession reaches Hussain Alum, to the accompaniment of the loud beating of tom-toms and the sound of other native musical instruments, the drums of Hussain Alum answer and intermingle with the noise, thus creating a deafening and continuous racket. As soon as the procession reaches the Ashur Khana, sherbet and sweetmeats are freely distributed, and this finally closes the ceremony at close upon daylight. The city nobles observe this ceremony amongst their families, calling it the children's Alum, but, of course, on a very much smaller scale.

HINDU FESTIVALS.

THE following are the chief Hindu festivals:—

1. Gadi Padva or Mandosi, the Hindu new year's day, on the 1st Chaitra, when the panchang or almanac is read and interpreted by the astrologer; the worship of the flag called "dhwaj puja" is performed in honor of Indra; and the Hindus eat the first fruits of the season.

2. Rama Navami, or the birthday of Rama, on the 9th of Chaitra, followed by Hanuman Jainthi in honor of Hanuman, the monkey ally of Rama.

3. Sapta Shringi puja, or the full moon of Chaitra; the name of the goddess means "seven horns," probably from the principal temple in the Nasik district being situated among seven peaks of the Western ghauts.

4. Akhai or Akshaya Tritiya, on the 3rd of Vaishak, principally celebrated by the Brahmans; and Akjur, for orphan children, is a feast observed by the Kunbis.

5. Vat or Bad Savitri, called also Jaish punam, on the full moon of Jaist, when Hindu women worship the "bad" or "aula" tree in order to ensure long life to their husbands.

6. On the full moon of Ashad, the great Muni Vyasa is worshipped, and disciples in general make obeisance to their spiritual guides.

7. In the month of Shravan every day of the week is devoted to some deity, according to the belief of the worshipper, *e. g.* Saturday is set apart to Narsing, Sunday to Surya, Monday to Siva, Wednesday to Buddha, Thursday to Dattatriya, and Tuesday and Friday to the goddesses Mangala Gouri and Gaj Gouri respectively; the two goddesses are only worshipped by Hindu females whose husbands are alive, and that too for a period of five years from their marriage.

8. Nag Panchami, on the 1st of Shravan, in honor of the nagas or serpent deities.

9. Rakhi punam, on the full moon of Shravan, when Brahmans change their sacred thread, and tie pieces of thread called "rakhi" on the wrists of the persons to whom they act as spiritual guides.

10. Janma Ashtami, on the 8th of the dark half of Shravan, celebrated as the birthday of Krishna.

11. Pola, on the new moon of Shravan, the greatest festival among the Kunbis, who worship their bullocks, and march them in a procession under a pandal.

12. Hartalkarij, on the 3rd of Bhadrapad, observed entirely by females who worship images of Mahdeva and Parvati, made of sand.

13. Ganesh Chacth, on the 4th of Bhadrapad, in honor of Ganpati, whose image is principally worshipped by males.

14. Rishi Panchami, on the 5th of Bhadrapad, observed by widows, who make atonement to the seven rishis; and Pitra Puksha is a festival for the aged.

15. Maha Lakshmi puja, on the 8th of Bhadrapad, when females worship a clay image of Lakshmi.

16. Anant Chaturdasi, on the 14th of Bhadrapad, when Sesha Naga is worshipped.

17. Nava Ratri, or the nine days which commence with the Pratipada of the light half of Aswin and end with Navami; strict abstinence is observed every day, and sacrifices are made to the particular gods of the votaries, some worshipping Vishnu, some Krishna, and some their Saktas, or the female energy represented by their respective consorts; the eighth day is famous for the orgies of the Sakat worshippers.

18. Dasara or Vijaya Dussami, in the month of Aswin, celebrated as the great day when Rama started on his expedition against Ravana, and also in honor of Parvati having destroyed the demon Mahishasura; all weapons and implements made of iron, or containing some portion of this metal, are worshipped; horses, &c., are gaily decorated; reverence is paid to the "apta" tree; and a male buffalo is slain by the Kunbi patel.

19. Divali, on the last two days of Aswin and the first two of Kartik; the first day, called Narak Chaturdasi, is commemorative of Vishnu having killed the demon Narkasur; the second is devoted to Lakshmi, with a general illumination at night, and the account books, &c., are worshipped; and the third day is set apart to Krishna, who held up the hill Goverdhan as an umbrella to shield the Gopas and Gopis from the deluge which Indra sent down in his conflict with Krishna; the third day is also called Yama Dvitiya, or Bau Bij, when brothers visit their sisters or nearest female relatives, and partake of food cooked by them.

20. Devadhan Ekadasi, on the 11th of Kartik, when the gods are supposed to awake from their sleep of

four months, and on the following day, called Tulsi-kalaggan, the marriage of the tulsi plant is celebrated.

21. Champa Shasthi on the 6th of Margaiswar, in honor of Khandoba.

22. Makura Sankranti, in Margaiswar, to mark the sun's northern declination ; presents of food and sweets made of sesamum are given to Brahmans and friends, the ceremony of Sraddha, in honor of the deceased ancestors, is offered, and the females worship a measure of new corn.

23. Sankat Chaturthi, on the 4th of the dark half Paush, when Ganpati is worshipped.

24. Basant Panchami, on the 5th of Magh, a spring festival, at which Brahmans distribute the young buds of the mango tree to persons to whom they are attached as spiritual guides and everyone dresses in clothes of a yellow color, called Basanti.

25. Ratha Saptmi, on the 7th of Magh, when a ratha or wooden car is worshipped as being typical of the sun as Naraiana riding in his chariot.

26. Maha Siva Ratri, on the 14th of the dark half of Magh, in honor of Siva, who is supposed to have been born on this day.

27. Holi or Simgha, on the full moon of Falgun, the great carnival of the Hindus.

Besides the foregoing, there are days for fasting, as the two Ekadasis, held on the 11th of each half of the month, and the two Pradosas on the 13th of each half of the month. The former are chiefly observed by the Vaishnavas, and the latter by the Saivas.

The following is a description of the worship of Ganesa, as annually observed :—As he is supposed to be very fond of rice puddings, these dishes are cooked on a very large scale in every Hindu house, and offered to the god, to be consumed, of course, by the members of the family after the worship is over. One hundred and eight different names of this god are repeated after the preliminary ceremonies, and one hundred and eight different flowers are thrown in worship over him. The origin of this worship is pre-historic. Vinayaka or Ganesa is the eldest son of Siva and Parvati, or of Parvati only, according to the following legend, as he sprang from the scarf of her body. Siva had gone from home, and Parvati was left alone in the Kailasa ; she wished to have a bath, and, not liking the idea of any person entering the house then, she rubbed her body over by herself, and from the dirt that rolled off her produced a figure to which she gave life, and named Ganesa. She then asked Ganesa to sit at the door and allow no one, whoever he might be, to come in till she had finished her bath. Ganesa sat at his duty, and while Parvati was inside bathing, Siva returned home. He wanted to enter his house, but Ganesa would not allow him. After trying in vain to persuade him with gentle words the great god used threats. They, however, had no effect, and he was at last compelled to cut off Ganesa's head and force his way in. When the goddess inside perceived her lord entering, and came to know that Ganesa had been murdered, she would not speak to Siva until her attendant was restored to life. In order to do this, Siva gave orders to his army of Bhutaganas to find anything that slept with its head to the north, to murder it, and to fit its head into Ganesa's. The Bhutas searched and searched for a very long time, and at last found an elephant asleep with its head to the north, and, cutting off its head, they brought it and fixed it to Ganesa's body, and lo ! it rose up a man in body and an elephant in head. This story also accounts for the belief of the Hindus that they should avoid the northern aspect in sleep. Ganesa is represented as the god of wisdom and the remover of obstacles ; hence he is invoked and worshipped at the commencement of every important undertaking by the Hindus. If this god is worshipped by anyone when he begins his studies, when he performs a marriage, when he proceeds to battle, or when he enters into any business or quits the same, no obstacle of any kind will occur. This is the strongest Hindu belief, and one which universally prevails from the Himalayas to Cape Comorin. Of all the figures of the Hindu mythology, that of Ganesa or Pillaiyar must be most familiar to every one. In the bathing ghat of every river underneath the pipul tree will be seen a figure in a sitting posture, short and stout, with protuberant stomach and four hands, riding a mouse, and with the body of a man and the head of an elephant. This is Ganesa or Pillaiyar, and there is not a single village in the whole of India which does not possess at least half a dozen of these familiar images. The elephant head has only one tusk in full and the other cut off in the middle, which is supposed to have resulted in a scuffle between Ganesa and Parasurama. The "belly-god" is on this account called Ekadhanta, or the single-tusked. Ganesa is said to have written the Mahabharat at the dictation of Vyasa—for the latter was so quick in repeating the epic that no mortal could have managed to follow him.

The ceremony of the Kali Puja is described thus :—Long, long before the existence of the modern Great Powers, when there were means of communication between the heavens and the earth, there lived and reigned in India a Daitya (demon) Shumbha by name, whose influence extended throughout both earth and heaven, and who, indeed, drove away the gods from their homes in the heavens and compelled them to reside in the infernal regions. This he was able to do by virtue of a boon conferred upon him by Mahdeva. The gods on being dispossessed of heaven went in a body to Sukti or Kali, the wife of Mahdeva, and asked her to rescue them from their miserable

plight. She consented, and, forthwith assuming the appearance of a beautiful girl, sat in the pleasure garden of Shumbha, somewhere on the Vindhya hills. Here she was seen by the followers of the Daitya monarch, who, on hearing of her very great beauty, desired to have her transferred to his harem. A messenger was sent for that purpose, but the girl replied that she could only marry the man who could defeat her in battle. In consequence of this reply veteran warriors were sent against her. But she defeated them all. At last a demon, Raktabij by name, in company with the younger brother of the demon-monarch, went to capture the girl, and did really give her some trouble. This Raktabij had a charmed life, and when a single drop of his blood was spilt on the ground thousands of heroes as powerful as himself sprang into existence, and came to his aid. To conquer him, the goddess had to change her beautiful shape and appear in the hideous form in which she is now usually pourtrayed by Hindus all over India. She decapitated Raktabij, and lest a drop of his blood should fall to the ground, involving her in fresh difficulties, she sucked his blood. The younger brother of the demon-monarch was also killed. Shumbha, the demon-king, then came to the battle-field and recognised in the goddess the wife of his own god Mahdeva, and, calling her "mother," threw himself on her spear. The gods were then reinstated in their old homes. This is the mythological story. The image of the goddess is an illustration of the idea of "god" as taught by the Sankhya philosophy. She is represented with four hands, carrying in three of them a broad sword, a chakkra, and the decapitated head of a demon, while the fourth, a right hand, is mercifully extended to protect the virtuous. She is also depicted as dancing on a corpse, supposed to be that of Mahdeva, and has a garland of decapitated heads, and is unclothed, but for her own long hair. The hideous appearance of the goddess, who is very black, has led many European scholars to regard her as a non-Aryan deity, but native scholars deny this, appealing to the Sankhya philosophy in support of their contention.

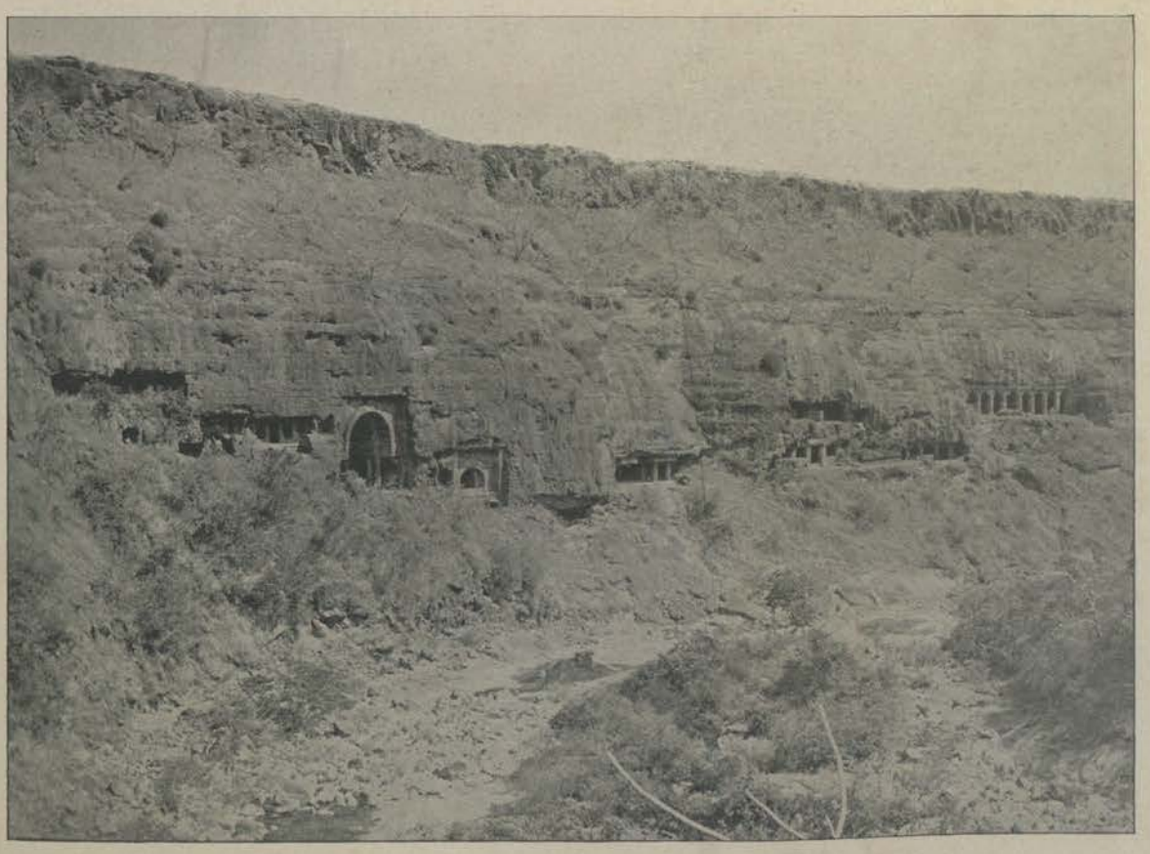
A HINDU TEMPLE.

A HINDU FAKIR.

CAVE TEMPLES.

The Caves of Ajunta.

THE interesting and celebrated group of Buddhist caves bearing the above name are situated in the Indhyadri Hills, four miles to the north-west of the town of Ajunta. The approach to them, just before and during the monsoons, and even for about three months afterwards, presents one of the most picturesque views that that part of the Deccan affords. At other seasons of the year the rich verdure of the jungle, and the surpassingly lovely scenery afforded by the waterfalls and the general surroundings, are necessarily converted by the great heat of the sun into a dry and withered expanse. The caves are said to have been known to Europeans for something less than a century, the first Englishmen who were known to have visited them having been some officers of the Madras Army, who went to Ajunta in 1819. General Sir J. Alexander visited them in 1824, Captain Gresley and Mr. Ralph were there four years later, and Dr. J. Bird was sent up by Sir John Malcolm to examine and report upon them. Before this the caves had evidently been inhabited for centuries by wild beasts and Bhils, the valuable paintings on the walls and the sculptures naturally suffering from the invasion, although not to the extent of the vandalism committed at the Ellora caves by later-day tourists, perhaps because the Ajunta caves were not so easily reached as those of Ellora. The danger of the same misfortune overtaking the former certainly made itself apparent during late years, some of the best figures having been removed from the paintings by ruthless visitors, but at length His Highness' Government took measures to stop further depredations, and now a small guard of peons is stationed at the caves, and visitors are accompanied in their round of inspection by these custodians.



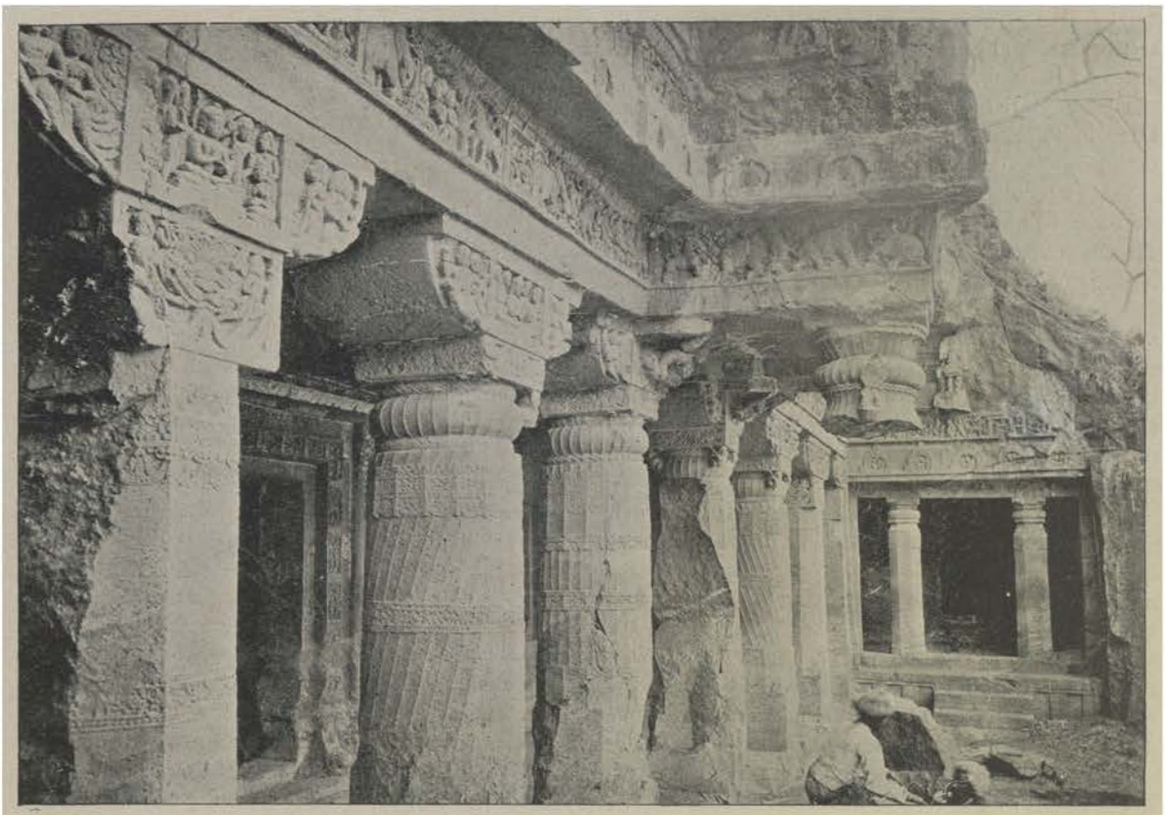
VIEW OF THE AJUNTA HILL, SHOWING THE CAVES.

Several endeavours have been made by the Government of India to procure good copies of the paintings in these caves. Captain Gill, one of the best artists in India at the time, executed copies of the chief paintings about the years 1844-8, and these were exhibited at the Crystal Palace, London, but unfortunately were nearly all destroyed by fire in 1866. Another effort was made, by the Bombay Government Archæological Department this time, in 1872, when Mr. Griffiths of the Bombay School of Arts, with a competent staff, was despatched to make copies of the paintings, and the results of their work were sent periodically to the India Museum in England. Regarding the date of the paintings, opinions are divided, and much perplexity appears to exist. Mr. J. Burgess, M.R.A.S., F.R.G.S., from whose "Notes on the Ajunta Caves" this condensation is made, was of opinion that it was difficult to form a very definite estimate, but some of the earlier paintings in caves 9 and 10 he thought were probably as old as the second century of the Christian era, the majority belonging to the sixth century, and some of the later frescoes to the seventh. Mr. Griffiths was of opinion that the condition of mind which originated and executed the paintings must have been very similar to that which produced the early Italian paintings of the 14th century, as much was found that was common to both, and that whoever were the authors of the paintings must have constantly mixed with the world, as scenes of every-day life were gracefully and graphically depicted, which could only have been done by men who were constant spectators of such scenes, and men of keen observation and retentive memories.

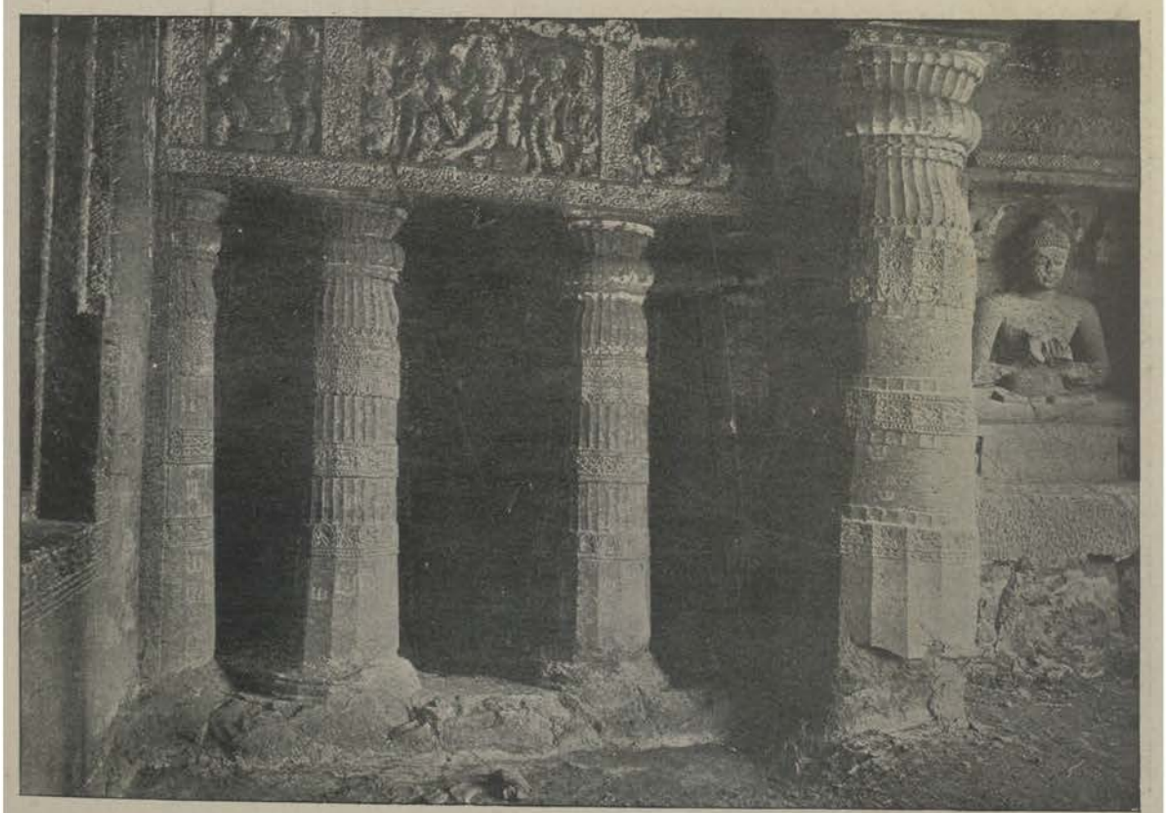
The following is a description of each cave :—

Cave I.— This is a vihara (monastery) and has been more handsomely decorated than any vihara at Ajunta. Only the scant remains of an elegantly carved porch, which fronted the verandah, can now be seen. At each end, outside the verandah, there is a room, the open front of which is supported by two pillars, the floors having been raised a few steps, so that the elaborate entablature of the façade might be carried round the whole front at the same level. The room on the east opens into another, nearly 13½ feet square, and nearly dark, whilst that on the left opens into two others somewhat smaller. The columns and pilasters supporting the verandah, which measures 64 feet × 9¼ feet × 13½ feet high, are provided with bracket capitals carrying delicately chiselled fascias and elaborately executed bands of tracery. The architrave in front is finely sculptured, and above the architrave is a frieze divided into compartments, each containing groups of human figures or pairs of the sacred goose (*hansa*) with the wings extended into elaborate tracery so as to fill the space—a device well-known in Singhalese art. A wide doorway stands in the centre of the verandah, through which access is obtained to the large hall, which apartment measures about 64

VIEW OF THE AJUNTA HILL, FROM ANOTHER ASPECT.



VERANDAH, CAVE 1, AJUNTA.



VERANDAH, CAVE 2, AJUNTA.

feet square, and has a colonnade of 20 pillars, and an aisle of 9½ feet wide all round, the columns being all finely sculptured in manner similar to Buddhist sculptures in Ceylon, Burma, and China. One ingenious sculpture on one of the middle pillars of the right aisle is particularly noteworthy, as it consists of four well-defined antelopes, with their respective heads so cleverly carved that any one head may be taken to belong to any one of the four bodies. There are cells for monks in this cave, and a shrine containing a figure of Buddha, which occupies space to the extent of 20 feet square. The different groups of paintings in this cave all have their interesting and speculative features to the archæologist, not the least interesting of the groups being one supposed to contain the figures of Khosru and Shirin.

Cave II.—Also a vihara, but smaller than Cave I, though somewhat similar in architecture. The shrine in this cave is about 14 × 11 feet, but as the cave is only about 11 feet 5 inches high it is very dark, and, moreover, has been the abode of bats, which have damaged the paintings on the ceiling, and otherwise left their devastating marks. Many of the beautiful paintings in the verandah still remain in such a state that the pattern can be made out completely. The verandah, hall, and shrine, contain paintings representing various incidents in which rajas and their queens occupy the most conspicuous positions, the shrine walls are covered with figures of Buddha and attendants, and on portions of the ceiling are numerous floating figures bearing presents of flowers to Buddha below. Thirty-eight paintings in this cave have been found capable of intelligible comprehension.

Cave III.—This is a smaller vihara higher up on the face of the rock, but unfinished. The verandah is 29 feet by 7 feet, and is supported by four pillars and two pilasters, only blocked out. An entrance has been made for the hall, but little of it has been excavated. There is also a commencement of an understory to this cave.

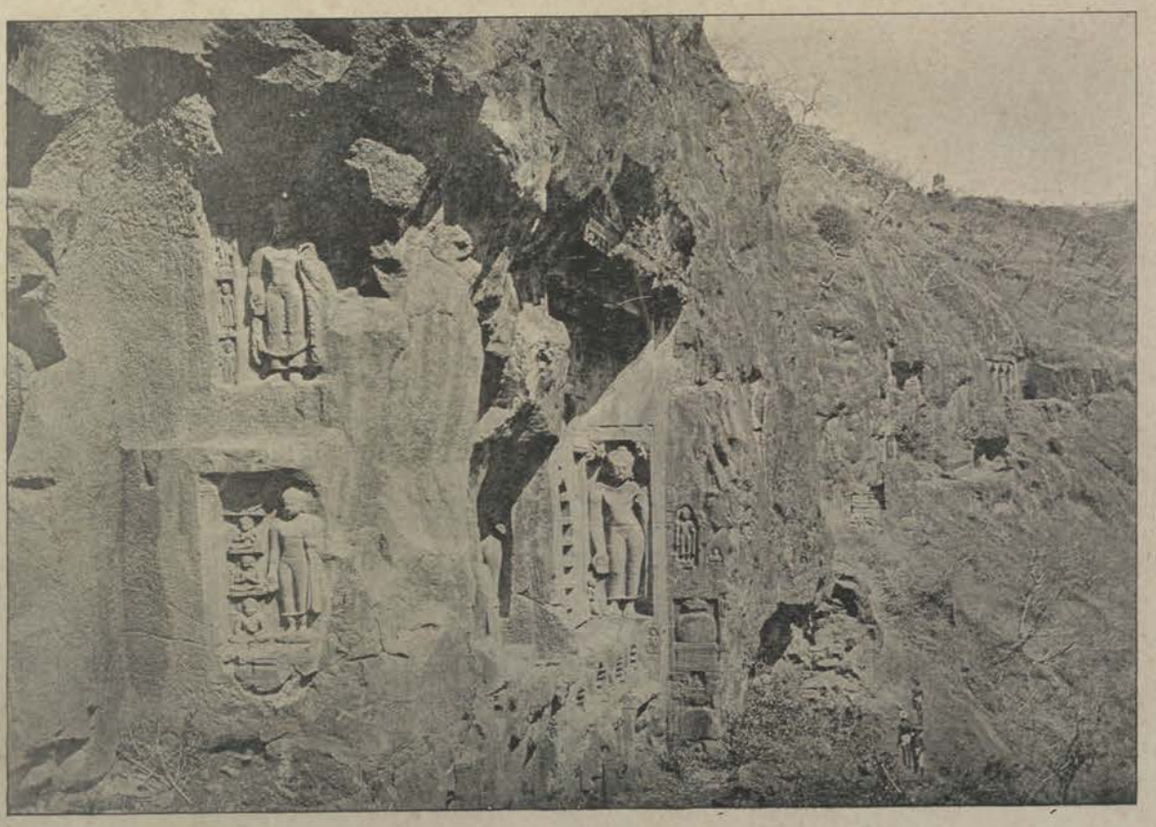
Cave IV.—This is also a vihara, and the largest of the series, the verandah being about 87 feet long, 12 feet wide, and 16 high, supported by eight octagonal columns with plain bracket capitals There is a room at each end 10 × 8½ feet, entered by a small door with three steps to it. Three entrances lead into the large hall, the architrave of the central one being one of the most elaborate in the Ajunta caves. Besides many well-executed figures in this cave, there is a representation of the Buddha litany, which may be regarded as an evidence of the age of this cave approaching to that of the Dhednada at Ellora, and that of Cave VII. at Aurangabad. There are no paintings in this cave, except a small fragment in very brilliant

SCULPTURES IN FRONT OF CAVE 4. AJUNTA.

ENTRANCE TO CAVE 9, AJUNTA.

ENTRANCE TO CAVE 10, AJUNTA.

INTERIOR OF CAVE 9, AJUNTA.



SCULPTURES TO THE RIGHT OF CAVE 10 AJUNTA.

colors on the roof of the verandah. The hall is 87 feet square, and is supported by 28 plain columns, with no tracery like those in Nos. I and II., but with a deep architrave over them

Cave V.—This cave is reached from No. 4 by a rough and rocky path, and is another vihara, unfinished. The verandah is 45 feet long by 8 feet 8 inches wide, but of the four verandah pillars only one is nearly finished. Figures appear on the architrave of the door, but scarcely any progress in sculptural decoration has been made inside.

Cave VI.—This cave is of two stories, but the whole of the verandah of the lower story has fallen away. The hall, which is about 54 feet square, was originally supported on sixteen columns, but only seven of these are now standing. Having been occupied by natives, who apparently lit their fires inside it, this cave is much ruined, and has a very dilapidated appearance. A staircase which led from the front aisle to the upper story has been broken away, and it is rather difficult therefore to ascend to the verandah above. This verandah has been supported by four columns and two pilasters, but only one of the latter now remains, and this is a particularly fine specimen. This cave has more figures of Buddha than any vihara at Ajunta, and amongst them are many standing ones, and it is probably one of the most recent caves in the series. The paintings have been almost entirely obliterated by smoke, but one large palace scene can be made out, and Indra-like figures on both sides of the shrine-door can be discerned.

Cave VII.—Another vihara, differing in certain respects from any yet described here. The verandah had two porches, each supported by two advanced octagonal pillars with capitals somewhat like those in Cave II. and at Elephanta. Figures of Buddha appear in this cave, and also representations of Bodhisattras and other figures, both seated and standing. The architrave of the sanctuary door is carved into alternate compartments each containing figures, and at the foot are a lion's head and paws. Cells and chapels lead out of the verandah, and there are a few remnants of paintings discernible on the ceiling and the back wall of the cave.

Cave VIII.—A vihara cave which has lost the whole of its front. What remains of its hall measures 32 feet 4 inches long, by about 17 deep and 10 high. It was the lowest in the rock, and was formerly choked up with earth. There are two cells in each end, and two on each side of the antechamber to the shrine, the latter being entered by a low door and containing only a low stone bench at the back, but no trace of any image.

Cave IX.—This is a small chaitya or temple cave of a very early origin, probably dating from the first century B. C. It is 45 feet deep, 22¾ feet wide, and 23 feet 2 inches high, the nave being divided from the aisles by a colonnade. At the back the pillars form a semi-circular apse, in the centre of which stands the chaitya or daghoba, about seven feet in diameter, its base a plain cylinder, 5 feet high, supporting a dome 4 feet high by about 6 feet 4 inches in diameter, surmounted by a square capital about 1¼ feet high, and carved on the sides in imitation of the "Buddhist railing." It represents a relic box, and is crowned by a projecting lid—a sort of abacus consisting of six plain fillets, each projecting over the one below. This supported a wooden umbrella, as at Karli. The columns in the nave are twenty-one in number, are octagonal in shape, and contain no carving. *What little remains of the paintings in this cave belongs to two or even more different periods, and on some parts of the walls two layers of paintings can be distinctly traced, some being considered to date back to the latter half of the second century.*

Cave X.—This is the oldest chaitya cave at Ajunta, and has been ribbed with wood, like Bhaja, Karli, and others. The chaitya is perfectly plain, with a base or lower drum 15½ feet in diameter, the dome being rather more than half a sphere. There is an inscription on the right side of the great arch, which, translated, reads:—"The gift of a Griha Mukha (cave door or front) by Vasishthiputra." Owing to the vagueness of the inscription, it is impossible to say whether Vasishthiputra commenced the cave, or merely added the door or front, so the date of this cave might have been either the second century B. C. or the first half of the second century A. D. The whole of the cave had been painted, parts more than once, but few fragments now remain, all the paintings having been scribbled upon by natives. Mr. Burgess inclines to the second century A. D. as the correct date of this cave.

Cave XI.—This is a vihara, high up in the rock, and is of the usual vihara shape. The fact of the hall containing four octagonal columns of rather clumsy and primitive style leads to the opinion that this was one of the earliest examples of the introduction of pillars in viharas. The cave contains a few cells, and high up in the wall, scarcely visible, is an aperture on the left side of the sanctuary, opening into a secret cell. On the right side of the cave is a kind of stone seat, and in the shrine is an image of Buddha, in the front of which is a charmingly natural figure of a man kneeling in adoration, the face and arms, however, having been damaged, probably wilfully, this being thought to represent the excavator of the cave. The painting in this cave, except in the verandah, has almost entirely gone. On the roof of the verandah, and on the caves outside the pillars, the painting—much of it of geometrical pattern—is still tolerably entire. Much of the painting inside, although no definite scene can be made out, appears to have consisted of Buddhas and Bodhisattras.

Caves XII. and XIII.—These are both old viharas, the fronts of which have fallen away. Both are without pillars inside, and in the cells of both are the stone couches or beds which are characteristic of most caves that were excavated before the end of the second century A. D. The hall of No. 12 is 36¼ feet square, with four cells in each of the three inner sides, eleven of which have double beds with raised stone pillars. The upper portion of the walls is ornamented over the cell doors with canopies representing the chaitya window, with others in the interspaces. There is a short inscription, in three lines, to the left of one of the cell-doors in the back wall.

Cave XIV.—This cave is excavated in the rock just over No. 13, and is reached by a rough ascent from No 12. It is an unfinished vihara, and is probably a very late addition to the group.

Cave XV.—The verandah of this, also a vihara, has lost the front portion. The hall inside is nearly square, about 34 feet each way, by 10 feet 2 inches high, and has no columns. It has four cells on each side, and one at each end of the verandah. The shrine contains an image of Buddha with the feet turned up on a sinhasana, having only the wheel and the lions. In the hall are two pieces of carving, and on the roof of the antechamber is a fragment of painting.

Cave XVI.—This is one of the most elegant viharas, architecturally, of the group. It has three entrances, one central and two side, with windows between them. The pilasters on each side of the principal door are surmounted by female figures, standing on the heads of makaras. The hall is 66¼ feet × 65¼ feet and 15¼ feet high, and is supported by twenty octagonal shafts. The adytum or shrine is entered direct from the hall, and has a chamber on each side separated from it by a screen of two pillars and pilasters. The figure of Buddha, which is of gigantic size, is in the well-known teaching attitude. The date of this cave is put down as 500 A. D. It contains many inscriptions, and has been painted throughout, although a large number of the pictures have either disappeared altogether, or been found mutilated. Some of the pictures which remain intact are considered to be gems in the history of Eastern art, if not for drawing and colour, at any rate for the expressions on the faces of the figures.

Cave XVII.—Also a vihara, resembling the last, and excavated apparently about the same time. Mr. Fergusson, the well-known Indian archæologist, considers these two caves to be the most interesting of the series. A stair leads down from the front of this cave and must evidently have led to the stream. Several sculptures of Buddha are contained in the cave, and there are eighteen cells, some inscriptions, and more painting than is contained in any of the others, a good portion of which is happily in such a condition that it can be fairly easily copied. This cave has been styled the "Zodiac Cave," from the fact that there is a curious piece of painting at the left end of the verandah, which is intended to represent the world, and which is described as "a circular piece of painting divided into eight compartments by radii from the centre." Each compartment originally contained figures of men in various attitudes, 73 having been counted in one compartment in 1828, varying from five to seven inches in length, but most of these figures have unfortunately since disappeared. The cave contains some fine specimens of paintings, of which Mr. Burgess gives a descriptive list of 61 (figures and groups), a few differing in their nature from the style of paintings in the other caves, *e. g.*, the landing and coronation of Vijaya in Ceylon, the story of Sibi Raja, &c., &c.

Cave XVIII.—Is merely a porch 19 feet 4 inches by 8 feet 10 inches, with two pillars, and was apparently intended as part of a passage into the next cave, and possibly also to cover a water cistern.

Cave XIX.—Is the third of the chaitya caves, and differs from 9 and 10 only in its details, for whereas the latter two are almost perfectly plain, this cave is elaborately carved throughout. Its measurement is 46 feet by 24 feet wide and 24 feet 4 inches high. The nave has two columns in front, and fifteen others, each 11 feet high, all well carved. The stone ribs of the dome are ornamented at intervals with tigers' heads, and the daghoba contains figures of Buddha, above which are three stone umbrellas, one above another. The roof has been painted, chiefly with ornamental flower scrolls, Buddhas, and chaityas, and on the walls there are also paintings of Buddha. The porch and the whole front of the cave are both carved with the most elaborate and beautiful carvings, impossible to describe in detail. This cave, it has been said by Mr. Fergusson, contains some of the most perfect specimens of Buddhist art in India.

Cave XX.—A small vihara, with two pillars and two pilasters in front of its verandah, the roof of the verandah being hewn in imitation of beams and rafters. The shrine contains a figure of what the Bhils call Matsyendranath, and there are several figures of Buddha in the cave. The paintings on the wall have all disappeared, though bits of the roof decoration and its general pattern can be made out.

Cave XXI.—This cave is a considerable distance from No. 20, along the face of the scarp. Its verandah has fallen away, but the elaborately carved pilasters at each end, in the style of cave No. 1, indicate that it was probably finished with the same richness of ornamentation. The roof of the hall, which apartment is 51 feet square, is supported on twelve carved pillars, ornamented like those in Cave No. 2. Large pieces of the roof-painting in the front and back aisles are still fairly distinct, the blues being as fresh as they were a thousand years

age. For the rest, whatever little painting there was appears to have faded or to have peeled off.

Cave XXII.—Another small vihara, only about 16½ ft. square and 9 ft. high, with four unfinished cells, no window, a very pretty door, and a narrow verandah, of which both the pillars are broken, and which is reached by two steps. In the sanctuary is an image of Buddha, with the feet on a lotus, the emblem of creative power, whilst to the right of the shrine are seven painted Buddhas, each with its name beneath, and below the figures is an inscription in one line, which reads:—"The charitable assignation of Sakhya Bhikshu . . . may the merit of this . . . be to father and mother and to all beings . . . endowed with beauty and good fortune, good qualities and organs, the bright . . . protectors of light . . . thus become pleasing to the eye."

Cave XXIII.—A twelve-pillared vihara about 50 ft. square and 12 ft. high. The four columns of the verandah are almost perfect. There are chapels at the ends of the verandah and of the left aisle, but the sanctuary has only been commenced. There is, moreover, no trace of painting in this cave.

Cave XXIV.—Is an unfinished vihara intended to be large, about 7[illegible] feet square, and if it had been completed this cave would probably have been one of the most beautiful in the whole series. One of the most interesting features of the cave is the fact that the mode of excavating can be distinctly traced, the method of working having been to cut long parallel alleys with the pickaxe into the rock, and then to break down the intervening walls except those portions that were required as supporting columns.

Cave XXV.—This is a small vihara, higher up the rock, with three doors. The hall has neither sanctuary nor cell, but at the end of the verandah there is a chamber with cells at the right and back. In front there is an enclosed space, with two openings and a door leading to the terrace of the next cave.

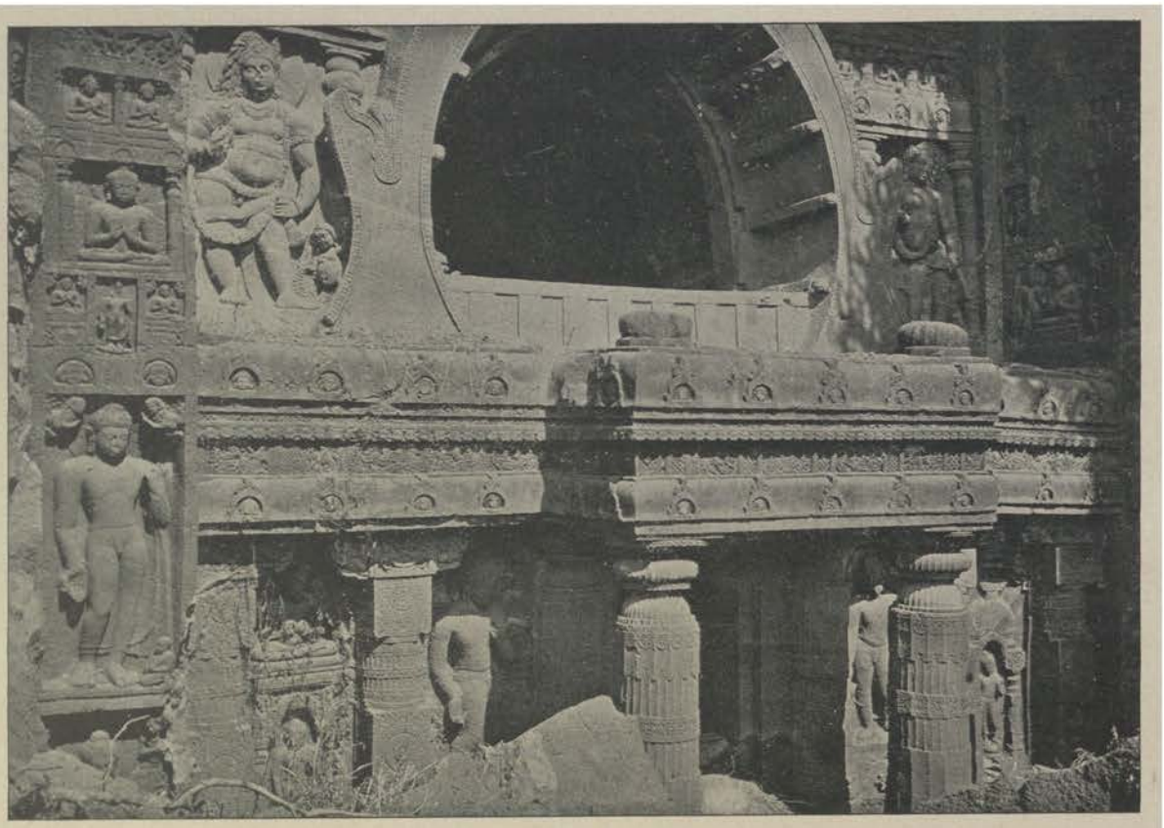
Cave XXVI.—The fourth chaitya in the group, resembling very much No. 19. The date of origin is considered to have been about the middle of the 6th century. The sculptures in this cave are more numerous and more elaborate than in any of the Ajunta group, although they are, on the whole, somewhat monotonous, and certainly in some cases inferior in both design and execution to those in the other caves. There are some inscriptions also, but the paintings have almost all disappeared. An interesting piece of sculpture here, and one that has perplexed everyone who has attempted to explain it, is the trial of Buddha by Mara. Several of the faces in this representation are beautifully cut.

Cave XXVII.—This is the last accessible vihara. The front has been broken away, and a huge fragment of rock lies before the cave, which has never been finished, the antechamber to the shrine being only blocked out. There are three cells on the left side, two in the back, and one in the portion of the left side that remains.

Caves XXVIII and XXIX.—The former is merely the beginning of a chaitya cave, little more than the top of the great arch of the window having been completed, and the latter is simply a verandah of a vihara. No. 28 is very difficult to reach, and 29 is inaccessible.

Caves Nos. 1, 2, 6, 9, 10, 16, 17, 19, and 20 are the only ones containing remains of the celebrated fresco paintings, supposed to be fourteen hundred years old, and which admirably illustrate the religious and social life of the people of India when Buddhism was prevalent.

RUINS IN VERANDAH, CAVE 24, AJUNTA.



FRONT OF CAVE 26, AJUNTA.

VERANDAH, CAVE 26, AJUNTA.

The Caves of Ellora.

THE village of Ellora is partly walled, and contains a Mahomedan shrine famed throughout the Deccan for its marvellous healing powers. The neare-t railway station to Ellora is Nandgaon on the G. I. P. Railway which is 178 miles from Bombay. The scenery, after the rains, is very picturesque, the hills are beautifully green, and the waterfalls are seen to great advantage. The road from Aurangabad to the Ellora caves winds round the base of the fortress of Daulatabad and traverses the Pipal ghaut to Roaza, below which the caves are excavated. The Pipal ghaut or road upward is so called from the pipal, or sacred trees of the Hindus, which line its sides. Half-way up the arduous ascent stand two pillars inscribed with the names of the nobles of the court of Aurangzeb, who are supposed to have paved the roads to the caves. The caves are first mentioned by Mahsudi, the Arabic geographer of the 10th century, but only as a celebrated place of pilgrimage. They were visited in 1306 by Ala-ud-Din or his generals, when a Hindu princess of Gujarat, who was there in concealment, was captured. She was afterwards carried to Delhi and married to the emperor's son. The hill or plateau on which the caves are situated is crescent-shaped. Contrasting the caves of Ellora and Ajunta, Mr. Fergusson writes:—"Architecturally, the Ellora caves differ from those of Ajunta in consequence of their being excavated in the sloping sides of a hill, and not in a nearly perpendicular cliff. From this formation of the ground almost all the caves at Ellora have court-yards in front of them. Frequently also, an outer wall of rock with an entrance through it is left standing, so that the caves are not generally seen from the outside at all, and a person might pass along their front without being aware of their existence, unless warned by the fact." There are two musical (stone) pillars in the "Court of Indra," which are not generally known to sight-seers, and which usually escape their notice.

The following description of these well-known historical caves is taken from a short guide (compiled from various published sources) printed and published lately by Shums-ul-Ulama Syed Ali Bilgrami, B.A., B.L., F. G. S., &c., Secretary to the Nizam's Government, Public Works Department (including Railways and Mines):—

The Cave Temples of Ellora form the largest and the most varied group of rock-temples in India, containing as they do some of the finest specimens of all three classes of temples, viz., Buddhist, Brahmanic, and Jaina.

VIEW OF THE HILL AT ELLORA, SHOWING THE CAVES.

The village of Ellora is situated about fourteen miles to the north-west of Aurangabad in the territory of His Highness the Nizam. The caves are most easily accessible from the Nandgaon station of the Great Indian Peninsula railway, the distance being forty-six miles. The road as far as Pipalgaon follows the Nandgaon-Aurangabad mail tonga road, and has travellers' bungalows at Tharoda, thirteen miles, and Deogaon, thirty-two miles off. From Pipalgaon the road to Ellora branches off to the left, the distance to the caves being eight miles. There is no bungalow at Ellora, but close by, at Roaza, there is a rest-house belonging to His Highness' Government, most luxuriously furnished, which is available on giving previous notice to the talukdar of Aurangabad.

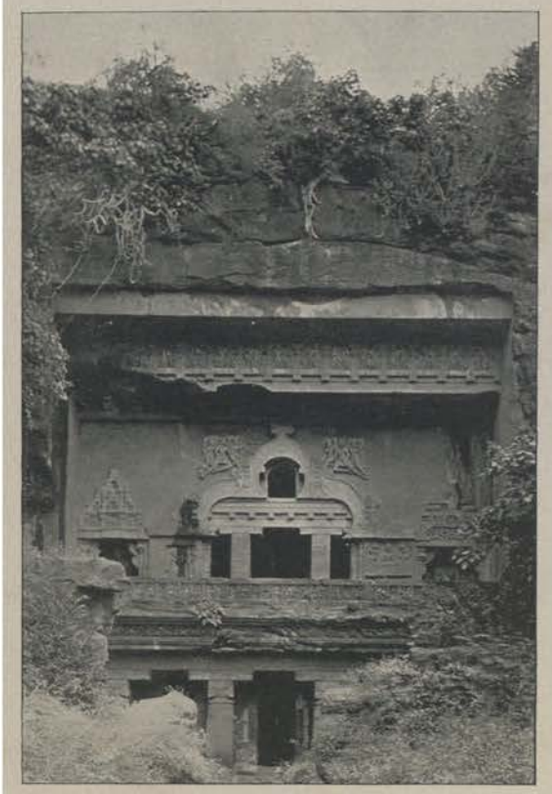
The caves are excavated in the scarp of a large plateau, and run nearly north and south for a distance of a mile and a quarter. At each end, the scarp throws out a horn to the west. The oldest caves, the Buddhist, are situated at the south end, at the point where the scarp begins to turn to the west. At the other extremity and in the north horn are the Jaina caves; while the Brahmanic group are situated between the two. Taking the Kailâsa as the centre, sixteen caves lie to the south of it, fourteen of which are Buddhist—and nearly as many to the north of it, these being Brahmanic and Jaina. The Buddhist caves of Ellora are all of the Mahâyâna group, and range in date of construction from 350 to 550 A. D.

Cave I.—This is the first cave at the southern extremity of the group. It is a small vihâra, and is probably one of the oldest excavations here. It is a monastery containing cells for monks. Originally it was probably connected with the cave adjoining it.

Cave II.—This is a cave of considerable size, and is entered by a flight of steps which lead into a large hall evidently intended to be used as a place of worship. It is supported on pillars, the cushions of which resemble those at Elephanta. The sanctuary contains a large figure of Buddha seated on a lion-throne, with his feet down, and holding the little finger of his left hand with the thumb and fore-finger of his right. This is what is generally known as the "teaching" attitude, and is repeated very frequently in the various caves of the group. His head, which is covered with short curly hair, is surrounded by the halo or nimbus with which he is usually represented; on either side of it are the attendant gandharvas (angels). On his right and left are the chauri-bearers, one of whom grasps in his left hand a lotus by the stalk. These may be considered as Buddha's personal attendants, but as we proceed we find these attendants developing into divinities and having separate attendants of their own in their turn, but they are always represented as subordinate to Buddha. The figure holding the lotus-stalk is gradually developed into a divinity known in Buddhist mythology as Padmapâni, or the lotus-bearer, and he is invariably represented with that flower in his hand. The chauri, or emblem of servitude, also disappears, and is replaced by a rosary. The second figure is gradually transformed into Vajrapâni, or the lightning-bearer. The figure next to the attendants is a Buddha standing with the right hand down, and the left grasping the folds of his robe. This is known as the attitude of Buddha when begging. In the corners of the sanctuary are several smaller figures, devotees of Buddha, supplicating him with clasped hands. The door of the sanctuary is guarded by two colossal figures in erect attitudes, the one on the right holding a lotus in his left hand and a rosary in his right; and two smaller female figures stand on each side of him. The guardian on the left is decorated with ornaments, and wears the daghoba on his head-dress. Both the figures have attendant gandharvas, and half-way up the wall are smaller figures wearing curled wigs and holding garlands in their hands. On each side of the sanctuary there are two cells, the right-hand one having a figure of Buddha seated on a lotus-throne upheld by nagâs. Opposite the warder bearing the lotus at the entrance of the sanctuary is a female figure in an erect attitude holding a lotus in her left hand, the right being uplifted with the palm open. She is attended by two females with lotus-flowers in their hands. "It is difficult," says Mr. Burgess, "to say whom the principal figure here may represent. It may be Mâya, the mother of Buddha, or Yasodhara, his wife, or a female counterpart of Avalokitesvara or Padmapâni, the Bodhi-sattva of the divine Buddha Amitabha, all of whose symbols she possesses." The lateral galleries of the cave contain a large figure of Buddha in the same attitude as that in which he is represented in the sanctuary. Regarding the date of this cave, Mr. Burgess says: "It is very difficult to fix an age for this cave. It may have been begun in the third or fourth century, while the carving may have been continued down to the sixth or seventh."

Cave III.—Between this and cave 2 there is a ruined water-cistern, such as is invariably found attached to all vihâras. This cave, which is a vihâra or monastery, does not appear to have ever been properly finished. A considerable portion of the front wall and verandah has disappeared. The roof is supported on twelve square columns. The sanctuary consists of a Buddha seated on a throne, with the usual attendants on each side of him, and the gandharvas overhead. The back of the throne upon which he is seated contains figures of the elephant Sardûla and Makara. To the right are a series of figures representing what is usually styled a "Buddha litany."

Cave IV.—This has been in a great measure destroyed, and the front or outer hall has altogether collapsed. The entrance is by means of a side door



FRONT OF THE DUKIAGHAR.

INDRA.

INDRAYANI.

EXTERIOR OF THE INDRA SABHA.

facing the south, and a portion of a small chamber to which it gives access is blocked up by a large stone which has fallen from above, carrying with it an arm and a leg of a sitting Buddha from a shrine on the top of a chamber. The sanctuary contains a figure of Buddha seated in the "teaching" attitude, with a halo surrounding his head, from behind which the sacred Bo tree springs. The attendants are placed behind instead of at the side of the throne. At the north end of this cave is a figure of Padmapâni seated in an attitude similar to that of Buddha, with a deer's skin pending from his left shoulder, and having a rosary in his right and a lotus in his left hand. His head-dress has a small image of Buddha in the front.

Cave V.—This is a large vihâra cave, having a spacious central hall with two side recesses, the supports of the roof consisting of twenty-four square-shafted pillars. Mr. Fergusson says that this cave "looks more like a flat-roofed chaitya with its three aisles than an ordinary vihâra, and such it probably was intended to be.' The cave contains a number of cells for monks, and the space between the pillars supporting the roof contains two long low stone benches along the floor, which were probably, Mr. Burgess thinks, "the low tables of their refectory, or it may possibly have been a sort of monastic school, and these benches the reading desks of the scholars, or it may have been that they served both purposes." The sanctuary contains a figure of Buddha in the teaching attitude with the usual attendants. The warders are not placed in their usual positions at the door of the sanctuary, but occupy arched recesses on either side of the entrance, each being provided with attendants.

Cave VI.—This is connected with the last cave by a staircase. It contains a few cells on the east side of the hall, the western side of which has entirely collapsed. The antechamber of the shrine contains a number of figures, one of which, a female, with a peacock by her side, and below her a pundit reading, is believed to be Sarasvati, the goddess of learning. The sanctuary contains a large seated figure of Buddha with attendants.

Cave VII.—This is an unfinished vihâra, having eight cells. The roof is supported on four pillars. There are no sculptures in it worth description.

Cave VIII.—This is entered from cave 7 by a passage in which is situated a shrine, supported on sculptured pillars. The shrine contains a figure of Buddha in the teaching attitude with the usual attendants, one of whom, Padmapâni has four arms. He stands on a lotus, with two devotees at his feet, behind whom is a female figure. The other attendant has also a female companion, and over the heads of both of them there are gandharvas.

Cave IX.—To reach this cave it is necessary to return to cave No. 7, from which there is a passage communicating with it, through cave No. 6. It consists of a small balcony and portico, supported on pillars. There is a seated figure of Buddha with the usual attendants and gandharvas.

Cave X.—This is known by the name of Vishvakarma or "the carpenter's cave," and is the only chaitya cave in Ellora, and, in Mr. Burgess's opinion, "though not so magnificent in its proportions or severe in its decoration as the great cave at Kârli, is still a splendid work." The open court in front of the cave is surrounded by a corridor, with numerous figures carved upon the frieze above the pillars. The inner temple of the cave consists of a central aisle and side passages, separated from the central portion by twenty-eight octagonal pillars. The inner end of the cave is almost blocked up by a dâghoba, fifteen-and-a-half feet in diameter, and nearly twenty-seven feet high, which, says Mr. Fergusson, "instead of being circular, as in all the older examples, has a frontispiece attached to it larger than that in cave No. 19 at Ajunta, which makes it square in front." On this frontispiece is a huge seated figure of Buddha, eleven feet in height. He has his usual attendants and above his head is carved the Bo tree. The roof of the cave is arched, and is carved to imitate wooden ribs. According to Mr. Fergusson, the most marked characteristic of this cave "is the façade, where for the first time we miss the horse-shoe opening, which is the most marked feature in all previous examples." In the front corridor are two cells, and a similar number of chapels. At one end of the north corridor is a staircase communicating with the gallery above. This cave is visited by large numbers of sutars or carpenters, who frequent the place to pay their devotions to Buddha as Vishvakarma, and the walls and pillars are much disfigured by the names of the artizan visitors which have been carved and written upon them. The figure of Buddha is colored with blue, yellow, and green paint, which is applied to it upon all festive occasions. One of the pillars in the cave is inscribed with the date Shaka 1228, which is equivalent to A. D. 1306.

Cave XI.—This is known as the Don Thal, or "two-storey," and sometimes as Dukiaghar, or "house of pain." The Brahmans have a tradition to the effect that the great architect of the gods (Vishvakarma) having finished the Tin Thal, the next cave, intended to surpass all his former work by excavating a grand cave here, but having injured some of his fingers in the process, was compelled to give up the attempt. The date of the excavation is generally believed to be A. D. 600. This cave, together with the two temples which follow it, is, according to Mr. Fergusson, "particularly interesting to the antiquarian as pointing out the successive steps by which the Buddhist caves merged into

TEMPLE OF KAILASA (CAVE 16), ELLORA.

TEMPLE OF KAILASA (CAVE 16), ELLORA.

the Brahmanical." Within the last few years a third storey below the lower floor, which was buried in the earth, has been brought to light. The ground floor consists of a long verandah with two cells, and a shrine in which is a figure of Buddha with his usual attendants. The next storey contains a verandah of similar construction, the back portion of which contains five doors. The second door leads to a shrine in which is a colossal figure of Buddha seated with his legs crossed so as to show the soles of his feet. At the foot of the throne is a small female figure with a jar of milk or water in one hand. To the right and left of the throne are the figures of Vajrapâni and Padmapâni, the former carrying a thunderbolt in his left hand. The head-dresses of both figures are most elaborately carved, and so also is the back of the throne upon which Buddha is seated. The sanctuary contains several other figures of Buddhas, with Bo trees over their heads. The other doorways in the verandah lead into smaller shrines, which contain figures of Buddha and attendants. The walls of the upper storey contain many carved figures of Buddha, Vajrapâni, and female figures and attendants, but the shrines are unfinished.

Cave XII.—This is known as the Tin Thal; it has an open court, on the west side of which is a large cistern. The lower storey is entered by a small flight of steps from the courtyard. Two of the eight square pillars in the front row which it contains are said to be the most elaborately carved at Ellora. There are two more rows, each containing eight pillars. To the left of the shrine is a compartment containing Buddha and eight other figures. Padmapâni and Vajrapâni occupy positions on the right and left, and above and below them are six figures holding various emblems in their hands. The figure of Buddha in the shrine is in a sitting posture, and measures eleven feet from the seat to the crown of his head. Above and below are smaller Buddhas in the same posture. To the right and left are Padmapâni and Vajrapâni, with smaller figures bearing flowers and fruit. The staircase ascends to the next storey from the southern end of the lower verandah. On the first landing is a recess or side chapel, containing a Buddha seated on a throne. The walls of this chapel contain numerous smaller four-armed figures of both sexes. The hall on the first floor is divided into three aisles, containing sixteen pillars. The shrine contains a figure of Buddha, which is seated in the same position and is of the same height as the figure on the lower floor. At the sides of the throne there are the figures of Padmapâni and Vajrapâni, and on the walls are other figures with flags, flower-buds, &c., and on the front wall are the usual male and female figures, which Mr. Burgess supposes to represent the patron of the cave and his wife. The upper floor contains forty-two plain pillars, and a number of enthroned Buddhas and their attendants. One group represents Buddha seated on a throne, at the foot of which are two well-sculptured deer, which have been considerably mutilated. Mr. Burgess thinks that possibly "this may be intended as an allusion to Buddha's teaching in the deer-park at Benares, which seems to have been a favorite resort of his." In another portion of the same storey Buddha is seated on a lion-throne without his usual attendants. Beside him is a smaller seated figure of Buddha represented in the act of meditation; above is Buddha going to heaven to teach the gods his statutes; and thirdly, "Buddha dying or entering Nirvâna—everlasting, undisturbed, unconscious repose."

Cave XIII.—A short distance beyond the Tin Thal the Brahmanical group of caves commences. The first of them is a large half-ruined room, which was probably used as a halting-place for travellers.

Cave XIV.—This is called Râvan-ka-Khai, or "the ashes of Râvana" It contains a hall and corridor with sixteen pillars, all more or less carved. The wall at the south end of the hall contains a number of Siva sculptures, which Mr. Burgess classes as follow:—Mahesasuri, or Durga, killing the buffalo demon; Siva and Parvati seated on a raised platform playing at chausar or chaupat, a sort of chess played with dice; Siva dancing the tandava or great dance over the destruction of the world; Ravana, the demon king of Lanka or Ceylon; and Bhairava, the destructive form of Siva, with Ganpati behind him. Close by is a group consisting of three skeletons, and Kâli with four arms, and a scorpion on her breast, Kâli and Ganpati, and the seven divine mothers. On the north wall are figures of Bhavâni, Lakshmi, the wife of Vishnu, Varâha, the boar incarnation of Vishnu, and Vishnu and Lakshmi seated on a couch under an ornamental arch.

Cave XV.—This is styled the Dasa Avatâra An ascent up the rocks, in which steps are cut, leads into the court, which contains a number of shrines and a water cistern. On the west wall is a long inscription in Sanskrit, considerably mutilated. This cave contains two stories, the lower of which possesses numerous figures of Siva, Vishnu, Pârvati, Bhavâni, and Ganpati. The hall above contains numerous Siva sculptures, the most striking of which is the one nearest the door, being a representation of Mahdeva in his terrible form, which is thus described by Mr. Burgess:—"The gigantic figure lounges forward holding up his elephant hide, with a necklace of skulls depending below his loins; round him a cobra is knotted; his open mouth shows his large teeth, while with his trishula he has transfixed one victim, and holds another by the heels with one of his left hands, raising the damaru as if to rattle it in joy, while he catches the blood with which to quench his

TEMPLE OF KAILASA (CAVE 16), ELLORA.

TEMPLE OF KAILASA (CAVE 16), ELLORA.

TEMPLE OF KAILASA (CAVE 16), ELLORA.

THE AR-LANKA, TEMPLE OF KAILASA (CAVE 16), ELLORA.

PORTION OF THE SOUTH COLONNADE, TEMPLE OF KAILASA (CAVE 16), ELLORA.

ANOTHER PORTION OF THE SOUTH COLONNADE, TEMPLE OF KAILASA (CAVE 16), ELLORA.

demon thirst. Kâli, gaunt and grim, stretches her skeleton length below, eager to share in the gore of the victim." The other chapels in this storey contain figures of Siva and Parvati, and one scene represents the marriage between the two, with Brâhma officiating. The vestibule of the shrine contains a large figure of Ganpati, and others of Lakshmi, Siva, and Brâhma. On the south wall are numerous figures representing the various incarnations of Vishnu.

Cave XVI.—This cave is known as Kailasa or Rangmahal, and is, as Mr. Burgess says, "one of the most remarkable of all the cave temples in India." It is an immense monolithic temple separated from the surrounding rocks, and elaborately carved outside and inside. The court in which it stands is two hundred and seventy feet long, and about a hundred and fifty feet wide. Portions of the temple in the centre have at some period been most elaborately painted, and even now there are some fragments which still retain much of their original beauty. The lofty basement of the temple, says Mr. Burgess, "is of itself a remarkable conception, with its row of huge elephants, lions, and griffins in every possible attitude, tearing one another or feeding. And then the great hall above, with its sixteen pillars and more pilasters, all carved with different details of sculpture, its balcony porches at the sides, and double pavilions before the front porch, its vestibule to the sanctuary, with large sculptures on each side, and its five shrines round the outside of the principal one and on the same platform, all testify to the attempt made to rival and outdo all previous temples of the kind." Just beyond the entrance passage is a large figure of Lakshmi, seated on the leaves of a lotus, upon which are some carved letters assumed to belong to the 15th century. The pilasters on either side have mutilated inscriptions in 8th century characters. The mandap and temple are connected by a bridge, underneath which are figures of Siva in his incarnations as Kal Bhairava, and Mahâyogi, with numerous attendants. The north and south walls of the southern staircase contain representations of the Râmayana Mahâbhârata; from behind this springs the basement of the temple, with its gigantic groups of elephants and lions. The southern corridor, which is 118 feet in length, contains twelve divisions, each of which has sculptures on a very large scale. The principal figures which they contain are four-armed Vishnus, the lion-incarnation of Vishnu, Siva, and his bull Nandi, the six-armed or dwarf incarnation of Vishnu, and Garuda, the man-eagle. The southern corridor, nearly two hundred feet in length, has nineteen compartments, in which are sculptures of Siva in six or seven different incarnations, Brâhma with his hansa or sacred goose, Pârvati, and the marriage ceremony between Siva and Pârvati. The northern corridor, one hundred and twenty feet in length, contains twelve divisions of sculptures, chiefly representing Siva and Pârvati and their attendants. The shrine is reached by a staircase from the last corridor. The door is guarded by huge dwarpalas, who are armed with clubs. The hall has two aisles with large square columns at each corner, and is decorated with numberless sculptures of Siva, Lakshmi, Brâhma and attendants. The shrine is situated at the east end of the hall from the terrace behind which rises the steeple of the temple, nearly one hundred feet in height. The steeple is profusely carved from the basement to the summit. In the southern end of the courtyard is a cave-temple of small dimensions, containing sculptures of Kâl, Ganpati, Vaishnavi, Sarasvati, and numerous deities and attendants. On the north and west sides of the court are three more caves, one of which, Lanka or Lankasvara, is 123 feet long and 40 wide, the roof of which is supported on elaborately carved pillars. It contains sculptures of Siva, Pârvati, and Râvana. The door of the shrine is guarded by females, probably Ganga and Yamuna; the back wall contains a three-faced representation of Siva, in his characters of Creator, Preserver, and Destroyer. Above Kailâsa are some smaller caves and groups of cells and shrines.

Cave XVII.—This cave is a Siva temple, supported on twelve pillars, having a shrine, the door of which is in the Dravidian style. The corridor of the temple contains sculptured compartments, in which are figures of Brahma and Vishnu with female attendants. The only sculptures on the shrine walls are Mahesasuri and Ganpati.

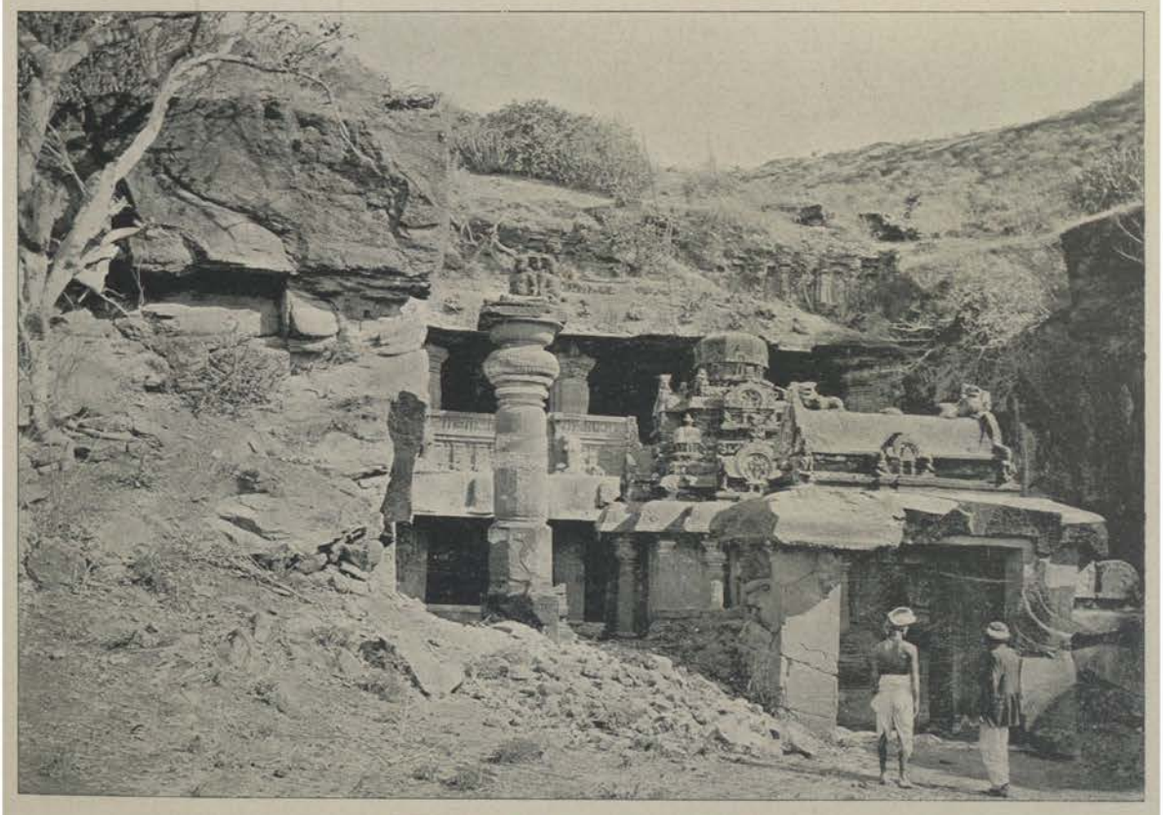
Caves XVIII., XIX., and XX.—These are three small caves, not one of which contains sculptures or shrines of much interest.

Cave XXI.—This cave is called Râmeshvara. The hall is of considerable length, and has a shrine at each end, surrounding which are numerous sculptures of Kâli, Ganesha, Siva, and Pârvati, with attendants and musicians. The marriage of Siva and Pârvati is also represented.

Caves XXII., XXIII., XXIV., XXV., and XXVI.—The first of these caves is locally known as Nilakantha. It contains a few sculptures of Brahma and the Ashtamâtra or eight mothers, and Ganesha. The next two are small caves, containing a few poorly executed sculptures. Cave No. 25 is partially ruined, but the ceiling of the vestibule contains a figure "of Sûrya the sun-god, in his chariot drawn by seven steeds, and a female at each side shooting with the bow." The columns in the last of these caves resemble those at Elephanta. The cave is 120 feet long, and has a chapel at each end.

Caves XXVII. and XXVIII. The first of these is a Vaishnava temple, locally known as "The milk-maid's cave." It contains figures of Vishnu, Lakshmi, and Brahma. The other consists of the remains of a

INTERIOR OF DUMAR LENA (CAVE 29), ELLORA.



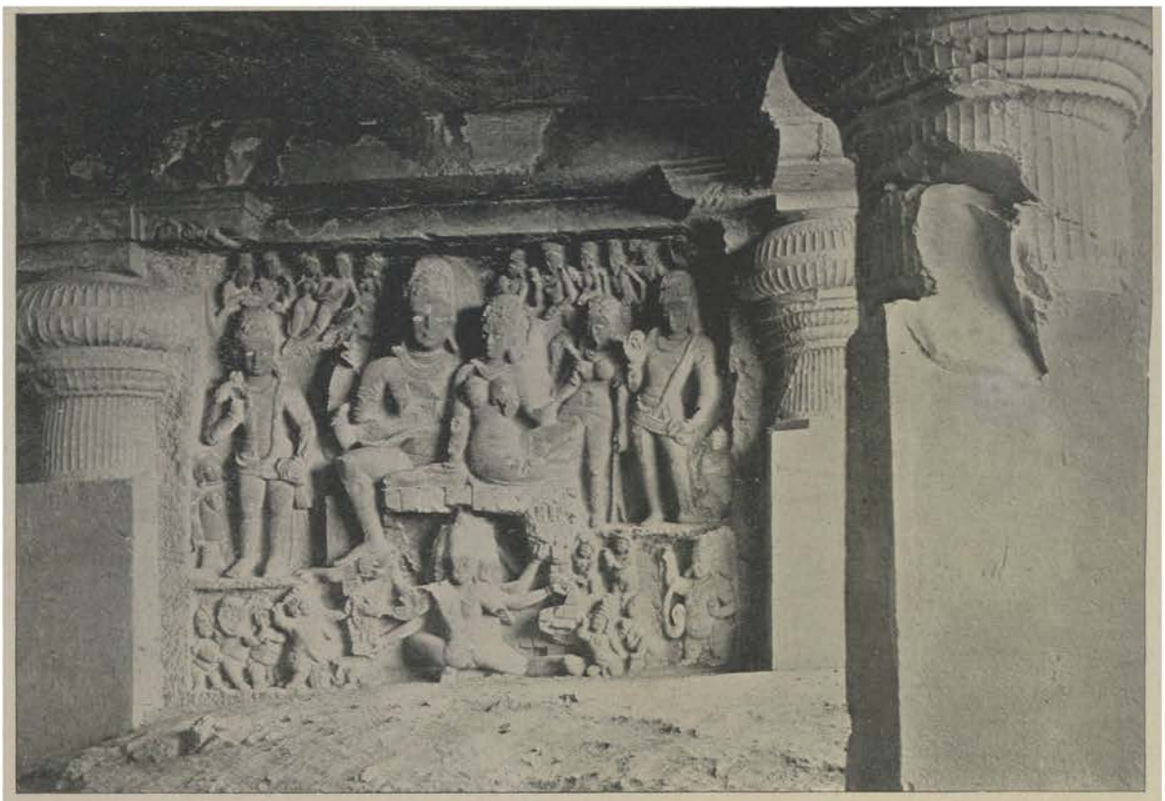
EXTERIOR OF THE INDRA SABHA, ELLORA.

couple of cells with shrines and dwarapalas on either side of the door.

Cave XXIX.—This cave, which consists of a large hall about 150 feet square, is known as Sita's Nani, or Dumar Lena. It contains a good number of sculptures, amongst which is one representing the marriage of Siva and Pârvati. Between this cave and the next there are one or two others, completely blocked up with rubbish. Chota Kailâsa, which is the next cave in the group, has only been partially cleared out. It is said to be Dravidian in style, and is constructed after the plan of the hall in Kailâsa, with a large mandap and pillars. "This," says Mr. Burgess, "is the first in order, though probably the latest in time, of the Jaina excavations." Between this and the Indra Sabha is an unfinished cave, almost entirely filled up with rubbish.

The last of the series consists of three Jaina caves styled the Indra Sabha. There are two double-storied caves and a smaller one, with their usual appendages. The first of them contains sculptures of Pârasvanâtha and a seven-hooded snake, and also of Mahâvira, "the last of the Jaina Tirthankaras, or men who by their austerities set themselves free from further transmigration." The figure of Indra is represented seated on an elephant underneath a tree in which there are parrots. The court of the cave contains a large elephant mounted on a pedestal. The smaller halls attached to the larger structure contain sculptures of Indra and Indrâyani, and one of them has two large images of Sânt nâtha, underneath one of which is an inscription in 9th or 10th century characters. The upper storey contains large figures of Indra and Indrâyani under banian and mango trees. There are also a number of compartments containing figures of Jainas. The next temple is known as Jagannatha Sabha. The greater portion of figures which it contained have been destroyed. The hall and chapel contain sculptures of Indra and Indrâyani with attendants, and Mahavira and Pârasvanâtha. The verandah of the court has a few inscriptions, almost illegible, which are in the Canarese character, and belong, Mr. Burgess thinks, to A. D. 800. The last of the caves is partially ruined. Like the rest of the series, it contains figures of Indra and Indrâyani, and a good many other sculptures, in a comparatively good state of preservation. A little distance above this cave there is a building containing a colossal figure of Pârasvanâtha surrounded by worshippers, amongst whom Siva and Bhavani may be recognised. The seat contains an inscription which dates A. D. 1234-5. This portion of the hill contains several other small Jaina caves, all more or less in ruins, none of them, however, containing any sculptures or figures of much interest.

THE INDRA SABHA (SHOWING INDRAYANI), ELLORA.



GROUP SHOWING MAHDEVA AND PARVATI IN DUMAR LENA (CAVE 29), ELLORA.

THE JAGANNATHA SABHA, ELLORA.

The Caves of Aurangabad.

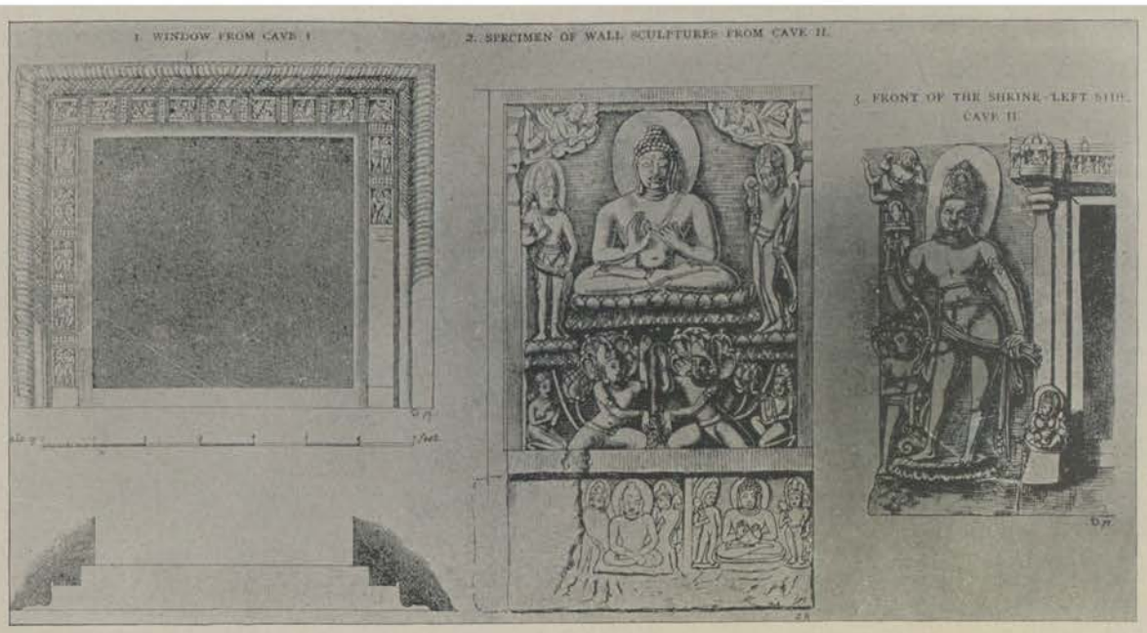
UNTIL about 1875 these cave temples in the hills to the north of Aurangabad had attracted little attention archæologically, although it had been known for at least five-and-twenty years before that they existed. The third season's operations of the Archæological Survey of Western India, however, in 1875-76, resulted in the publication in 1878 of a report on the caves by Mr. Burgess, from which the following notes are taken :—

The caves are divided into three groups, scattered over a distance of about a mile and a half, the first and second groups being proclaimedly of Buddha origin, but from the absence of sculpture in the third group it is difficult to determine to what sect the temples belonged, although there is nothing to indicate that they were not of Buddha origin also.

The first group consists of five caves, the front of the fifth having been whitewashed by the Jains of Aurangabad, members of which sect occasionally visit it for purposes of worship, and the whitened face of this cave naturally indicates the group to the eye from some distance.

CAVE I of this group (plate XXVI) is the most westerly of the five. The front, which is 74 feet in length, has had four advanced pillars forming a sort of portico in front of the verandah, which is 76 feet 5 inches in length and 9 feet wide, having eight pillars in front. The four pillars of the portico, however, which supported a great mass of overhanging and projecting rock, proved insufficient, and a great slab of rock has fallen down, crushing the pillars under it. The back wall of the verandah is pierced by three doors and two windows. One of these doors has a good deal of carving on the jambs, and male and female figures standing on the ends of the threshold. The windows are also surrounded with carving, the architrave and lintel being divided into a number of compartments, in each of which is a pair of figures in amative relationship. One window (fig. 1, plate XXVII), to the west of the main door, like other parts of the cave, has not been quite finished. Between it and the door at the west end is a piece of sculpture representing Buddha on his lotus seat, attended by chauri bearers, and with figures supporting the stalk of the lotus, and having quintuple snake-hoods over their heads—the whole closely resembling the upper part of the sculpture in figure 2, plate XXVII, which is taken from the next cave. Outside the verandah, on the wall at the left end, is a row of seven Buddhas sitting, with a standing figure at each end of a Bodhisattra—that is, of a Buddha saint who in a future birth is to be a Buddha. The date of the construction of this cave is placed at very late in the sixth or early in the seventh century.

FRONT OF CAVE 1, AURANGABAD (PLATE XXVI).



SPECIMENS OF ROCK SCULPTURE (PLATE XXVII).

CAVE II.—This has been intended solely for worship, and not as a vihara, nor is it of the pattern usually known as a chaitya cave, but of a form probably borrowed from the Brahmanical temples. The front has been quite destroyed, but it has had a verandah or open hall 21 feet 6 inches long by 12 feet 10 inches deep. In an inner apartment is a shrine with a 4 foot passage round it. In some small compartments in the central member of the architrave of the door of the shrine are some small seated figures of Buddha with standing chauri bearers. The dwârapâlas are about 9 feet high. One of these (fig. 3, plate XXVII), is very plainly dressed, except that the head-dress is somewhat elaborate; it is confined round the head by a jewelled cincture, over the front is a jewel, and a little higher is a figure of Buddha in ascetic attitude, this figure being also enclosed within a border of jewels. The walls of the apartment and of the passage round the shrine are covered with Buddhist sculpture, consisting of multitudes of figures of the teacher seated on his haunches, with his soles turned up. One is here given (fig. 2, plate XXVII).

CAVE III.—This cave is the finest in the group. The chief apartment is a large hall 41½ feet wide by 42½ deep, the roof being supported by twelve columns. The total depth of the excavation into the rock from the front of the now destroyed verandah to the back of the shrine is 82½ feet, and the width, including the apartments on each side of the hall, is about 63 feet. The verandah had four columns in front, of which the bases only remain – the two in the middle being round, and the other two square. Outside were two steps running the whole length of the front, with a thin semicircular tread on the upper one.

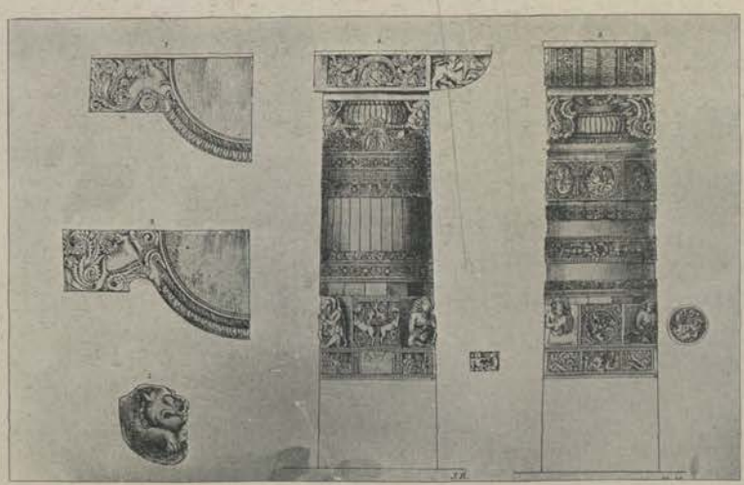
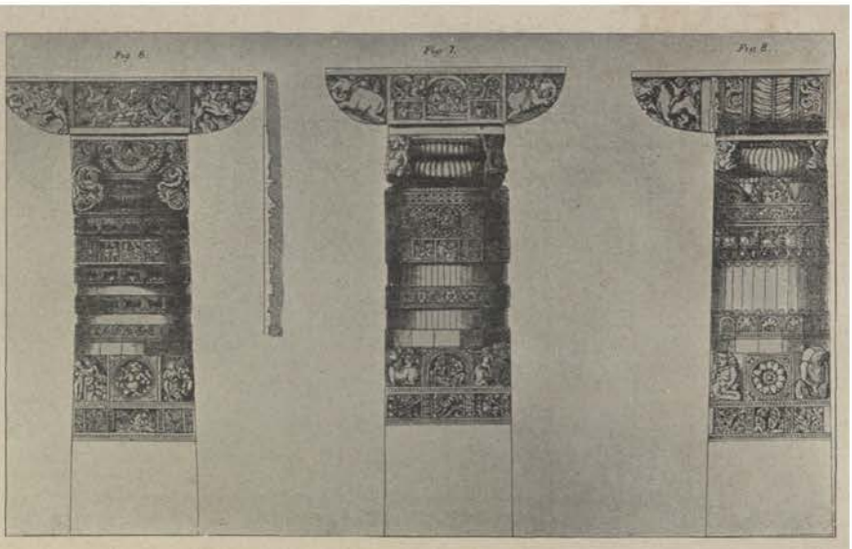
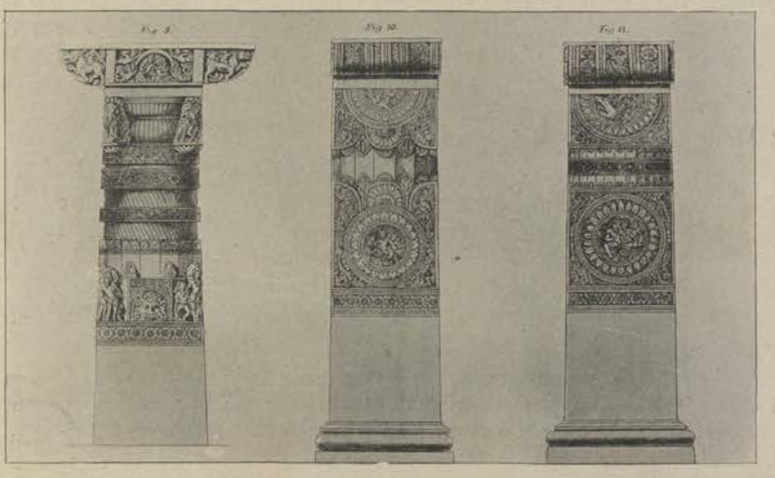


PLATE XXVIII.

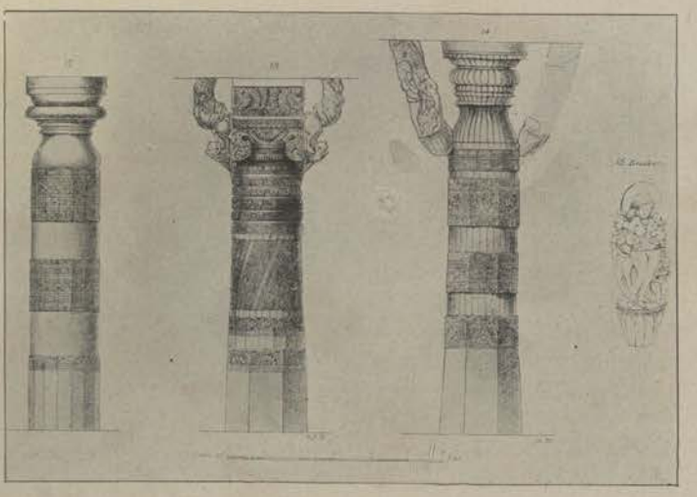
before the central opening and at each end of this was a lion's head (fig. 3, plate XXVIII). The door-step to the verandah (fig. 1, plate XXVIII) is semi-circular, and is neatly carved round the outer edge with a conventional makara at each end. A similar low step, about 3 inches high, is carved in front of the entrance to the shrine, (fig. 2, plate XXVIII). Regarding the pillars of this cave a few illustrations are here given (figs. 4 and 5, plate XXVIII; figs. 6, 7, and 8, plate XXIX; figs. 9, 10, and 11, plate XXX; and figs. 12, 13, and 14, plate XXXI) and these will show not only the difference in their construction, but the beauty of their sculpture. The entrance to the shrine is over the neatly carved step which has been shown in figure 2, plate XXVIII. Over the four columns forming the back of the front aisle is an architrave about 16 inches deep, on front of which is carved a series of scenes, in half relief. The most striking peculiarity of this cave, and what perhaps marks it as one of the most completely developed, and among the latest Buddhist caves in India, are the groups of worshipping figures that occupy the front corners of the shrine, and which, as the eye gets accustomed to the very imperfect light, gradually appear out of the darkness. Seven kneeling figures on the left and six on the right, about life-size, some of them females, but more males, all in an attitude of devotion, looking towards the large image, occupy the sides right and



PILLARS IN CAVE 3 (PLATE XXIX).



PILLARS IN CAVE 3 (PLATE XXX).



PILLARS IN CAVE 3 (PLATE XXXI).

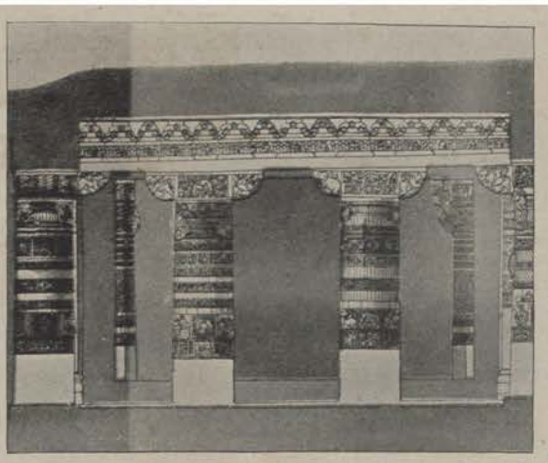


PLATE XXXII.

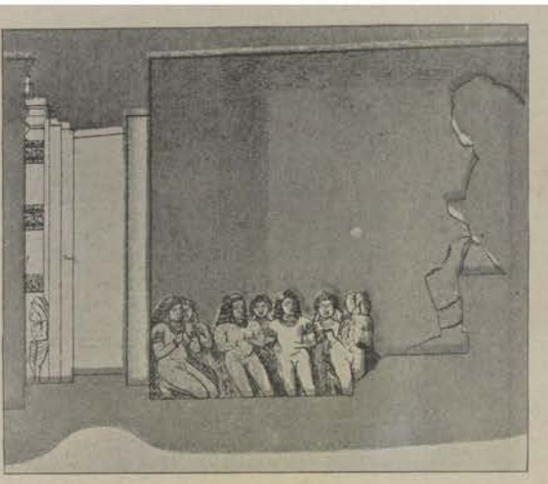


PLATE XXXIII.

left of the entrance (see plates XXXII and XXXIII; and fig. 1, plate XXXIV). These figures are remarkable among cave sculptures for both the variety of physiognomy and the head-dress. In order to show this, four specimens are here given (figs. 2, 3, 4, and 5, plate XXXIV).

PLATE XXXIV.

Cave IV.—A few yards to the east of cave 3 is the chaitya cave, the whole front of which is gone, the interior being filled with portions of fallen rocks. It is 22 feet wide at the back, and was probably 22 feet 9 inches wide in front by 38 feet in length. The arched roof of the nave was supported by seventeen plain octagonal pillars, without base or capital, leaving the nave 12½ feet wide, by 23 feet from the entrance up to the daghoba, which is 5 feet 8 inches in diameter, quite plain, and with a capital 2 feet square. This is the only regular chaitya in the Aurangabad series of caves, and, from its primitive simplicity inside, it might be inferred that it was of much older date than the other caves. The façade is totally gone, so that there is no evidence of its age, but the simplicity inside, like the Nasik chaitya, contrasts strongly with the richly sculptured caves, Nos. 19 and 26, at Ajunta, which approximate more closely to the style of the other caves here.

Cave V.—The next cave is that used by the Jains as a shrine of Pârasvanâtha. It was probably originally a small rock temple like cave 2, but the whole front has gone, together with some cells that have been at the sides of it, and all that is left is the shrine with the pradakshina round it (fig. 4, plate XI). Inside, this shrine measures 8 to 8½ feet wide, by 8 feet deep, and contains a large seated figure of Buddha on a sinhasana or lion throne, with his hands in the teaching mûdrâ. The passage round the shrine is about 4 feet wide, its total length behind the shrine being about 23½ feet. This concludes the first group.

The second series of caves are about three-quarters of a mile from the above, to the east, in the same range of hills. For the purpose of description they are taken from west to east, although the most westerly is scarcely accessible except from the front of the second. The caves are here numbered consecutively to those above described.

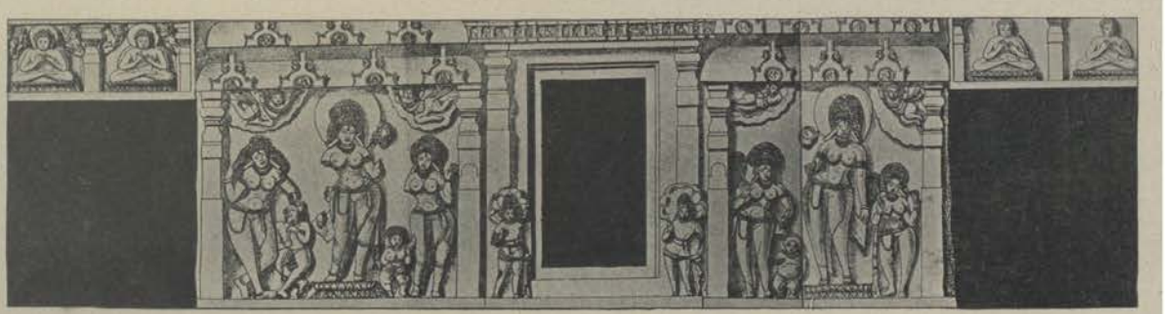
Cave VI.—This is considerably higher up the rock than the next two, and the front has been greatly damaged by the falling of rock, which has destroyed all the pillars of the verandah, which is 38 feet 1 inch long by 9 feet wide (plate XXXV). It has a chapel or cell at each end. In front of the shrine is a small antechamber, with two square pillars in front, and pilasters in antis. Inside the shrine, which is 10 feet wide by 5½ deep, is the usual colossal Buddha, and worshipping figures, male and female, as in cave 3,

although they are much smaller than life, and not so striking as in the other shrine. On the roof of the verandah of this cave a good deal of the pattern in which it has been painted can be made out, and the style of decoration appears to have been very much the same as that in the verandahs of the Ajunta Caves. In the vestibule of the shrine also there are similar fragments of coloring, but too indistinct to admit of the verification of even a single figure.

CAVE 6 (PLATE XXXVI).

CAVE VII.—This is reached by descending by the edge of the rock, and is the lowest cave of this group. The hall of this cave is 33½ feet wide in front, and 35 at the back, and about 14 feet from front to back. The sculptures in this cave are numerous and striking. Those on the back wall of the front hall or verandah are shown in fig. 1, plate XXXVI. In the inner hall the whole of the front of the shrine is found to be covered with sculpture of a character seldom found in Buddha caves, and this is accounted for by the supposition that this cave temple was possibly a convent for nuns (fig. 2, plate XXXVI). In a sunk compartment in the wall are a male and female figure cut in bold, almost entire, relief (fig. 4, plate XXXVII). On the opposite side is another compartment occupied by seven figures, rather scantily attired, the central one dancing, the others seated and playing on different musical instruments, possibly a scene in the usual form of worship (fig. 5, plate XXXVII). In one of the two chapels in the ends, respectively, of the front hall of this cave, —that to the left or west—there is a sculpture consisting of a standing Buddha, then six female figures, with conspicuous head-dresses of varied patterns, and lastly, a male figure with a high head-dress, holding a bag or some heavy object in his right hand. In the chapel at the other end of the hall is also a large sculpture (fig. 2, plate

CAVE VII. BACK OF THE VERANDAH (FIG. 1, PLATE XXXVI).



CAVE VII. FRONT OF THE SHRINE (FIG. 2, PLATE XXXVI).

SCULPTURES FROM CAVES 7 AND 9 (PLATE XXXVIII).

SCULPTURE IN LEFT-HAND CHAPEL (PLATE XXXVIII).

FIGURES IN RIGHT HAND CHAPEL (PLATE XXXVIII).

XXXVIII), containing a very fat male figure with high rich tiara, the janvi or Brahmanical cord, and seated, native fashion, on a cushion beside his wife, who seems to be amusing a child on her left thigh. The hair and head-dress in all the female figures in this cave have been carved with the greatest care, and must have cost an immense amount of labor. To illustrate the variety and elaborateness of this part of the sculpture, figures 1 to 3 on plate XXXVII have been selected from the heads in this cave, and figures 6 to 9 from female heads in cave 9. In all, the same large circular disc will be noticed attached to the lobe of the ear, with, in several cases, a further ornament attached to the upper cartilage.

Cave VIII.—Quite close to cave 7 is a large recess in the rock, the floor of it being filled with fallen blocks and soil, probably the remains of a large cave that has fallen in. Over it is the commencement of another (cave 8) with some sculpture, but the work has not been nearly completed. It is 27 feet wide by 20 deep, and what has been excavated can only be reached by means of a ladder.

Cave IX.—At a much higher elevation, a little to the east, is cave 9, or what remains of it, for the whole front, and much of the roof, has slid down the face of the scarp. It seems to have had a large front hall, from which opened three smaller halls or chapels. On the back wall of the hall between the fronts of these three chapels are three females, as in cave 7, the central one being the highest. From these the head-dresses in figures 6 to 9 plate XXXVII have been selected for the comparison shewn in notes on cave 7. On the west end of the wall of the cave is a colossal figure of Buddha, 16 feet in length, reclining on his right side, in the attitude in which he is said to have died and entered Nirvana, or perfect repose, beyond the realm of transmigration. Figures of Buddha, in various sitting positions, are also sculptured on the walls in different parts of this cave. The apartments at the east end of the hall are fouled by mud, and seem to be frequented by wild beasts. A little way along the scarp from this there is a cave entirely buried.

The third group of caves are about a mile to the eastward of the last series, in the curve of the same hills. Two or three caves have been commenced, but never finished, and none of them contain sculptures. Of the three that can be seen, Nos 10, 11, and 12, the latter is the largest, having a hall of about 46 feet square, with antechamber and shrine, but all, of course, in a rough and unfinished condition.

In connection with many of the temples and mosques referred to in this and other chapters, the following remarks, abridged from the *Times of India* of 24th April 1896, will not be found inappropriate:—

Mr. Cousens's latest report on the Archæological Survey of Western India is almost entirely given up to recording a nine months' tour in the Nizam's Dominions. The country is rich in remains—richer certainly than its inhabitants and even its administration seem to have suspected. It seems to be the experience of every archæological tour that the attachment of the natives to their religion, whether they be

Hindus or Mussulmans, counts for nothing in the conservation of religious buildings. It is the "unbeliever" from the West who cares for the rescue of an ancient mosque from ruin, the "*mlecha*" who shows chief concern lest a Hindu temple should fall into hopeless decay. The phenomenon is well described by Mr. Cousens in a passage which anyone who has wandered amongst the ruins that are so plentifully scattered through this country will readily confirm. "It is strange," he says, "that when a temple becomes desecrated there appears to be not a single person in the town or village who cares anything further about it as a work of art. The beautiful work which was once the joy of the sculptor's heart and the admiration of his patrons now appeals in vain to the dull and blunted sensibilities of the ordinary villager, whatever his caste." There are numerous instances illustrative of this in Mr. Cousens' account of his nine months' wanderings through the Nizam's Dominions, and indeed the proposition is one which we never heard disputed. What strikes us, who bring to India recollections of what has been done at home in this direction, is the absence of a real care amongst the people for what was once to them a sanctuary, so soon as it has passed out of use. The priests of both the great religions seem as indifferent as the laity, but we must do the Nizam's Government the justice to acknowledge that it does its duty by the more famous of the remains of which it is the custodian. It has the good fortune to have the caves of Ellora and of Ajunta in its keeping, and it does its duty by them, and is generous and hospitable in the assistance which it renders to strangers who desire to see them. So, too, with the splendid group of royal tombs at Golconda, the seat of the Kutub Shahi dynasty, of which Mr. Cousens speaks with unaccountable want of appreciation. The archæological wealth of the country may in part be measured by the variety of its dynastic vicissitudes. It includes within its limits Daulatabad, the seat of the old Hindu kingdom of Deogarh; Warangal, the capital of the old Telingana kings; Gulburga, the seat of the Bahmani dynasty; Bidar, the city to which the same dynasty subsequently removed; Golconda, with its enormous fort; and Hyderabad, the capital of the ruling house. Daulatabad fort stands in its pride upon the rugged hillside, a graceful and majestic mass in the midst of charming scenery. Of Warangal, to which the Delhi hosts addressed themselves after they had laid Deogarh under tribute, much more remains than Mr. Cousens seems to have had time to tell us. He touches lightly also upon Gulburga, though it is rich in, at all events, the number of its remains, the massive grandeur of which impresses itself even upon the railway traveller who passes by. The most marked archæological characteristic of the country is the superimposition of Mahomedan work upon Hindu foundations, thus writing in stone the political history of a vast tract of the Deccan. Still, the old Hemadpanti temples are found here and there, for we are in the country of the kings of Deogarh, and Hemadpant—if he was not a successful physician, who induced a grateful patient to build three hundred temples—was the chief minister of one of the kings of that ilk. His temples were meant to last, for they were built without mortar, of perfectly chiselled stones exactly fitted together, and sometimes held by iron clamps. These had a chance of survival, but not so the brick temples, which, so soon as they had gone out of use, furnished materials for house-building. Mr. Cousens thinks that the earlier temples were built wholly in brick, a supposition which suffices to explain why so few of them remain. Later, when stone came into use, and when stone temples began to decay, the enterprising builders turned them to account to for secular purposes. The modern contractor is charged with having a hand in this, and Mr. Cousens, looking ahead for a year or two, urges the Hyderabad Government to see to it that, when they make the promised railway from Hyderabad to Manmad, orders be issued along the line of route forbidding the destruction of old buildings for the sake of the material that they will yield. The appeal points out a way of building railway stations cheaply, but we can applaud it with both hands, and trust that the builders of the new railway will not be allowed to play the vandal in a country which has a history and can afford to respect the tokens of its past. Some of the more noteworthy amongst them are still capable of preservation from ruin. There is the great temple of Hanamkonda, which is greatly in need of repairs to save it from extinction. It is, as Mr. Cousens says, one of the finest monuments in the Hyderabad territory, and is doubly interesting since its date and history are inscribed upon it. How swiftly these buildings come to their end when once the sentence of decay has been passed upon them is shown in the case of the Nandi pavilion, which is a part of this great temple.

THE following chapter contains Sketches, Portraits and Biographies of Nobles and others, selected by the compiler, with the consent of His Highness the Nizam's Government, which, however, is in no way responsible for its contents.

THE PUBLISHER.

H. E. THE NAWAB SIR KHURSHED JAH BAHADUR, K. C. I. E., FIFTH SHAMS-UL-UMARA.

The Shams-ul-Umara Family.

LOYALTY to the Paramount Power is a distinct characteristic of the family of the Shams-ul-Umara. "Fraser's Correspondence" says:—"The current monthly pay due to the Contingent was paid with punctuality only during the incumbency of Shams-ul-Umara, and he received an acknowledgment of the Governor-General's satisfaction with the manner in which he had acted under circumstances of great difficulty." Needless to say, the nobleman here alluded to was Sir Khurshed Jah's grandfather, the first Amir-i-Kabir, who held the office of prime minister at the request of H. H. Nazir-ud-Dowla, and gave it up of his own accord after six months.

MAHOMED RASHID-UD-DIN KHAN (FOURTH SHAMS-UL-UMARA).

The Shams-ul-Umara family rank first among the nobility of Hyderabad, being second only to that of His Highness the Nizam, to which they are allied by ties of marriage.

The family trace their descent to Sheik Fareed Shukur Jung, a saint whose memory is held in great reverence by Mahomedans in all parts of India, and whose shrine at Pakpattan (Montgomery) in the Punjab is visited annually by large numbers of pilgrims. Sheik Abulkhair Khan Imam Jung Shamsher Bahadur, a lineal descendant of this saint, eminently distinguished himself in the service of the emperor Aurangzeb. He accompanied Asaf Jah from Dehli, having successfully held the offices of Naib-i-Subah (deputy governor) of Malwa and Aurangabad under him. Asaf Jah conferred upon him the title of Shamsher Bahadur, and granted him a munsub, or honorarium, compatible with his rank. He was a munsubdar of the Mogul empire also. He breathed his last at Burhanpur in the year 1752.

Abul Fateh Khan, son of Abulkhair Khan, at an early age attracted the notice of H. H. Nizam Ali Khan Bahadur, after which he rapidly rose in his favor. He was made the commander of the Nizam's household army, which was composed of 14,000 troops, both horse and foot. His first title was Tegh Jung, and he was afterwards raised to the highest rank of nobility, with the title of Shams-ul-Umara, "the son of nobles." Jaghirs (landed estates) yielding an annual revenue of sixty lakhs were alienated to Tegh Jung in perpetuity for the maintenance of the paigah or household troops, and for the purpose of maintaining the dignity of his office and position. He was succeeded in his titles, jaghirs, and command of the household troops, by his son Abul Fakhr Mahomed Fakhr-ud-Din Khan, who obtained the additional title of Amir-i-Kabir from H. H. the Nizam, which added to the lustre and glory of the family. He married a daughter of Nizam Ali Khan As will have been observed, Abul Fakhr Mahomed Fakhr-ud-Din Khan was the second Shams-ul-Umara and first Amir-i-Kabir. He was succeeded by his son Mahomed Rafi-ud-Din Khan, who became the third Shams-ul-Umara and the second Amir-i-Kabir. He was co-regent with Sir Salar Jung I. during the minority of the present Nizam. Having died without issue, he was succeeded by his younger brother, Mahomed Rashid-ud-Din Khan, who became the fourth Shams-ul-Umara and the third Amir-i-Kabir, as well as the second co-regent. Mahomed Rashid-ud-Din Khan had two sons, both of whom are still living, *viz.*, Nawab Sir Khurshed Jah Bahadur, K. C. I. E, and Nawab Sir Vikar-ul-Umara, K. C. I. E., the present Prime Minister. The former succeeded his father in the year 1881 as the fifth Shams-ul-Umara and the fourth Amir-i-Kabir.

MAHOMED MOIN-UD-DIN KHAN SAHIB, SON OF THE NAWAB SIR ASMAN JAH BAHADUR.

The Salar Jung Family.

THE surviving members of the illustrious Salar Jung family are, including the young heir, as follow:—

(1) Azeez-un-Nissa Begum Sahiba, the Dowager Lady Salar Jung I.

(2) Noor-un-Nissa Begum, the elder daughter of Sir Salar Jung I., and wife of Nawab Mukram-ud-Dowla Bahadur.

(3) Sultan Bakt Begum, the younger daughter, and wife of Nawab Behram-ud-Dowla Bahadur.

(4) Zyweb Begum Sahiba, Lady Salar Jung II.

(5) Mir Yusuf Ali Khan, Abdul Cassim Khan, the only son of Sir Salar Jung II., who is at present about eight years old.

(6) Karim-un-Nissa Begum, daughter of Nawab Munir-ul-Mulk Bahadur, whose age is now thirteen years.

MIR YUSUF ALI KHAN, ABDUL CASSIM KHAN.

At the time of the second Sir Salar Jung's death the Sahibzada was hardly a month old, and Karim-un-Nissa Begum was only five years of age, when her father, the late Nawab Munir-ul-Mulk, died. The Sahibzada resides with his mother, and Karim-un-Nissa Begum with her aunt, Noor-un-Nissa Begum, the elder daughter of Salar Jung I., in the palace. Mrs. Bourillion, the nurse, looks after the young boy, and also accompanies him in his drives. At present he is acquiring but a smattering of English, Urdu, and Arabic, for no tutor has yet been appointed. H. H. the Nizam and H. E. the Prime Minister are the Sahibzada's guardians. He has a staff of eight personal female servants. Karim-un-Nissa Begum has two teachers:—Miss Evans, to instruct her in English, and Fatima Bee, in Arabic. She also has a staff of female attendants.

The Salar Jung family is hereditarily an undivided one. After the death of the two Nawabs, the estate was placed under the supervision of Zuieth-un-Nissa Begum Sahiba (the mother of Sir Salar Jung I,) who died on the 5th May 1895. As no adult member of the family survived, His Highness the Nizam, with his usual royal patronage, took the management of the estate and the guardianship of the minors into his own hands, and issued a royal mandate by which he constituted a committee, comprising the following members:—Raja Sahib Rai Bahadur Dharmawant; Nawab Imad Nawaz Jung Bahadur; and Captain F. Beauclerk, R. E.—the latter of whom was also secretary to the committee of administration. Captain Beauclerk was also made responsible for the health and safety of the Sahibzada Sahib and the Karim-un-Nissa Begum. Later on, in his order dated 7th Shawal 1307 H., His Highness nominated Nawab Bahram-ud-Dowla Bahadur chairman of the committee. The management of all the buildings and kharkhanas, with the exception of stables and baradari, continued to remain, as usual, in charge of Siddi Umber Sahib, khansama.

His Highness becoming disappointed with the committee, as it failed to carry out his wishes regarding the management of the estates, a commission, composed of Mr. A. J. Dunlop, Nawab Akbar Jung Bahadur, and Nawab Imad Nawaz Jung Bahadur, was appointed, and an order was issued for an enquiry to be made into the finances of the Salar Jung estates. On the submission of the report, which was rather an elaborate one, H. H. the Nizam abolished the committee of administration, and selected Rai Lutta Purshad for the post of Nazimath of the estates.

THE NAWAB FAKHR-UL-MULK BAHADUR.

The Family of

Nawab Fakhr-ul-Mulk Bahadur.

THE original home of the Nawab's family was Toos, in Persia. The members of the family were, at one time, the hereditary guardians of the shrine of Imam Raza (a celebrated saint), whose descendants they are.

Syed Hussain, son of Mir Moogi, owing to his enormous income and to his cleverness, became popular amongst a large circle of rich merchants. A disagreement arose between his father and himself, and he went to Khivaf and resided there with Khaja Ala-ud-Din, the chief of Khivaf, who, finding him a prudent young man, gave him his daughter in marriage.

Khaja Shams-ud-Din, son of Khaja Ala-ud-Din, became Grand Vazir during the reign of Akbar the Great, when Mir Hussain, with his son, Mir Kamal-ud-Din Hasan, and his grandson, Mir Hasan, came to India.

Mir Hussain became the Minister of Police in Bengal, and during the Kashmir wars he rendered excellent service which obtained for him the appreciation of the public. After the demise of Mir Hussain, Mir Hasan was appointed in his place. He was greatly esteemed by all who knew him. Mir Kamal-ud-Din Hasan, the son of Mir Hasan Khivafi, was educated under Shah Mahomed Amin Qadiri, the great saint. At the request of Khaja Shams-ud-Din, he came to India, where he was received with special honors. He was appointed to the command of the forces in Balkh, and subsequently he became Minister of Thattah. His son, Mir Hussain Amanat Khan I., who was a disciple of Shah Mahomed Amin-ud-Din Qadiri, came to India in 1014 A. H., and was with Shahzada Khooram at the battle of Rana. After the fight he was made commander-in-chief of the forces and subsequently the grand vazir of the Deccan. The Emperor always praised him and had a lasting regard for him. At this time, Mir Moin-ud-Din Amanat Khan II. was born. He was son of Mir Hussain Amanat Khan I., about whose birth the great saint, Syed Shah Mir Qadiri, had prophesied. Syed Shah Mir Qadiri had the child placed on his feet and bathed him and adopted him as his son. When Amanat Khan II. came of age he became a disciple of the great saint, Sheikh Adam of Lahore. In 1050 A. H. he became commander-in-chief and political agent for the province of Ajmir. He accompanied Dara Shiko to Kandhar. In the reign of Aurangzeb he became minister for the provinces of Lahore, Multan, Kabul and Kashmir. When Prince Shah Alum was appointed governor of Multan, Amanat Khan was appointed deputy governor of the same place.

It is recorded in the great historical work, "Mansir-ul-Umrah," that Amanat Khan II. was always loyal and true to his master and performed his duties with the utmost uprightness and justice. He once received an imperial command to send a certain Raja to His Majesty. Amanat Khan sent for the Raja and delivered the imperial mandate, whereupon he said that he would very gladly consent to go to His Majesty if only Amanat Khan would stand responsible for his not being ill-treated. Amanat Khan replied that he could not be responsible for the conduct of an Emperor who had so cruelly treated his own father and brothers. The Emperor being informed of this, by spies, was greatly enraged. He suspended Amanat Khan and confiscated all his jagirs and mansabs; so that he was, for a time, left without any official position. As Amanat Khan II. had been suspended because he told the truth, his honesty became the means of his being reconciled to the Emperor, who, allowing the past to be forgotten, restored his jagirs and mansabs and conferred the highest honors on him. In addition to this he was appointed minister of Khalsa. In short, Aurangzeb trusted him so much that he made him commander-in-chief and vazir in the Deccan, as well as nazim of Aurangabad. At the same time Khan Jahan Khan Kokaltesh was appointed governor of the Deccan.

The death of Amanat Khan took place in 1095 A. H.

Mian Shah Noor-i-Hamavi, who was a saint and whose shrine is still to be seen at Aurangabad, credited him with a considerable spiritual insight. Four of his children became high dignitaries of the state. His eldest son was Mir Abdul Qadiri Dianat Khan, and his second son, Mir Hussain Amanat Khan. One of them was appointed Sarfi-khas minister, while the other became Prime Minister. Mir Hussain Amanat Khan became Viceroy of Gujarat and governor of the fort of Surat. He was succeeded in this post by his brother, Mir Abdul Qadiri Dianat Khan, who had been minister for the Deccan. His third son was Akbar Rahman Wizarat Khan, who became minister for Malwa and Bijapur. His fourth son, Kazina Khan, was minister for Mooltan. The name of Mir Kazim Khan's son was Mir Hasan Ali Khan, who died at the early age of twenty, leaving one son, Mir Abdur Razak, who was afterwards so celebrated under the titles of Shah Nawaz Khan Samsam-ud-Dowla Bahadur.

There is a large square with palatial buildings at Aurangabad which still bears the name of Shah Nawaz Khan and attests to the grandeur of the family in those days. Mir Abdul Qadiri Inanat Khan was succeeded in his office of minister for the Deccan by his son, Ali Naki Khan, who was followed by his grandson, Mir Mohamed Naki Wizarat Khan, who is turn was succeeded by his brother. In the time of Nawab Asaf Jah, Mir Mohamed Hussain Khan was invested with the title Amir-ud-Dowla Mansur Jung. He afterward met his death, along with Nawab Samsam-ud-Dowla Bahadur. In the reign of Aurangzeb, Mir Mohamed Kazim Khan was employed in Bijapur and after filling several high and responsible posts in different places (viz., ministerships for Mooltan and Lahore and viceroyalty of Mooltan), he became minister for Kashmir. He died in 1135 A. H. Mir Mohamed Kazim Khan's son, Mir Hasan Ali Khan, died in the prime of life. His son, Mir Abdur Razak Shah Nawaz Khan Samsam-ud-Dowla, was born on the twenty-ninth Ramzan 1111 A. H., in the city of Lahore, and while very young he went to Aurangabad. Nawab Asaf Jah conferred an office on him, and within a short time the Emperor of Delhi appointed him minister for the Berars. He remained minister for a long time and performing his duties so satisfactorily that Nawab Asaf Jah Bahadur once said of him: "His acts bear the stamp of glory and faithfulness."

In 1150 A. H. Nawab Asaf Jah Bahadur was ordered to wait on the Emperor, Mohammad Shah, at Delhi, and he left his son, Nawab Nazim-ud-Dowla Nasir Jung, in charge. Nawab Nazim-ud-Dowla Nasir Jung became very friendly with Nawab Samsam-ud-Dowla. He took him into his confidence and made him his own dewan, although he was dewan for the Berars. Nawab Samsam-ud-Dowla performed the duties of both offices satisfactorily. When Nawab Asaf Jah Bahadur returned from Delhi, some evil-minded persons incited Nawab Nasir Jung to rebel against his father, and contrary to Nawab Samsam-ud-Dowla's advice, Nawab Nasir Jung did so, but he was soon defeated.

Asaf Jah's troops surrounded Nawab Nasir Jung's elephants, on which was also seated Nawab Samsam-ud-Dowla, who, on the advice of Hirsullah Khan, the grandson of Seadullah Khan, the minister of Delhi, alighted from the elephant. Nawab Asaf Jah Bahadur, being under the impression that Nawab Sansam-ud-Dowla had something to do with the rebellion, was not then friendly toward him; consequently Nawab Samsam-ud-Dowla did not interfere in Court affairs. But when Asaf Jah was made aware of the real facts of the case, a reconciliation took place, and Samsam-ud-Dowla was made minister for the Berars. On the death of Nawab Asaf Jah, Nawab Nasir Jung succeeded him, and shortly afterward sent for Nawab Samsam-ud-Dowla from the Berars and made him his own dewan. He administered the six provinces of the Deccan so judiciously that when Nawab Nizam-ud-Dowla, by command of the Emperor, left for Delhi, he left Nawab Samsam-ud-Dowla in charge of the whole country. While presenting a gold ring to him before his departure he said: "This is the seal of Solomon the prophet." Scarcely had Nawab Nasir Jung reached the banks of the Narbada river when a firman reached him, ordering him to return to Hyderabad. Nawab Nasir Jung went to Arcot and there defeated his rival, Moozuffer Jung, in battle. Nawab Samsam-ud-Dowla advised Nawab Nasir Jung not to stay longer in Arcot, but to leave Mohamed Ali Khan, son of Anwar-ud-Din Khan, with the English to help punish the French for their encroachments, although he thought the English were quite strong enough to succeed if without assistance. Nawab Nasir Jung, however, would not act up to this advice, but made up his mind to remain. It is unnecessary to relate here what followed. After Nawab Nizam-ud-Dowla's death, Muzeffer Jung became the ruler of Arcot, but during his journey from Arcot he died near Cuddapah.

Nawab Salabat Jung, Amir-ul-Mumalik, Asaf Jah II., the true heir, then became the ruler, and on his way to Karnul passed through Cuddapah. Nawab Samsam-ud-Dowla accompanied the troops to Karnul and then left for Aurangabad with his most devoted and loyal adviser, Mir Golam Ali Azad. After a few days' stay there he went to Hyderabad, where he had the honor of an interview with Nawab Salabat Jung, who appointed him governor of Hyderabad. But shortly afterward he retired from the service and returned to Aurangabad.

When Nawab Salabat Jung Amir-ul-Mumalik went to Aurangabad he sent for Nawab Samsam-ud-Dowla and made him mediator between himself and the Imperial Minister, and conferred on him a monthly hereditary honorarium of 7000 rupees, with 7000 horse and 7000 foot, to keep up his dignity.

Nawab Samsam-ud-Dowla received the title and the command on the 14th Safar 1167 A. H. For four years he performed the duty of principal adviser to Asaf Jah II. with the utmost prudence.

He set the affairs of the state on a better footing and its finances on a sound basis. He established an equilibrium between income and expenditure, in spite of large demands on the treasury, and he declared that he would shortly be in a position to show a surplus.

It was at this time that Nawab Amir-ul-Mumalik went to the Berars to punish Raghu Bhousle, who paid 5,00,000 rupees as the price of peace. Surya Rao, who, ever since the time of Nawab Asaf Jah I., had defied the Nizam's authority, was captured at this place by Nawab Samsam-ud-Dowla, and his territories were annexed to His Highness the Nizam's dominions. In 1168 A. H., Nawab Samsam-ud-Dowla accompanied Nawab Asaf Jah on an expedition against the Rajah of Mysore, who paid 50,00,000 rupees, after which they returned to Hyderabad. In the same year, Alumgir II., the Emperor of Delhi, conferred on Nawab Samsam-ud-Dowla "mahi" and "maratib," honors which are generally conferred only on royal personages, as tokens of esteem and regard. In 1169 A. H., the capture of the Deccan by Balaji Rao greatly alarmed the Emperor and his officials, but Balaji Rao unexpectedly surrendered himself to Nawab Samsam-ud-Dowla. In 1170 A. H., Nawab Samsam-ud-Dowla resolved to put down the Mahratta leader, Ram Chander, who had seized the district of Bhalki and other places situated in the province of Bederbut, and defied the authority of the Nizam.

After Balaji Rao's submission, Nawab Samsam-ud-Dowla accompanied Nawab Amir-ul-Mumalik Asaf Jah Bahadur II. to Aurangabad and took the fort of Dowlatabad from the Syeds of Bokhara. Owing to the non-payment of the troops, in the year 1170 A. H., some mischievous persons influenced them to create a disturbance, and Nawab Amir-ul-Mumalik was induced to appoint Basalat Jung in place of Nawab Samsam-ud-Dowla, who retired to Dowlatabad with all his wealth and retinue. Mir Golam Ali Azad, Samsam-ud-Dowla's most loyal adviser, went alone to Nawab Shuja-ul-Mulk Bahadur and spoke to him on Nawab Samsam-ud-Dowla's behalf, and after a few visits managed to raise the siege of the fort of Dowlatabad. At this time Nawab Nizam-ud-Dowla Asaf Jah III., on his way through Ellichpur and other districts, went to Aurangabad. Nawab Amir-ul-Mumalik appointed him his heir and conferred on him the title of Nizam-ul-Mulk Asaf Jah Bahadur. Asaf Jah II. appointed Mir Golam Ali Azad to attend on him while he was striving to bring about a reconciliation between himself and Nawab Samsam-ud-

MEER DIYANAT HOOSAIN, SON OF NAWAB FAKHR-UL-MULK BAHADUR.

Dowla. Nawab Samsam-ud-Dowla wrote a long list of his services and gave it to Mir Golam Ali Azad to get it signed by Nawab Asaf Jah, who, after due consideration, signed and returned it, and Nawab Samsam-ud-Dowla was induced to present himself before the Nizam. When Nawab Samsam-ud-Dowla made up his mind to see Nawab Asaf Jah Bahadur, the highest officials of his state were ordered to receive him. After being kindly received by the chief nobles, he went and paid his respects to Nawab Asaf Jah II. and Nawab Amir-ul-Mumalik on the same day.

He accompanied Nawab Asaf Jah II. to the city of Lahore, where he came near losing his life on account of Hyder Jung.

On the 26th Rajab 1171 A. H., he was taken prisoner, together with his children, Mir Abdul Hye Khan, Mir Abdus Salam Khan, and Mir Abdul Nabi Khan. He was assassinated along with his youngest son on the 3d Ramjan 1171 A. H. His son, Mir Abdul Hye Khan Samsam Jung Shamsud-Dowla Samsam-ul-Mulk, was appointed minister for the Berars, and in the reign of Salabat Jung, governor and commander-in-chief of the Dowlatabad fort. He was also made minister for the Deccan and continued a long time in that office. Mir Jalall-ud-Din Ishag Khan, the second son of Mir Mahomed Nazim Khan, was appointed governor of Kashmir. He went to Lahore, on being sent for by his uncle, Shah Nawaz Khan, who, with the consent of Mir Askari Khan, appointed him commander of the fort of Shorapur, but he died in 1196. He had three sons, Mir Kasim Ali Khan (who was commander of H. H. the Nizam's forces), Mir Kamal-ud-Din Khan (son-in-law of Mir Abdul Hye Khan) and Mir Kazim Ali Khan, who was a nobleman of H. H. the Nizam's court. This nobleman had two sons, Mir Askir Ali Khan and Mir Abbas Ali Khan Nizam Yar Jung Nizam-Yar-ud-Dowla Husam-ul-Mulk Husam-ul-Umara Khan Khanan Bahadur.

It will not be out of place here to give a few genealogical facts regarding Nawab Khan Khanan Bahadur's mother, Jehan Sultan Begam (daughter of Mahomed Mir Miran, minister to Sultan Mahomed Kutub Shah), who was adopted by Sultan Mahomed Kutub Shah.

When Sultan Abdullah Kutub Shah was born, Sultan Begam was given in marriage to Mir Qaema (who was minister in the reign of Sultan Abdullah Kutub Shah). Sultan Begam's daughter, Sahib Begam, had two daughters: (1) Sharf-un-Nisa Begam, the mother of Khan Khanan; (2) Padshah Begam the mother of Mir Alum. When Mir Alum was sent on a mission from Hyderabad to Calcutta, Nawab Khan Khanan accompanied him as a member of the deputation, and when war broke out between Tippu Sultan and H. H. the Nizam, he cast in his lot with Nawab Nazim Ali Khan Bahadur. He was also sent against Raja Mahipat Ram, who rebelled against the Nizam. When the British troops proceeded from Secunderabad against Nawab Mohariz-ud-Dowla, Nawab Khan Khanan accompanied them. By a great display of courage he managed by means of a ladder to climb the wall and enter the palace. Nawab Mohariz-ud-Dowla was very much surprised to see Nawab Khan Khanan, who was well armed, saluting him. In recognition of his meritorious services Nawab Khan Khanan Bahadur received from the Nizam jagirs yielding an income of 22 lakhs of rupees per annum. Nawab Khan Khanan Bahadur, who always did his best to please his sovereign, went along with H. H. Naeab Asaf Jah II. to Kara. He also took part at the battle of Khudla, where he distinguished himself.

He was a born soldier, and the numerous wounds and sword cuts on his face rather improved his natural appearance, in the estimation of the public.

His son, Mir Gholam Hussain Khan Fakhr-ul-Mulk Hisam-ud-Dowla Safder Jung, has rendered signal service to government on many occasions.

In the year 1857, on the outbreak of the great Sepoy Mutiny, Sir Salar Jung I. had such confidence in Nawab Fakhr-ul-Mulk Bahadur and his army that he petitioned His Highness to allow the Nawab's troops to co-operate with the British troops whenever their services were required. He was entrusted with the duty of looking after the safety of Englishmen. By order of Nawab Fakhr-ul-Mulk Bahadur his troops safely escorted Englishmen to the British frontier. His two sons are (1) Nawab Mir Asad Ali Khan Nizam Yar Jung Nizam Yar-ud-Dowla Husam-ul-Mulk Khan Khanan Bahadur; (2) Nawab Mir Sarfaraz Hussain Khan Safder Jung Musher-ud-Dowla Fakhr-ul-Mulk Bahadur.

We will conclude with a brief sketch of the life of the latter. Nawab Mir Sarfaraz Hussain Khan Safdar Jung Musher-ud-Dowla Fakhr-ul-Mulk Bahadur was born on the 15th Mohurrum 1277 A. H., and was educated in Arabic, Persian and English. When his education was finished he devoted his time to learning judicial and revenue work, which he did in a short time. During this time the Nawab, being a keen and ardent sportsman, used to join the British officers in sports. In fact, he was the first nobleman at Hyderabad to mix freely with English gentlemen in sports. He was also the first to adopt English ways in his domestic life. He has thus set a good example which has been largely followed.

In 1877 A. D. he accompanied H. H. the Nizam to the Imperial Durbar held at Delhi, when Her Majesty, Queen Victoria, assumed the title of the "Empress of India." He accompanied H. H. to Aurangabad in 1883. In 1884 he also accompanied His Highness to Calcutta to visit the International Exhibition. In 1886, at Nandgaon (the British frontier) he received H. E. the Marquis of Dufferin and Ava, the then Viceroy and Governor General of India. He afterward accompanied His Excellency to Aurangabad, where he directed, with great tact and ability, the whole reception and the state festivities. He also showed His Excellency all the points of interest at the tombs of the Roza and the Ellora caves and the fort of Dowlatabad.

After the installation of the present Nizam a Council of State was formed of which Nawab Fakhr-ul-Mulk Bahadur was made a member. The Council was formed in the early part of 1400 Hijri. After six months, in addition to his being a member of the State Council, he was appointed Minister of the Police Department. Acknowledging the valuable services he rendered to the country as Police Minister (which office he held till 1302 F.) His Highness promoted him to the ministership of the Judicial Department, to which several other departments were subsequently added, and the title of "Wazir" was conferred on him. His official designation is "Wazir-wa-Moin-ul-Meham-i-Adalat-wa-Umoor-i-Amah."

When the Cabinet Council was formed he was made a member. He is also the Vice-President of the Hyderabad Legislative Council. He received the charge of the Court of Wards direct from H. H. the Nizam in 1302 F. The Nawab Fakhr-ul-Mulk Bahadur has six sons and three daughters, and a grandson, in whose education he takes an all-absorbing interest. His sons are:

Nawab Mir Ekram Hussain Khan Bahadur.
Nawab Mir Mokurrum Hussain Khan Bahadur.
Nawab Mir Dafdar Hussain Khan Bahadur.
Nawab Mir Dianat Hussain Khan Bahadur.
Nawab Mir Amanat Hussain Khan Bahadur.
Nawab Mir Vizarat Hussain Khan Bahadur.

His grandson is:

Nawab Iftekhar Hussain Khan Bahadur.

Under the present circumstances of the country he has thought fit to give them both an Oriental and Western education. With this view he has employed learned Indian and Persian moulavis to attend to the former, while the latter has been entrusted entirely to European tutors and governesses. The education of these children commenced when they were very young. They seem equally at home in Urdu, Persian and English, as if each were their mother tongue. The progress they have made in languages and in general knowledge at such an early age is a hopeful sign for the future of the Nizam's dominions. With a view to further study the four eldest sons have been sent to England in charge of their tutor, Mr. Thurstan, who is a Cambridge graduate. The two eldest sons, after undergoing a preliminary training at Park Hill, Lyndhurst, under Mr. W. F. Rawusley, have joined Eton, while the younger ones are still at Park Hill, Lyndhurst. The report of the progress these young noblemen are making in the classics, French, Mathematics and Science is highly satisfactory and must be very gratifying to the Nawab and to all interested in the welfare of the Nizam's dominions. In the matter of the education of his children the Nawab Fakhr-ul-Mulk Bahadur has set an excellent example to the whole country.

The Nawab's eldest daughter is married to Nawab Mir Bizaat Hussain Shah Nawaz Khan Fateh Yar Jung Samsam-ud-Dowla Shuja-ul-Mulk Bahadur. By this marriage the Nawab Fakhr-ul-Mulk Bahadur has now a grandson, Mir Iftkhar Hussain Khan by name. The Nawab has inherited large jagirs from his ancestors, in which he exercises full civil and criminal jurisdiction.

MIR VIZARAT HOSSAIN KHAN,
SIXTH SON OF NAWAB FAKHR-UL-MULK BAHADUR.

MIR IFTEKHAR HOSSAIN KHAN, GRANDSON OF NAWAB FAKHR-UL-MULK BAHADUR.

RAJAYAN-I-RAJAH RAJAH CHANDU LALL MAHARAJAH BAHADUR.

The Family of

Maharajah Kishen Pershad Bahadur.

Peshkar to H. H. the Nizam.

THE subject of our sketch is the chief representative of one of the most distinguished Hindu families in the Deccan. Hindustan, or Northern India, was the original home of the remote ancestors of Maharajah Kishen Pershad, and the most illustrious of those ancestors was the celebrated Rajah Toder Mal, who was the Minister of Finance to the Emperor Akbar. Rai Mulchand, the fifth in descent from Rajah Toder Mal, went to the Deccan with Asaf Jah Nizam-ul-Mulk, the Moghul Viceroy, who subsequently established his own independence and became the founder of the dynasty of sovereigns known as the Nizams of Hyderabad. Under Asaf Jah Nizam-ul-Mulk, Rai Mulchand held the office of Karrora, or the head of the customs and excise. He was succeeded in that office by his son, Rai Luchchi Ram, who had two sons, Rai Nanak Ram and Rai Narain Das. On Luchchi Ram's death, his eldest son, Rai Nanak Ram, succeeded to his father's appointment. Rai Narain Das died about the year 1776 A. D., and his two sons, Chandu Lall and Govind Buksh, were brought up by their uncle, Nanak Ram. It was reserved for Chandu Lall to raise the family to that pitch of eminence, in the Deccan, which it had occupied in Northern India during the time of Rajah Toder Mal. The following is a brief account of Maharajah Chandu Lall's life:—

Chandu Lall was born in 1766 A. D. He held a subordinate appointment in the customs department, while his uncle, Rai Nanak Ram was the head of that department. Some time after the death of his uncle, Chandu Lall himself was made Karrora, but he soon resigned the office. In 1804 when Mir Allum was appointed Prime Minister, Chandu Lall was employed in various offices of trust. In 1806 he was appointed Peshkar, and after Mir Allum's death, in 1808, he became the real Minister of the Nizam's Government, Munir-ul-Mulk being Dewan in name only.

The most remarkable feature in Maharajah Chandu Lall's character was his benevolence, to which there seemed to have been no limit. While holding the high office of Peshkar, he was paid by a commission on the revenues, which produced an average of nearly three lakhs of rupees annually and he also received a considerable sum in presents, on the appointment of persons to the different offices. But it was a well-known fact in Hyderabad that, notwithstanding his princely income, Maharajah Chandu Lall was always out of pocket. At the same time, he was free from ostentation of every kind, and was not extravagant in any way. As a matter of fact he had completely annihilated self and lived only for others. So widespread was the fame of his liberality, that people from remote parts of India flocked to him for help, and no one who appealed to him for assistance was ever disappointed. He retired from office in September 1845, on a monthly pension of thirty thousand rupees. This pension enabled him to continue his liberality, although not on as large a scale as before. He died on the 15th April 1845. Maharajah Chandu Lall's name has passed into a proverb on account of his extraordinary liberality.

We make the following extracts from a sketch of this remarkable man by Sir Henry Russell, who was the British Resident in Hyderabad from 1811 to 1820.

"He (Maharajah Chandu Lall) has been very well educated both as a scholar and a public officer. His understanding is sound; his talents quick; his memory retentive; his industry indefatigable and he has great experience and aptitude in all modes of business from the highest branches down to the most minute detail. He does everything for himself, and the labour which he performs is almost incredible. His only recreations are music and literature. At about midnight his business is closed, and he is then attended by singers and musicians, and by a number of persons who are eminent for their learning, their skill in poetry, or for any other polite attainment, with whom he converses for about an hour, and then retires to rest. He is convinced that the Nizam's power can not support itself, and he is devoted with unquestionable fidelity, to the alliance with the British Government."

For thirty-five years Maharajah Chandu Lall played a most important part in India politics. Throughout that long period he ruled the Nizam's Dominions as efficient Minister, but holding the designation of Peshkar and never wishing to

RAJAH BALA PERSHAD RAJAH ADHERJ BAHADUR.

change that designation. It was the most important period in the history of British India. It was during that period that the power of the great Marhatta confederacy was crushed. The Peshwa's Government was overthrown and the two greatest warriors of those days, Doulat Rao Scindia and Jeswant Rao Holkar, were reduced to submission and the principality of Raghuji Bhousla (the Marhatta chief of Berar) was annexed. It was during that period that the Pendari hordes were suppressed and their daring leader made a vassal of the British Government. It was also during those stirring times that the British Flag was hoisted on the most famous fort in all Hindustan—the fort of Bhurtpur—which had hitherto been deemed impregnable, and the British soldier established the supremacy of British arms in the mountainous regions of Nepal, as well as on the fertile soil of Burmah. Indeed, it was during that period that the English succeeded in establishing themselves as the Paramount Power in India in place of the great Moghul, and the representative of the Moghul Emperors, who were still occupying the throne of Delhi, were solemnly informed of this fact by Lord Amherst, the representative of the British Government in India in those days.

Maharajah Chandu Lall having carefully watched the course of these marvellous events, which happened in rapid succession, became fully convinced in his mind that the safety and stability of the throne of his lord and master depended entirely upon an alliance with the British Government and, throughout his career, as the responsible head of the Nizam's Government, he directed his best endeavours towards strengthening the bonds of friendship between the two governments. These endeavours of the sagacious and farsighted Hindu statesman were duly appreciated and acknowledged by the highest British authorities in India, as well as in England.

Maharajah Chandu Lall had two sons named respectively Bala Persad and Nanak Buksh. Bala Persad was born in 1203 Hijri. In his younger days he used to assist his father in official business. He was appointed to the office of Karrora but he soon resigned that office. After his father's death he was offered the office of Peshkar but he declined the honour. He obtained the title of "Raja Adhiraj Bahadur" as well as a Munsab of five thousand rupees, and he commanded four thousand sowars. He died on the 28th Rajab 1265 Hijri.

Rajah Nanak Buksh, held the office of Karrora for some time.

Raja Ram Buksh, son of Raja Govind Buksh and nephew of Maharajah Chandu Lall, was first appointed Peshkar and subsequently Dewan. But his service altogether did not exceed five years, after which he led a retired life.

Maharajah Narain Persad Narainder Bahadur was the son of Rajah Adhiraj Bala Persad and grandson of Maharajah Chandu Lall. He was born in 1244 Hijri. He was thoroughly well versed in Arabic and Persian literature. He knew English sufficiently well to converse in that language with Englishmen. In private life he rigidly adhered to the customs and manners of his forefathers. Although a Hindu by birth, he was a Sufe in faith, and had no partiality for any particular form of worship. He was appointed Peshkar by H. H. Nasir-ud-Dowla on the same day that Salar Jung was appointed Minister (13th June 1853). It is said that in order to impress upon the public mind that he made no distinction between the two officers His Highness presented the customary khilluts to both of them simultaneously.

In the month of Zilhej 1273 Hijri, H. H. Afzal-ud-Dowla, father of the present Nizam, conferred upon him the title of "Rajai-Rajayan" and presented him with five pieces of jewelry. He subsequently obtained the title of "Narainder Bahadur."

In 1857, the year of the Mutiny, when the wave of insurrection was spreading far and wide, Maharajah Narain Persad was the first to obtain information from a reliable source of an intended attack upon the British Residency in Hyderabad by the populace, who were in league with the secret agents of the rebel leaders. The Maharajah at once conveyed the information to Sir Salar Jung I., and strongly advised him to adopt precautionary measures against any sudden rising. The value of the Maharajah's information was fully appreciated when, a few days after, the expected disturbance actually took place, but, owing to the prompt measures used, it was easily suppressed. The Maharajah received suitable acknowledgment of his loyalty to the British Government in the shape of costly presents soon after the restoration of peace. In 1877 he was given a silver medal on the occasion of the Delhi durbar.

After the death of Sir Salar Jung I., in 1883, Maharajah Narainder Bahadur was appointed senior administrator, with the late Minister's son, Salar Jung II., as Junior. During his career as senior administrator, one of the most important works done by the Nizam's Government was the sanctioning of the railway from Secunderabad to Bezwada.

Maharajah Narain Pershad died at the age of 62 on the 14th Ramzan 1306 Hijri.

Maharajah Narain Pershad Narainder Bahadur left no male issue. Maharajah Kishen Pershad Bahadur, Peshkar to His Highness the Nizam, is the son of the Maharajah's only daughter, and consequently his heir. The biography of the Peshkar will be found in the official portion of this work.

RAJAYAN-I-RAJAH RAJAH NARAYEN PERSHAD MAHARAJAH NARINDAR BAHADUR.

RAJAH CHANDA PERSHAD RAJAH BAHADUR.

RAJAH KISHEN PERSHAD RAJAYAN-I-RAJAH MAHARAJAH BAHADUR. Peshkar Sahih and Military Minister.

RAJAH MAHBUB PERSHAD.

RAJA RAI RAYAN BAHADUR.

The family of
Raja Rai Rayan Bahadur.

KRISHNAJEE Pundit, founder of the family of Raja Rai Rayan Bahadur, was surnamed Bhala Rao. He was a Vatandar, and a native of Lambgaon and Veeramgaon in the taluka of Takli, which were under the circar of Daulatabad in the subah of Aurungabad. He was fortunate enough to have an audience with Shah Jehan, the emperor of Delhi, in 1065 Hijri, which resulted in his being made court munsubdar, in which capacity he served for 35 years. His faithfulness, honesty, and intelligence pleased Shah Jehan so much that his interests were looked after by the emperor personally. The pundit died at the age of 80, leaving two sons, Rai Moroo Pundit, aged fifteen, and Rai Naroo Pundit, aged twelve, who were both at the emperor's court. These sons were well looked after at court, and when they arrived at men's estate their faithful services secured a continuance of the emperor's favors, and, on account of this, many became jealous of them and would have done them harm had an opportunity presented itself. Nawab Asaf Jah liked the brothers so much that he was seldom a day without being in their company a portion of the time.

Hearing of a rebellion that had been instigated by Nazir Jung (his own son), Nawab Asaf Jah retired from Delhi, with the two brothers. This occurred in 1740 A. D. Moroo Pundit, the elder of the brothers, was installed in the post of peskhary in 1163 H. for the honest and faithful services he had rendered to the State, but he only served for two years, when he died, at the age of 78. His brother Naroo Pundit, who survived him, succeeded to the post, and enjoyed the position until he died on the 2nd Shawal 1165 H., at the age of 77, leaving two sons, Shunkerjee Pundit aged 38, and Hurbajee Pundit aged 33.

Rai Shunkerjee Pundit had been installed in the post of principal record-keeper of the State during the reign of Nawab Amir-ul-Mumalik, Asaf Dowla, Nawab Syed Mahomed Khan Bahadur, Salabat Jung, in 1164 H., and he served the State honestly and faithfully, till cholera carried him off at the age of 46, in 1173 H. He left two sons, Rai Dhondajee Pundit, aged 30, and Rai Nanajee Pundit, aged 28. Hurbajee Pundit, the brother of the deceased, died, at the age of 70, in 1193 H. (1779 A. D.) at Lambgaon, where he had gone for a change of air, having been attacked by paralysis when in the city of Hyderabad. He left but one son, named Luxumon Pundit.

Rai Dhondajee, *alias* Guneshdas, and Rai Nanajee Pundit, aged 29, after the death of their father, were installed in the office of record-keeper of the State during the reign of Nawab Gufranmab. After a time Rai Dhondajee Pundit was installed in the post of peskhary, replacing Raja Gegdar. He was given the title of Raja Rai Rayan Bahadur Diyanatram, and shortly afterwards the title of Diyanat Want was conferred upon him. During the ministry of Nawab Ruknud Dowla Bahadur, Nanajee Pundit received the title of Raja Nanakram Amanat Want on the 26th Zilkad 1185 H. (31st March 1772 A. D.), which honor was recognized by the presentation to him of khilats during festivals and on the occasions of marriage ceremonies. In short, the two young men were under the favor of the emperor to such an extent that he gave them khilats with mash and lavazimat, and others were installed and received khilats through these two brothers. On the occasions of the receipt of firmans from the emperor, and during the change of ministry, they were also recognized, and they always remained in close attendance upon the emperor. Raja Dhondajee Pundit died at the age of 55, on the 29th of Mohurrum 1198 H., leaving his younger brother Raja Nanakram Amanat Want, and three sons, Rai Omakand Rao, Rai Ramkadas, and Rai Appa Rao. Nanajee Pundit, the younger brother of Dhondajee Pundit, whose title was Nanakaram Amanat Want, was installed in the hereditary rights and dignities of the estate. The funeral ceremony of Dhondajee Pundit took place in the month of Safar 1198 H. Nanajee Pundit died on the 23rd Safar 1200 H. (26th December 1785 A. D.), aged 55.

Rai Omakant Rao, eldest son of the deceased Dhondajee Pundit, was installed with the title of Raja and Munsub Aka Suddy in Rabisani 1193 H. (April 1779 A. D.), but he died soon afterwards.

Rai Ramkadas, the second son of Dhondajee Pundit, at the age of 15 received the title of Rai and Munsub Hazary on the 8th of Shawal 1193 H., and on the 12th Shawal 1195 H. he was installed as Bhadury. At the age of 20 he was appointed record-keeper, and Sarishtadar of sarishta of Jamiyat and Munsub. On the 21st Safar 1198 H. he received the title of Raja Rai Rayan, and secured all the dignities of the estate, such as alum nakara, aftabgiry, moorchal, and umari. He also received the mash and vatan or Sirdesh Pandigiri over all the subahs of the Deccan, and also Sir Sirdesh Pandigiri in Purgana Madak, Gulburga, Nandar, &c., and Sirdesh Mukhi of Prattabpur and jaghirs, such as jat jaghir and ijaj jaghir, inam ulta-maga, nigha dashat jamaiyet, tafviz dahat tankha. He was granted the title of Diyanat Want on the 8th Zelkad 1198 H. and Ijafa Do Hajaree Munsub, and two thousand sowars and jewellery were also given to him. A munsub of charhajary was given and alum nakara was allowed. His title was Shamraj and Ihalardar palanquin. Munsub punj hajary, alum nakara, &c., were allowed, and he became peshkar, and also discharged the duties of minister in the presence of His Highness, when Azum-ul-Umara went to Poona. On the 29th of Shaban 1237 H. (21st May 1822 A. D.), he died at the age of 59, leaving one son named Raja Chimnarajaram.

Rai Appa Rao, the third son of Dhondajee Pundit at the age of 18 enjoyed the title of Diyanatram, and on the 8th Zikad 1198 H. he received the title of Maharaja Want Bahadur. He also had jaghirs, yielding an annual income of eleven lakhs for nigahdasht jamayat with paiga khas—*i. e.*, control over European and Native officers and soldiers in infantry and cavalry—in 1201 H. On the 11th Rajab 1204 H. (28th March 1790 A. D.) he received a jhalardar palanquin, alum nakara, and jewels. In 1213 H. (1798 A. D.) he died at the age of 33.

Raja Sri Krishna Rao, the eldest son of Raja Shamraj Bahadur, was born on the 15th of Ramzan 1196 H. and Bhavanishunker Bapuraj was born on the 12th Shawal 1197 H. These two sons were by his first wife, but when she died the Raja Shamraj married a second wife. Suspecting that these two sons of Raja Shamraj would not be properly protected and fed by their father and step-mother, Bakhasi Begum Sahiba, the wife of His Highness the Nizam Ali Khan Bahadur, sent for them and kept them in her palace, doing her utmost for their prosperity, and, when they had reached the age when the thread ceremony had to be performed, preparations for it were ordered, and the Begum Sahiba and her husband performed the ceremony of munj (which lasted four days) in the capacity of parents. His Highness the Nizam ordered the State records to be kept in the dewan khana, where he had resided during the ceremony, and since then the records have been kept there. When these boys reached the proper age, His Highness the Nizam gave them the titles of Raja and Bahadur, and Raja Amanatram, also Munsub Do Hazary, respectively. Raja Bhavanishunker Rao was appointed peshkar of the State, and was honored with the distinctions of Bapuraj and Bahadur, for which a khilat of jewels was given to him. Bhavanishunker Bapuraj went to Bidar, owing to sickness, and died there at the age of 24, on the 22nd Zilhij 1221 H. (21st February 1807 A. D.) without issue.

Chimnarajaram, third son of Raja Shamraj, and step-brother of Bhavanishunker, was born in 1215 H. (1800 A. D.), and on the 23rd of Shawal 1237 H. was installed by Nawab Sikandar Jah Bahadur with all his hereditary dignities, as Sir Duftary of Duftar Devani and Mal Subajat Deccan, Sarishtadar of sarishta Jamayet and Munsub, Rusum of Sir Deshpandigari, Tahrir Pao Anni and Tahrir of Sarishtadari, &c., &c., but he died without issue on the 13th Ramzan 1249 H. (25th December 1833 A. D.).

Raja Jairam Rao, nephew of Chimnarajaram, was installed as Raja Rai Rayan Bahadur, with all the hereditary rights, jaghirs, &c., on the 5th of Ramzan 1249, but at the age of 34 he died, without issue, on the 19th Shawal 1259 H. (12th November 1843 A. D.).

Raja Narhur Rao, cousin of Raja Jairam Rao, ascended the gadi as Raja Rai Rayan, at the age of 16. He was installed with jewels (and all the hereditary dignities and jaghirs were allowed him) during the reign of Nawab Nazir-ud-Dowla Bahadur, but he died at the age of 32, on the 12th Safar 1276 H. (10th September 1859 A.D.), leaving one son, Raja Shunker Rao.

Raja Shunker Rao succeeded his father. He was born on the 27th of Rajab 1267 H. (9th June 1850 A. D.). The ceremony of his munj was performed on the 3rd Jamadisani 1273 H., and a khilat and jewels were given him by His Highness Nawab Afzul-ud-Dowla Bahadur on the 25th Rajab 1273. He enjoyed the titles of Raja Bahadur and Amanat Want during his father's lifetime, and on the 1st Rubisani 1273 H. he succeeded to the title of Raja Rai Rayan, for which a khilat with jewels was given. The hereditary dignities and hereditary office, with all the jaghirs, were given to him. He was treated according to the rights and customs of his predecessors with regard to State affairs. The khilat of marriage was given to him on the 20th Rujab H. 1282 during the reign of Nawab Afzul-ud-Dowla Bahadur. He had two ranis. He was a faithful servant who always looked after the interest of His Highness the Nizam's Government to the utmost of his ability. He was generous-hearted, and well able to manage his office, and he devoted a great part of his life to religious affairs. In all things he considered the interest of his master, as his predecessors had done before him. He died on 4th Safar 1304 H. (1st November 1886 A. D.) in his 38th year.

THE FATHER OF RAJA RAI RAYAN.

Raja Latchman Rao, a cousin and adopted son of Raja Shunker Rao Raja Rai Rayan Bahadur Amanat Want, who succeeded the deceased Raja, was born on the 16th Jehaj 1290 H. (15th February 1874 A. D.), since when he has been treated as a son by the first Rani Sahiba of Raja Shunker Rao. The important ceremony of the munj was performed by Raja Shunker Rao and his Rani Sahiba on Thursday, the 8th Jamadisani 1299 H. When Raja Shunker Rao died, the present Raja, Latchman Rao, was a minor, and His Highness the Nizam in consequence took him, with all his estate and records, under his personal care, and looked after his interests. On the 4th Shawal 1309 H. His Highness gave him the decoration of the sahera (a garland of flowers) and also, in the capacity of a parent, arranged for the marriage ceremony to be performed, and this took place on the 7th Shawal 1309 H. A khilat was subsequently given to the young Raja Sahib on Thursday, the 1st Shawal 1312 H. (28th March 1895 A. D.), at the durbar usually held during the Ramzan festival. The Government allowed Raja Latchman Rao the personal control of all his estate on his having received sufficient education and having attained his majority.

Raja Latchman Rao,

ADOPTED SON OF

RAJA SHUNKER RAO RAI RAYAN AMANAT WANT BAHADUR.

WHEN the wife of Khande Rao, the uncle of the late Shunker Rao Rai Rayan Bahadur, bore a son, Raja Rai Rayan Shunker Rao and his rani, who was a lady of weak and delicate constitution, decided to treat the child as their own son, in accordance with the custom of the Saunsthan. This son, Raja Latchman Rao, the present holder of the estate, was born in 1874. The rani died in 1884, and Raja Shunker Rao breathed his last on the 1st of November 1886.

Since the death of Raja Shunker Rao the ancestral duftar and jaghirs of the minor raja, Latchman Rao, have been looked after and managed by His Highness' Government, and, although there have been several ministers during that time, the young raja has been systematically treated by the Government with parental care, and the rights and privileges of the Saunsthan have been protected at all times. Nawab Laik Ali Khan appointed Raja Srinivasa Rao to be superintendent of the estate in December 1886, and in March 1887 Raja Maharaja, Raja Narain-dar Pershad, Bahadur, the peshkar, was appointed to look after the affairs of the estate. On the 17th March 1887 a committee for the administration of the estate was appointed under the direct supervision of His Highness, with Colonel Marshall, the private secretary to His Highness, as president, and Nawab Mahabub Yar Jung Bahadur and Mr. A. J. Dunlop as members, Mr. Dasondiram being secretary to the committee. There was a sub-committee consisting of Bapoo Rao Sahib, Sir Duftar Mart and Rao Sahib, Narayen Rao Sahib, and Kishen Rao Sahib, who worked under the principal committee, with Mr. Pestonjee Jewanjee as the talukdar of the jaghirs.

During the ministry of Sir Asman Jah Bahadur, Moulvi Mahmud Ali was appointed talukdar of the jaghirs in 1888, and the education of Raja Latchman Rao was entrusted to the late Mr. H. P. Hudson, M. A., who was principal of the Nizam College at the time. Under this gentleman the raja made fair progress in his education, and the prosecution of manly sports of various kinds. Raja Latchman Rao joined the Madrasai-Aliya on April 26th 1886, during the administration of the estate by the committee appointed by His Highness. He prosecuted his studies so vigorously that he was awarded a prize, His Highness the Nizam presiding at the distribution, in December 1888. The raja became a resident student of the boarding house attached to the school in 1889, during the administration of Sir Asman Jah Bahadur. He received another prize in December 1889 for successfully passing a class examination, and in 1890 he secured still another prize for proficiency in history and geography, as well as a prize for horsemanship. In the year 1891 the Resident was so much pleased with the raja's skill in the sports held on His Highness the Nizam's birthday that he presented him with a silver cup for the exploits of his horse "Eclipse," and Sir Asman Jah awarded him "The Universe" for his skill in tent-pegging.

In 1892 Raja Latchman Rao passed the Middle School examination. He would have passed the year before had the death of his mother not prevented him from attending the examination. The raja was only sixteen years of age when he was admitted to the Nizam College, and he was ignorant of all languages except Urdu, and was physically weak. He worked with great assiduity, however, and passed his examinations creditably. He was to have matriculated that year, but his marriage ceremony put a stop to his study for some time. While he was studying for the matriculation examination His Highness gave him a valuable publication as a reward for the progress he had made in his studies, and for good conduct. He now studies English literature, mathematics, political economy, &c., privately. He is very energetic, a capital horseman, and, as regards personal character, he seems in every way fit and worthy to perform the responsible duties entrusted to him.

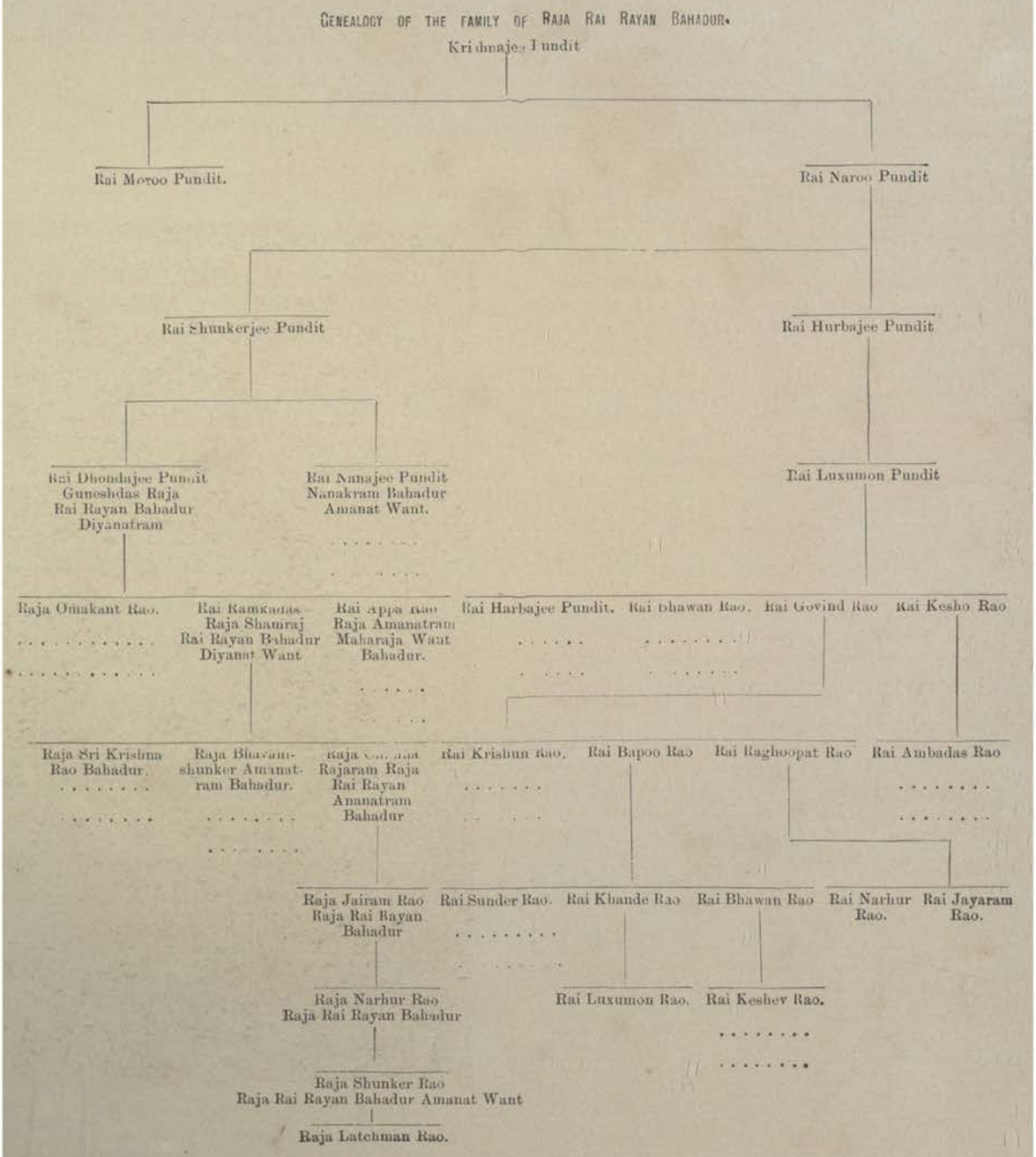
The raja finished his actual school studies and returned to his family on the 4th of January 1894. He then looked after the affairs of the estate for a few months, during which time he conducted himself with tact, and gave satisfaction to all concerned. When Nawab Fateh Nawaz Jung was Home Secretary, the estate was transferred to the Court of Wards, and Moulvi Sujat Ali was appointed manager. During the ministry of Sir Asman Jah, and whilst the estate was in charge of the Court of Wards, the marriage of the raja took place—the 2nd May 1892. His Highness personally presented a floral wreath on the occasion. The invitation cards bore the words "Barkhurdar Raja Latchman Rao, khalf (son) of Raja Rai Rayan Amanat Want Bahadur," and were signed and issued by Sir Vikar-ul-Umara Bahadur, who was acting on behalf of the Government. The actual marriage ceremony was celebrated with great *éclat* on the 5th May 1892. This event was recognized by His Highness by his presentation, personally, of jewels to the raja at a durbar. In short, since the death of the late

RAJA RAI RAYAN BAHADUR.

Raja Rai Rayan Bahadur, the estate and all the rights and privileges belonging to it have been protected by his Highness the Nizam with parental care and guardianship.

In 1314 H. His Highness' Government handed over the estate absolutely to the raja, as he was then deemed old enough to discharge the duties connected with his ancestral jaghirs, &c. The raja has had occasion to thank His Highness the Nizam for many things, but most of all for the way in which his inheritance was preserved while he was too young to look after the estates himself. In fact, all that the raja is, or may be hereafter, is due in a large measure to His Highness' personal solicitude for his welfare.

GENEALOGY OF THE FAMILY OF RAJA RAI RAYAN BAHADUR.



Syed Shah Abdul Ramin,

Spiritual Adviser to H. H. the Nizam.

"Praise be to God, the Lord of the Universe, and peace be on his Prophet, Mahomed and his descendants and companions."

THE saint Hazrat Hajee Syed Shah Nuruddin Saheb Kumaisi al Kaderi Hazrat Syed Shah Nuruddin went from Sadhura, in Punjab, during the year 1250 H., to the city of Hyderabad, in the Deccan. He remained in that city for a period of seven years during which his excellent qualities displayed themselves in such a way that all the commons as well as the nobles and even the learned and holy men came to him and took the oath of submission to him. The Hazrat gave the benefit of his holy teachings freely to all. H. H. Nawab Nasir-ud-Dowla having seen the miracles performed by him, believed in him and gave him two villages in Nander zillah, in the province of Aurangabad. We are unable to describe the full extent of his charities and benevolences for want of particulars. After seven years he went to Mecca and Medina and after visiting these sacred places he returned to India, and went direct to Sadhura in the Punjab, which was the native place of his ancestors. For seven years he went from place to place visiting the sacred shrines of holy men of Hindustan, and blessing thousands of people with the "Bai at" ceremony. He then went to Hyderabad, where he remained for some time. It was during this time that H. H. Nawab Afzal-ud-Dowla took the oath of submission to him and gave him a village in Karpul zilla, Medak, in the province of Bidar, as a present. The Nizam often used to visit the Shah Saheb at his place and several times invited him to the palace. Besides these, thousands of men used to call on him and take the oath of allegiance.

In 1277, the Hazrat again made up his mind to go to Arabia, and after having performed the pilgrimage, he visited Medina, Kerbella, Nazaf, and Bagdad.

In 1278, he returned to Hyderabad and while there he expressed his intention of again going to Upper India and asked permission to do so from His Highness, Nawab Afzal-ud-Dowla. H. H. the Nizam being aversed to losing his company, requested him to bring his nephew, his daughter and her dependents to Hyderabad. Consequently, in 1280 the Hazrat sent for his nephew, Syed Shah Abdul Rahim Saheb Kumaisi-ul-Kaderi, from Hindustan, bestowed his blessings upon him and appointed him his Khalifa.

In 1283, he was given permission to go to Arabia, to perform a pilgrimage, and while away he paid a visit to Medina.

In 1284 H., he returned to Hyderabad. In 1285 H., H. H. Nawab Afzal-ud-Dowla died, and was succeeded by H. H. the present Nizam, Nawab Mir Mahbub Ali Khan.

In 1287 H., the ceremony of tasmia khwani of H. H. the Nizam was performed by him. It was he who taught the Nizam his first letters and it was in his hands that His Highness finished his recital of the Koran.

In 1295 H., the Hazrat became ill and nominated Shah Abdul Rahim his successor. The Hazrat died on the sixth of Shawwal in the same year, and was buried the next day.

In 1296 H., Nawab Sir Salar Jung I., Nawab Vikar-ul-Umraa and all the nobles of the city went to the monastery and having performed the ceremony of condolence exhorted Syed Shah Abdul Rahim Saheb to exercise patience. Every year, on a certain day, H. H. the Nizam, Sir Salar Jung, Sir Vikar-ul-Umraa, Sir Asman Jah Bahadur, and other nobles used to visit his tomb and all were very kind and considerate to the Syed Shah Saheb Abdul Rahim. The tomb of Hazrat, the mosque and the monastery, were constructed by Shah Abdul Rahim. It should also be mentioned that the Hazrat is a Hassani and Husaini Syed and a direct descendant of Sultan-ul-Awliya Hazrat Ghans Syed Abdul Kadir Jilani and the descent of Syed Shah Abdul Rahim can also be traced to the same source.

Syed Shah Abdul Rahim has three sons: Syed Shah Abdul Hye Kumaisi-ul-Kaderi, Syed Shah Ghulam Nuruddin Kumaisi-ul-Kaderi and Syed Shah Abdul Razzak Kumaisi-ul-Kaderi.

NAWAB MAHBUB-YAR-JUNG, NAZIM-UD-DOWLA BAHADUR.

RAJA SHIVRAJ DHARAMVANT BAHADUR.

Raja Rajman Maharja Raja Shivraj Dharamvant Bahadur Asaf Jahi.

IT is a difficult task to trace the ancestors of Raja Shivraj Dharamvant Bahadur Asaf Jahi. Ali the members of his family, with one exception, were killed by a falling house in the time of Aurangzeb. The survivor, Raja Sagar Mull, was brought up by Nawab Asaf Jah, and accompanied him to the Deccan. Asaf Jah entrusted the management of his household to the young Raja, and afterwards made him the Daftardari of six provinces. Raja Sagar Mull was succeeded by Raja Bhowanidass Dharamvant, and after him came Raja Kanval Kishen, followed by Raja Khubchand, after whom came Raja Khushhalchand and then Rajachand Rai. Following him came Raja Kiren, who died childless. He was succeeded by his younger brother, Raja Inderjit, who was the father of the subject of our sketch.

Raja Shivraj was born in 1264 H. He first assisted his father in the Revenue Department and used to accompany him to the durbars held by Sir Salar Jung I. In 1290 H., he was promoted to the post of Revenue Commissioner. In 1291 H. he was given the title of Raja Bahadur and his ancestral mansab. His father died in 1294 H., and in 1297 H., he was confirmed by H. H., the Nizam, in his hereditary post and was the recipient of the royal favours in the shape of a sirpeeh and a pearl necklace. In 1305 H., he received the distinction of "Dharamvant," followed by the honourable title of Raja Rajman.

The Raja went on a mission to Lord Ripon, then Viceroy, on behalf of the nobles of Hyderabad. He was warmly welcomed by his own community at Bombay, Allahabad, and other places, and on his return his community presented him with an address in a silver casket. In 1898 A. D., he went on a pilgrimage to Allahabad and Benares. Raja Shivraj, besides being Revenue Commissioner, has been Master of Ceremonies, and under the order of the Prime Minister he decides the differences that arise amongst the Hyderabad nobles.

He was a member of the Committee of Trustees of the Estate of Sir Salar Jung. In the event of a prince visiting Hyderabad the Raja is deputed to receive him according to the rank of the visitor and to look after his comforts. The Princely Visitors' "Nazars" are also presented to His Highness the Nizam, through the Raja. In 1290 H., the Raja established the Kaisth Pathshala School, where free education is given to the boys in English, Persian and Sanskrit up to the Matriculation Standard. The Dharamparjarakshur Pathshala, where only Veda Astrology, and the Shastras are taught, was established under his patronage. The Raja Saheb also maintains a number of schools in his own jagirs where Persian and the Vernacular are taught. The Raja is president of the Kaisth Sabha and he spends a large sum annually for the amelioration of the condition of his own people. He established a Jubilee scholarship in 1304 H. and introduced Sanskrit education into the Madrassa on the auspicious occasion of His Highness' accession to the throne. In 1897, on the occasion of the Diamond Jubilee, he held an examination in all the schools maintained by him, and distributed gold and silver medals to the successful students in honour of the occasion. He also held a grand celebration in honour of the Diamond Jubilee, which was attended by the nobility and gentry of Hyderabad.

The Raja Saheb has been married four times, his fourth wife being the daughter of Rai Suraj Vant Singh, of Fahranagar, Daryabad.

NAWAB SYED ABDUL ALI KHAN BAHADUR.

Nawab Syed Abdul Ali Khan Bahadur, and Nawab Ali Mahomed Khan Bahadur.

THESE two nobles are the sons of the late Nawab Shamsher Jung (the grandson of Nawab Shah-yar-ul-Mulk) and grandsons of the late Syed Mahomed Ali Khan of the illustrious house of Razavi Syeds, who was the Minister of Tabriz in Persia, a place with a population of about 170,000. They are also related to Nawab Mushir-ul-Mulk. Their father made himself very prominent and popular in affairs of State, and by disinterested efforts and well-directed abilities he obtained the appointment of commissioner of police of the State, an appointment that corresponded with the present office of a minister, the Nizam having always addressed the holders of that office as his viziers or ministers. The name of Nawab Shamsher Jung was mentioned by Sir Salar Jung the Great in the Royal Assemblage at London, in connection with the well-being of the State. Particulars of this incident are fully given in the Murakkai Ibrat.

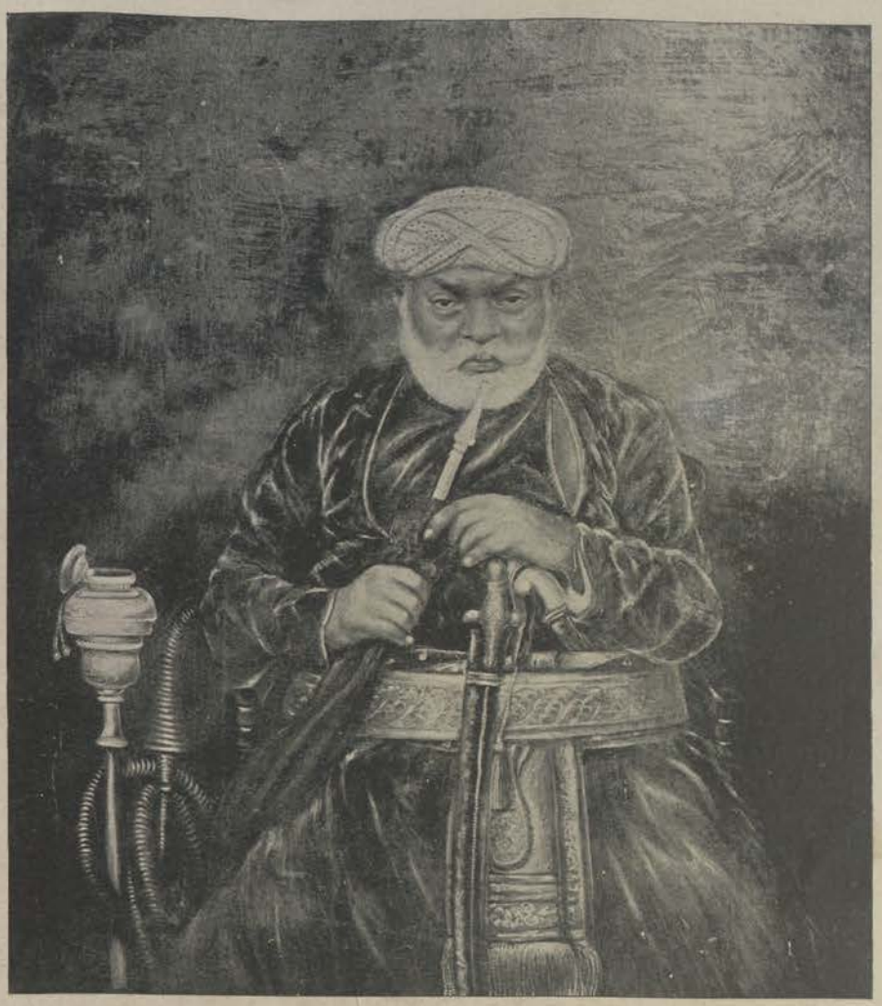
The younger son of Nawab Shah-yar-ul-Mulk, Nawab Mir Hussain Ali Khan Bahadur (who was called Imdad Jung) the young nobles' uncle, was a man of many good qualities. He was well-read and was proficient in certain sciences, but, although possessed of great wealth, he was unassuming and unaffected by the modes and fashions of the present day, preferring to follow the customs of his ancestors. He was fond of the society of men not so well-favored as himself, and cultivated the company of dervishes. He treated the poor with consideration and generosity, often helping them when in need. Like his

THE LATE NAWAB SHAMSHER JUNG BAHADUR.

NAWAB ALI MAHOMED KHAN BAHADUR.

ancestors, though, he attended the royal durbars with the pomp suitable to his station, his body-guard being in attendance on every occasion. His Highness the Nizam honored his residence, which is situated on the sacred hill of Moula Ali, with a visit in recognition of his rank, accepted his nazar, and reviewed his troops.

After the death of Nawab Shamsher Jung Bahadur, the two subjects of this sketch were brought up by their uncle until 1314 H. (1896 A.D.), their estates and finances being managed by the youths personally under the same direction. The two young Nawabs acquired proficiency in Arabic, Persian, English, and mathematics, besides becoming versed in military tactics. His Highness the Nizam has confirmed them both in all their hereditary honors and titles.



THE LATE SYED MAHOMED ALI KHAN

Nawab Syed Abdul Ali Khan has a son by his begum, the daughter of Nawab Syed Fateh Ali Khan of Begumpalli.

Nawab Syed Ali Mahomed Khan married the daughter of Nawab Syed Husain Ali Khan Bahadur, who is the grandson of Nawab Muzaffer-ul-Mulk and the brother of Nawab Syed Fateh Ali Khan Bahadur, the Nawab of Begumpalli. The two young nobles, being both very closely related to the last-named Nawab, have inherited a very large estate in Begumpalli, which will be held in perpetuity by their descendants. This estate is under the protection of the British Government. It came into the possession of the family of the Nawab of Begumpalli hundreds of years ago, its independence having been originally established by the emperor Aurangzeb, and afterwards by the Nizam under the treaty of 1800 with the British Government, since when its independence was confirmed under the treaty of 1862.

Besides possessing jaghirs worth fifty-two lakhs of rupees per annum, as ancestral property, the young Nawabs enjoy the revenues of several villages, which amount to some lakhs of rupees. They also hold jaghirs in Berar. The Nawabs are courteous and polished in their manners, and have had the advantage of travelling through Arabia, Persia, and Europe.

The Family of

Nawab Husain Dost Khan, Eradat Jung, Salar-ud-Dowlah, Salar-ul-Mulk, Bahadur.

THE Nawab Gulam Jilani Khan Bahadur and Nawab Khalil-Ullah Khan Bahadur are descended from Nawab Husain Dost Khan Eradot Jung, Salar-ud-Dowla, Salar-ul-Mulk, who claimed direct descent from Nawab Mahomed Aslam Khan Bahadur, a Poet, who wrote under the *nom de plume* of "Shayan." The Poet belonged to the family of Jafar-i-Tayar of Arabia, on the one side, and of the Syeds of Arabia, on the other. The son of Nawab Aslam Khan was Nawab Husain Dost Khan, who was in the service of the Madras Government, in the time of Siraf-ud-Dowlah Walajah when he received the title of Khan Bahadur. He was the first of the family to visit Hyderabad, where he was treated with great respect by Raja Chandu Lall, the Prime Minister of the State. Being well educated he was appointed talukdar over districts yielding a revenue of 50 lakhs of rupees, 12½ per cent of which represented his own emoluments. On being presented to His Highness, Husain Dost Khan received the title of Iradat Jung, Salar-ud-Dowla, Salar-ul-Mulks together with a Mansab of Rs. 5000—and jagirs worth over a lakhof rupee a year with the usual honours.

Nawab Gulam Jilani Khan, whose photograph we publish, is the grandson of Nawab Salar-ul-Mulk, his father, Eradat Jung, having on the death of the founder of the family, shared with his brother, Nawab Sher Afghan Jung, the emoluments of the Talugdari, the duties of which were divided between them. With the death of the

NAWAB GULAM JILANI KHAN BAHADUR.

sons of Nawab Husain Dost Khan the system of forming the rents was abolished; but they succeeded to the jagirs bestowed on their father and Nawab Gulam Jilani Khan and Nawab Khali-Ullah Khan, whose photograph we also publish, claim to be among some of the oldest jagirdars in His Highness the Nizam's dominions. These young men naturally pride themselves in their descent from a highly honourable family. Nawab Sher Afghan Jung, son of Nawab Husain Dost Khan, for instance, who was the uncle of Nawab Gulam Jilani Khan and the grandfather of Nawab Khalil-Ullah Khan used to be deputed by His Highness, in the days when railways were unknown in the Deccan, to meet the Commanders-in-Chief of the Madras Army at the frontier on the occasions of his annual visits to the Secunderabad District. He is also known for the success that attended his arms at the battles of Birkur and Kowlass. The family has also gained distinction by the marriage of Nawab Azzam Jung—father of Nawab Khalil-Ullah Khan and son of Nawab Sher Afghan Jung—into the family of the hereditary Kazi of Hyderabad, and its members are scrupulously careful to avoid an alliance with any but Syed families, who can claim descent from the Prophet. Nawab Gulam Jilani Khan is fond of athletics and he is a good shot. He visited Europe during the Queen's Jubilee, in 1887, and he has made the pilgrimage to Mecca and Medina. Nawab Khalil-Ullah Khan, who is of a studious disposition, has attended the best school in the State. He has worked as an attaché in the Board of Revenue and is now qualifying himself for Government service, instead of relying entirely on the income derived from his estates.

NAWAB MAHOMED KHALIL-ULLAH KHAN BAHADUR.

NAWAB KADIR JUNG, KOWAT-YAR-UD-DOWLA BAHADUR.

Nawab Kader Jung Kowat-yar-ud-Dowla, Bahadur.

KADER JUNG, son of Kowat Jung, is descended from the Syeds of Eaudjon, in Bokhara. Mir Umza was the first of the family who migrated to India, and Kajah Abdhu Rhyme Khan and his great grandfather, Mir Ahmed Khan, are both his maternal ancestors. Kajah Abdhu Rhyme Khan was employed by the Emperor Aurangzeb as a Superintendent of his private stores, and when Golconda was conquered, he was made treasurer of the fort and censor of the newly acquired country.

Aurangzeb makes mention of this nobleman in his works entitled the "Kalimath Thyabath," where, on page 12, he says, "Kajab Abdhu Rhyme is dead; he was a god-fearing and religious man who possessed a brave heart."

The author of "Vakiah Golconda" records that the censorship (or the corrector of the habits and custom of the Mahomedan) was conferred on this nobleman, and again the author of "Senrul Mutha Kariu," in his first volume, confirms and verifies the statement of the above-mentioned author. They show that he was appointed the censor of the city of Hyderabad by the Badsha Allumgheer in order to wipe out some of the customs of the infidels and heretics, which had been introduced by Abdool Hussen; to shut up, or pull down, all wine shops and to build mosques in their places.

In the "Thozuk Jehanghir," Vol. 2nd, chapter 19, page 204, writing of Hozareth Baki-Billa, the celebrated saint of those days and a maternal ancestor of Kader Jung, the author says that "his majesty the Emperor Shah Jehan, and Shaik Baki-Billa, the successor of Shah Thajoo Din Sahib, were standing together in the field of battle." These facts are also taken notice of by the author of "Sernool Moothakareen" in his second volume, where he describes the loyalty of Abdool Gunny, son of Abdhoo Rhyme, in having opposed the celebrated minister, Syed Abdul Khan, Kuthub-ul-Mulk, in his intrigues against the Emperor in 1133 H.

Meer Ahmed Khan is the lineal ancestor of Kader Jung, of whom the author of "Masur-ul-Umrow" says, "Mir Ahmed Khan, the martyr, was the son-in-law of Kajah Abdhu Rhyme Khan, and held the post of confidential Bukshee of the army under command of Mahomed Auzum Shah, which was kept for the defence of Guzerat. He was subsequently appointed subedar of Burhanpore and was killed in battle with the Marathas in 122 H."

The author of "Senrul Mutha Kareen" mentions that Mir Ahmed Khan the 2nd was appointed Governor of Cashmere, and in the Kiran-u-Sadhine it is said that Mir Ahmed Khan represented the Prince Badar Bukt in the Government of Burhanpore, so that, during the empire of the Grand Moguls, the ancestors of Kader Jung were included in the high nobles and officials of the empire. This can be abundantly proved by the works mentioned above and by other historical works.

The family of Kader Jung migrated to the Deccan during the reign of Asaf Jah, and one of his ancestors, Mir Aboofakir Khan, as mentioned by the author Thozuk, was appointed dewan or Minister of the State after the reduction of Hyder Yar Khan Sheir Jung in 1167 H. It is also mentioned by the author of "Hadi-Kotul Alum," that on the beginning of the year 1167 H., Mir Aboofakir Khan Bahadur was made Minister after the removal of Hyder Yar Khan Sheir Jung from the post.

In the "Maserul-Umrow" it is mentioned that Mir Abdul Munon Khan, on his arrival in the Deccan, having had charge of the private department of Nizam-ul-Mulk Asaf Jah for a short time, retired into private life. The eldest of his sons, Motamid Dowlat Sirdar Jung, during the reign of Salabat Jung, was made Minister of the State. He died in 1188 H., and his tomb may now be seen in the tank of Meer Jumlah.

Mir Mahomed Khan Kowat Jung first observes that Mir Usman Khan, having died in 1187, his son, Mir Ahmed Khan was appointed by the reigning Nizam head of the Censor Department, in addition to his being superintendent of the shooting preserves. He was awarded the title of Kowat Jung. His successor, Mir Hussein Khan Kowat Yar-ud-Dowla Kowat Jung Bahadur, filled many high posts as is mentioned in the history of Mabauz-ud-Dowla who was sent to the Golconda Fort. Kowat Jung Bahadur, Kader Jung's father, who is of the same honourable family, was superintendent of the shooting preserves.

Kader Jung is the son-in-law of Mir Fyazuddin Ali Khan, who was a grandson of Gazi-ud-Din Khan Feroze Jung, the son of Asaf Jah. The Saint, Mir Fyazuddin Ali Khan, was the grandson of Wazeer-ul-Mumalik Immad-ul-Mulk, the son of Gazi-ud-Din Khan Fere Feroze Jung, who was the son of Asaf Jah.

Kader Jung was brought up by his uncle, Mir Abdhu Salam Khan, the son of Mir Mahomed Ali Khan, Hanthan Jung Sarrin-ud-Dowla, the son of Mir Abdhu Salam Khan, who was the Prime Minister of Salabat Jung, and was killed by Udatul Mulk (Monsieur Bussy) in the affray in which Hyder Jung lost his life. The tomb of this martyr is at Aurangabad.

In addition to those above mentioned, Ahsnu-Dowla Ekkataz Jung Zean-ud-Dowla Zean-ul-Mulk, are also counted among the ancestors of the family, notices of whom are to be found in all the historical books. Suffice it to say that the high offices that the members of this family have enjoyed for centuries can be corroborated by the testimony of history.

Kader Jung commenced his public life in the reign of Nawab Nasir-ud-Dowla in 1268 H., and was rewarded by a jagir and a mansab from His Highness. During the reign of His Highness Afzul-ud-Dowla he was put in charge of Talugs Manjol and Umberpett in 1278 H.

In 1256 he was made Inspector-General of Police, and afterwards Auditor General; Secretary to Government, Irregular troops; Nazum Modhakul in the Serif-khas; Member of Revenue Board of Serif-khas; Accountant General of Serif-khas; Suadu Talugdar of Serif-khas; Secretary to Government Local Fund and Irrigation works; his present position being subedar of Bedar.

The delicate services he has rendered to the State were appreciated by the late Sir Salar Jung the 1st.

Two of the ancestors of the family have had the honour of being made Prime Minister of His Highness's State, Mir Abu Fakir Khan Motamid Dowla Sirdar Jung, and Shah Naooz Khan, Sumsam-ud-Dowla, Sum-Sam-ul-Mulk.

Throughout the empire of the Grand Moguls, the ancestors of the family enjoyed high positions of trust.

THE NAWAB TAHAVAR JUNG, ASHRAF-UD-DOWLA BAHADUR.

The Family of Ashraf-ud-Dowla Rukn-ul-Mulk Bahadur.

THE original name of Nawab Rukn-ul-Mulk Mir Musa Khan Bahadur Ihtisham Jung was Mir Mahomed Yar Khan. His grandfather, on arriving in India, was engaged as a tutor to Nawab Asaf Jah, who honoured him with the title of Turki Khan. After his death, his son, Mir Musa Khan, was appointed the wakayanigar, or reporter, of Deogarh, and he was also honoured with a subedarship in the Bijapur Cavalry, under guidance of Mohaiy-ud-Din Khan Bahadur Muzaffar Jung. After the death of Mir Musa Khan, his son, Mahomed Yar Khan, was appointed to the post, which was hereditary in the family. After Muzaffar Jung was killed, Mir Mahomed Yar Khan was presented to H. H. Salabat Jung and was honoured with a suitable mansab and the title of Mir Musa Khan Bahadur, which has been enjoyed by his father, together with a command in the artillery. He was afterwards presented to H. H. Nawab Asaf Jah by Nawab Samsam-ul-Mulk Shah Nawaz Khan, and was appointed Minister of Police. As he was a real descendant of the Prophet, his mansab was increased to four thousand rupees and an Alam (standard), a Nakkara (native drum), the title of Ihtisham Jung, and a jhalardar palki (fringed palanquin) were bestowed upon him.

In 1177 H. his mansab was again increased to Rs. 7000, and he was given the command of six thousand horse, as well as the title of Rukn-ud-Dowla and the permanent appointment of dewan. He conducted the affairs of State with tact and foresight and was always devoted to his Sovereign. His devotion was such that he lost his life in the service of the Nizam. The year of his death, according to "Tuzuki Asafia" by the numerical power of Abjad calculation, could be got from the line, "Sairi Jannat nasib shud ba u" (the stroll into paradise fell to his lot). Another date stands thus: "Dakhilamad az Shahidani Husain" (He entered paradise with the Martyrs of Hussain). His family received jagirs worth a very large sum, as compensation for his loss and in recognition of his services to the State.

MIR MOHAMED KAZIM KHAN BAHADUR, MUSHIR JUNG.

In memory of the deceased Rukn-ul-Mulk, a canal is called Rukn-ul-Mulk's Bam, and a baradari on the road leading to the hill of Moula Ali called Tat Shab's baradari. This Tat Shab was one of the menials of the family who left the service and retired to this place. There are also in the skirts of the hill a mausoleum of himself as well as a mosque built to his memory.

From amongst the companions of Rukn-ud-Mulk, one Zaffar-ud-Dowla, for whom he had been instrumental in getting a mansab, writes gratefully in these terms: "Zaffar-ud-Dowla, the slave of Rukn-ul-Mulk." This phrase has been seen engraved on guns in the fort and in other places, even on nakkaras (drums). It was he (Zaffar-ud Dowla) who organized the siddhi (negro) battalion which proved victorious in several engagements. It was placed on a regular footing by Sir Salar Jung I.

Nawab Thavar Jung Ashraf-ud-Dowla Rukn-ul-Mulk Khani Dauran Bahadur is now the eldest surviving member of this illustrious family. In 1255 H. he received the title of Mir Ali Husain Khan from H. H. the Nizam, and in 1274 H., the title of Thavar Jung was bestowed on him. In 1305 he was given his ancestral title of Ashraf-ud-Dowla, and 1311 that of Rukn-ul-Mulk Khani Dauran Bahadur, entrusting to his care the education of the Heir Apparent.

Nawab Khani Dauran has two sons. The eldest is named Nawab Mir Mahomed Kazim Khan Bahadur, Mushir Jung (see photograph), and the younger one, Mir Inayat Husain. Nawab Mushir Jung was born in 1302 H., and according to custom he was given the title of "Mushir Jung Bahadur" in the lifetime of his father. Notwithstanding his youth, he is clever in English and other subjects. He is usually the foremost boy amongst his fellow students.

In 1309 H., he married the daughter of Nawab Fakhr-ul-Mulk Bahadur, Fakhrun Nissa Begum Sahiba, at Khandala, and in 1314 he was betrothed to the daughter of Nawab Aziz-ud-Dowla Bahadur.

THE NAWAB BAHRAM-UD-DOWLA BAHADUR.

Nawab Bahram Jung, Bahram-ud-Dowla, Bahadur.

MEER Dawar Ally Khan, Bahram Jung, Bahram-ud-Dowla Bahadur, son of Meer Bahadur Ali Khan Sutwut Jung III., son of Syed Zainul-Abidin Khan Sutwut Jung II., son of Syed Aakil Khan, son of Meer Zainul-Abidin Khan Bahram-ul-Mulk, son of Meer Imam Ali Burhan-ud-Dowla, son of Syed Aakil Khan, is the grand Syed of Barha. The original native place of the family is Sirsee in the Moradabad district.

Syed Aakil Khan was a nobleman in the service of the king of Delhi. He accompanied Nawab Nizam-ul-Mulk Asaf Jah to the Deccan, in command of seven hundred cavalry, and settled there.

Nawab Meer Imam Ali Khan Bahram-ud-Dowla, jaglirdar of the village of Seresgaon in Berar, was the governor of Ellichpur, and a commander of three thousand cavalry. Afterwards he was in charge of the killadari of Nirmal fort.

Nawab Meer Zainul Abidin Khan Sutwut Jung I. Bahram-ud-Dowla Bahram-ul-Mulk was honored by Sikandar Jah, Nizam of the Deccan, with the jaghir and munsub of huft, hazarie, palkee, jhalerdar, naubut, nakkara, alum, and the command of 3,000 cavalry in the ministership of the late Mir Alum. He possessed a jaghir of one lakh of rupees besides his original jaghir of Kulpauk. He was amiable and brave, but orthodox, and used to appear with great pomp and splendour. He was an excellent performer of the Mohurrum majlis in Hussainee-mahul. (This was given to the late Shahab Jung Bahadur, forming part of the dowry of his wife.) He died in 1232 H.

Nawab Syed Aakil Khan Bahadur was an experienced man of extraordinary courage. He executed and imprisoned several rebellious zemindars, and brought the latter into the city by the order of H. H. the Nizam. Kishna Reddy, the notorious highwayman, was boldly seized and killed by him in a personal encounter at the battle of Rakhapur. His strength was very great, and he was extremely fond of riding and hunting. On his return from a pilgrimage to Mecca he encamped at Ambajogai, where he died of paralysis, and was buried at Moula Ali hill, close to the tomb of Musta Keemudowla, his son-in-law.

Syed Zainul-Abidin Khan Sutwut Jung II. in his fifteenth year began the management of his jaghirs of Kulpauk and Ghautnandura. He was honored with a title and munsub. He was very fond of tiger-shooting, and had some stirring adventures in that connection. He married the sister of Sir Salar Jung the Great, then Prime Minister, and died in his forty-eighth year.

Nawab Meer Bahadur Ali Khan Sutwut Jung III. was a virtuous and popular nobleman. He married the daughter of the late Nawab Fakhr-ul-Mulk. One day in 1301 H., while hunting with a party, in company with the present Nawab Fakhr-ul-Mulk, his wife's brother, his gun suddenly slipped from his hand, and was discharged, and he was killed.

Nawab Meer Dawerali Khan Bahram Jung Bahram-ud-Dowla was born in Ribiulawal in 1282 H., so that his present age is thirty-one years. Like his ancestors, the Nawab is gracious and kind-hearted. The hereditary jaghirs of Kulpauk, Ghautnandura, Kudawundpoor, and Vanneel are in his possession. He was educated in the Nobles' School, Hyderabad, together with the sons of Nawab Muktar-ul-Mulk I. up to the time when he went to England, where he studied for several years. He married the younger daughter of Sir Salar Jung I., during the ministership of Sir Salar Jung II., and the wedding was celebrated with great demonstration of joy and becoming splendour. The Nawab understands English, Arabic, and Persian thoroughly. He possesses considerable experience in political matters, his views being inclined towards the Liberal party. During the ministership of Nawab Muktar-ul-Mulk II., the Nawab held the post of private and miscellaneous secretary to that official, and afterwards he officiated, for a time, as Minister of Justice. Not long since he was president of the committee administering the Salar Jung estates, during which time he performed the work satisfactorily. He is orthodox in his religion, and annually performs the Mohurrum majlis at his palace, where some five or six thousand people assemble. His private jaghirs are administered satisfactorily by a committee, of which he is the president. He has two sons and two daughters. His elder son, Mir Tarab Ali, is eleven years of age, and is now reading for the Middle School course, with Latin as the second language. The younger son, Mir Zainul Abidin, is eight years old, and is studying the preliminary course of English.

The Nawab has a keen desire to improve his mind, and acquire knowledge on all subjects. He is blessed with a robust constitution, and party feelings do not disturb his mind; he is quite content with the present state of affairs, and he may be counted on as a loyal subject of His Highness the Nizam and of his Government.

MIR TARAB ALI KHAN.
Eldest son of Nawab Bahram-ud-Dowla Bahadur.

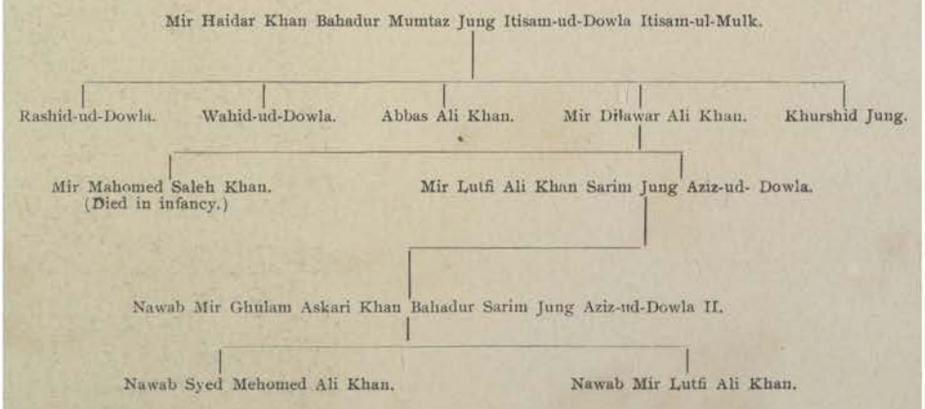
MIR ZAINUL ABIDIN KHAN,
Second son of Nawab Bahram-ud-Dowla Buhadur.

NAWAB SARIM JUNG AZIZ-UD-DOWLA BAHADUR.

Nawab Sarim Jung Aziz-ud-Dowla Bahadur.

THE great grandfather of the subject of our sketch was Mir Haidar Khan Bahadur Mumtaz Jung Itisam-ud-Dowla Itisam-ul-Mulk, who was the recipient of the titles from H. H. the Nizam Ali Khan, whom he served in the Secretariat Department. He had five sons: (1) Rashid-ud-Dowla, head Nazim of the Secretariat in the reign of H. H. Nawab Sikandar Jah; (2) Wahid-ud-Dowla; (3) Abbas Ali Khan Itisam-ul-Mulk Bahadur II. Arzbeji; (4) Mir Dilawar Ali Khan Bahadur Killedar, of Bitabhari; (5) Khurshid Jung Itizad-ud-Dowla. The fourth son, Mir Dilawar Ali Khan, had two sons, Mir Mahomed Saleh Khan Bahadur, who died in infancy, and Mir Lutfi Ali Khan Bahadur Sarim Jung Aziz-ud-Dowla I., who was Nazim, or manager, of the royal household and killedar of Bitapahari as well as jagirdar of Ghat Nandora. His son, Nawab Mir Ghulam Askari Khan Bahadur Sarim Jung Aziz-ud-Dowla II., now enjoys the ancestral titles and services. At present, he has two sons, Syed Mahomed Ali Khan Bahadur and Mir Lutfi Ali Khan Bahadur.

GENEALOGICAL TABLE.


Mir Haidar Khan Bahadur Mumtaz Jung Itisam-ud-Dowla Itisam-ul-Mulk.
Rashid-ud-Dowla.
Wahid-ud-Dowla.
Abbas Ali Khan.
Mir Dilawar Ali Khan.
Khurshid Jung.
Mir Mahomed Saleh Khan. (Died in infancy.)
Mir Lutfi Ali Khan Sarim Jung Aziz-ud- Dowla.
Nawab Mir Ghulam Askari Khan Bahadur Sarim Jung Aziz-ud-Dowla II.
Nawab Syed Mehomed Ali Khan.
Nawab Mir Lutfi Ali Khan.

SAYED MAHOMED ALI KHAN.

MIR LUTFI ALI KHAN.

THE NAWAB INTIKHAB JUNG BAHADUR.

The Nawab Intikhab Jung, Bahadur.

THE subject of this sketch is the younger brother of Nawab Sowlat Jung Bahadur II. He was born on the 26th Rajjab 1281 H. (1864 A. D.), and is, therefore, in his 34th year. He was a school-fellow of H. H. the present Nizam at the Madrassa Mubarik, which he entered when seven years of age, and where he received an education in English, Persian, and Urdu, and learnt riding, in companionship with H. H. the Nizam, for seven years. At fourteen years of age he entered the Nobles' School, where he acquired a more comprehensive knowledge of English, having as school-fellows the late Sir Salar Jung II., and Raja Kishen Pershad, the present Peshkar and Military Minister to H. H. the Nizam's Government. When H. H. the Nizam was installed on the throne of his ancestors, the Nawab discontinued his studies and joined His Highness' staff. He is conversant with English, and has a perfect knowledge of Persian and Urdu, as well as a fair idea of the Arabic language. As a sportsman, he takes a leading place, being thoroughly trained in riding and spearing, and an expert at tent-pegging and sheep-cutting. He is the holder of several prizes taken at sports held from time to time at Hyderabad. When His Royal Highness the Duke of Connaught visited Hyderabad, the Nawab Intikhab Jung Bahadur took a prominent part in the sports held before His Royal Highness and H. H. the Nizam, when he showed his usual skill and alertness in sheep-cutting, surpassing even the most experienced competitors, and, for his skilful achievements on this occasion, H. H. the Nizam presented him with a very fine sword of great value. He was also a noticeable performer during the sports held before Lord Dufferin and other Viceroys who visited Hyderabad on various occasions.

Like his elder brother, the Nawab is a jaghirdar and munsubdar, besides which he is a bukhshee (commander) of the Sarfi-khas Aligole Infantry, and of the Sarfi-khas Irregular Cavalry, as well as a superintendent of H. H. the Nizam's silla-khana (armoury) and the palkee-khana (palanquin depôt). These offices the Nawab has held since 1297 H. as successor to his father, Mir Nazir Ali Khan. In addition to the above, the Nawab has been an assistant revenue secretary to the Sarfi-khas department since Shawal 1304 H., to which office he was appointed by the special order of H. H. the Nizam, in appreciation of his talents. He is also a member of the city municipal board, of which he was vice-president in 1305 Fasli.

The Nawab is a man of keen common sense, and of refined manners. He is able and straightforward, and it goes without saying that he is popular in Hyderabad, especially where sympathy and aid can be of assistance to needy but deserving people. He is very hard-working and studious, cordially hating both slothfulness and luxury. He is gracious in manner, true to his word, and upright in his public and private life.

THE NAWAB SOWLAT JUNG II. BAHADUR.

The Nawab Sowlat Jung Bahadur II.

THE above noble is the elder brother of the Nawab Intikhab Jung Bahadur. He was born on the 12th Mohurrum 1274 H. (1857 A. D.), and is therefore in his forty-first year, being seven and a half years older than Intikhab Jung. His father, Mir Nasir Ali Khan, was an accomplished scholar, a poet in Persian and Arabic, and a staunch devotee, but a man of extremely humble manners; in fact, his exceeding simplicity and open-heartedness won for him the love and esteem of all who knew him. The late Nizam Nawab Afzul-ud-Dowla Bahadur appreciated his character to such a degree that he created him his personal musahib (companion) and the confidential medium between His Highness and the late Sir Salar Jung I. in all secret and important matters of State, lavishing, besides, many favors upon him. Although the late Nizam earnestly wished to invest him with a title, Mir Nasir Ali Khan declined the honor, as he heartily despised temporal fame, having totally given himself up to devotion and seclusion. When, however, the Nizam persisted in his kind intention, Mir Nasir Ali begged him to confer the khitab (title) on his younger brother, Mir Ahmed Ali Khan, who was more inclined to enjoy worldly pleasures. The Nizam, graciously acceding to this request, thereupon invested Mir Ahmed Ali Khan with the khitab of Nawab Sowlat Jung Bahadur.

From the above, it will be seen that the late Nawab Sowlat Jung Bahadur received the honor of khitab on account of his elder brother, Mir Nasir Ali Khan, and when Nawab Sowlat Jung Bahadur I. died, his nephew, Nawab Sowlat Jung Bahadur II., succeeded him, and was appointed to the several offices detailed below.

The Nawab claims to be descended from Koorishe and Hashim, so that he is a Koorishite and Hashimee Arab by descent. His forefathers came to India in the reign of Aurangzeb, and after settling in various parts of India, ultimately got a footing in the province of Bijapur during the sovereignty of Ali Audil Shah. The Nawab's grandfather, fourth removed, who was named Haji Abdul Khadir Khan, was the nephew and son-in-law of Mulla Ahmed, prime minister to the king of Bijapur, and was well known by the title of "Motabar Khan." He was the head of the Political Department of the Bijapur state. When Aurangzeb conquered Bijapur, he took Motabar Khan back with him to Delhi, and conferred upon him the above title, and appointed him an ataleekh (*i. e.*, one who educates) to the young Prince, Shahzada Moazzam, or Shah Alum I. On Shah Alum ascending the throne of Delhi, after the death of the emperor Aurangzeb, Motabar Khan took leave of him and went on a pilgrimage to Mecca, where he stayed seven years. On his return to India he was informed, on the way, of the death of the emperor, and so did not return to Delhi, but took up his abode in the Deccan.

It will not be out of place, nor uninteresting, to mention here that Sir Salar Jung I., the great prime minister of Hyderabad, was the great grandson of Sheik Mahomed Ali who was the first of the Oovasee family to come to India, with his father Oovais II., and who was son-in-law to Mulla Ahmed, prime minister of Bijapur state.

The Nawab Sowlat Jung is a jaghirdar, munsubdar, and superintendent of H. H. the Nizam's farrash-khana (tents, pavilions, &c.), of the glassware department, and of the shagirdpeshas (royal servants and menials). He is also a bukhshee of the Sarfi-khas irregular troops.

The Nawab's public and private lives both show him to be a worthy member of a noble family. He is courteous, magnanimous, and compassionate to the poor and others below him in the social scale; and he is kind to his friends and his relations, whom he assists in every possible manner.

NAWAB MIR NISAR HOOSAIN KHAN BAHADUR.

Nawab Mir Nisar Hussain Khan Bahadur.

MIR Ghulam Haidar Khan, Mumtaz Jung, Aitisam-ud-Dowla, Aitisam-ul-Mulk Bahadur, an ancestor of Nawab Mir Nisar Hussain Khan Bahadur, was born in 1123 H. He removed from Daulatabad and settled in Aurangabad, where he was educated under Kazi Shaikhul Islam Khan. His Highness the Nizam, being pleased with him, entrusted the Government Secretariat Department to him and granted him a jagir as well as an allowance of 500 rupees a month. In 1189 H. he was given a Hazari Mansab, the command of one thousand horse, a standard and the title of Khan Bahadur. In 1196 H. the Mansab of Dohazari, a Nakkara (native drum) and the title of Mumtaz Jung were conferred on him and in 1197 H. he received the Mansab of Panjhazari and was placed in command of three thousand horse. In the same year the title of Aitisam-ud-Dowla as well as a Jhalardar Palki (fringed palanquin) were conferred on him. His personal income amounted to two hundred and twenty-five thousand rupees.

Mir Mahomed Ali Khan Bahadur, Haidar Yar Jung, Rashid-ud-Dowla, son of Mir Ghulam Haidar Khan Bahadur, was born in 1185 H. Hazrat Magfarat Manzil, on the recommendation of Nawab Mir Ghulam Haidar Khan Aitisam-ul-Mulk, bestowed upon him the appointment of correspondent and reporter for the Province of Kandarpur and Bijapur.

Mir Ismail Bahadur Haidar Yar Jung, Rashid-ud-Dowla, Rashid-ul-Mulk Bahadur, the son of Mir Mahomed Ali Khan Rashid-ud-Dowla, was born in 1212 H. He received the titles of Haidar Yar Jung and Rashid-ud-Dowla Bahadur both on the same day, and in 1256 H., the title of Rashid-ud-Mulk; a Haft Hazari Mansab; the command of 5000 cavalry, and a Nakkara (native drum) were conferred on him. He was a highly intelligent man, who received many favours from His Highness the Nizam. After the resignation of Siraj-ul-Mulk he acted as Prime Minister for a period of nine months, assisted by Nawab Saif Jung. He died in 1267 H.

Nawab Mir Nisar Hussain Khan Bahadur, the son of Mir Ismail Rashid-ud-Mulk, was born on the 24th Zilkad 1256 H. In 1282 H., he was appointed a Third Class Talukdar, and soon after he became a permanent Second Class Talukdar. On his retirement from public service, owing to the death of his brothers, he was given a pension of 400 rupees a month. Besides this he enjoys the income from his personal and ancestral estates. He has four sons: Mir Ghulam Haidar, Mir Askari, Mir Mahomed Taki and Mir Abidali, as well as two daughters. His eldest son, Mir Ghulam Haidar is, at present, manager of the Local Fund.

THE NAWAB SHAUKAT JUNG HISAM-UD-DOWLA BAHADUR.

Nawab Shaukat Jung, Hisaṃ-ud-Dowla Bahadur.

NAWAB Mahomed Abul Hasan Khan, Shaukat Jung, Hisam-ud-Dowla Bahadur, and Mahomed Mehdi Hasan Khan, Benazir Jung Bahadur, are the sons of Mahomed Kazim Ali Khan, Shaukat Jung, Hisam-ud-Dowla, the late Chief Justice of His Highness the Nizam's Kothojat. Their great-grandfather was Aga Muin Khan Bahadur, who was an inhabitant of Ispahan, in Persia, the title of Muin-ul-Tujjar having been conferred upon him by His Imperial Majesty the Shah of Persia. He migrated to Hyderabad, in the reign of Mubaraz Khan, with three hundred slaves from his mother-country, and was given the titles of Khan and Bahadur, as well as a jaghir of seven thousand rupees. He married the daughter of a noble family of Syeds of Taramatipet and Nawab Jafar Aly Khan Bahadur, Shaukat Jung Hisam-ud-Dowla, Muin-ul-Mulk, was the issue of this union. In the reign of Asaf Jah, Nawab Jafar Ali was appointed to the subadarship of Sikakol Raj Mandri, and he was confirmed in the reign of Salabat Jung. The Nawab was sent several times at the head of troops to punish insurgent zemindars (Mahrattas and French) on the boundaries of Bagnagar and Machli Bunder, and gained victory after victory over them, compelling them to pay tribute to the State. At this time he had a jaghir of seventy thousand rupees, in addition to his personal estate. He was honored with the appointment of private dewan to His Highness the Nizam Salabat Jung, and after some time he was appointed prime minister, and the titles of Mahomed Muin Khan Shaukat Jung and Haft Hazari were conferred upon him with a munsub of seven thousand rupees in addition. He was, at one time, successful in defeating Musa Bhoose, whom he drove to the sea-coast. In the last days of his life, in the year 1173 H., he gallantly fought a battle against the Mahrattas on Rakshas Bhoon, but, having received a severe wound in his neck, he succumbed soon after the close of the campaign, leaving a son, the Nawab Abul Hasan Khan Bahadur. The full account of his life has been written in the History of Tuzuk Asfia.

MAHOMED MEHDI HASAN KHAN, BENAZIR JUNG BAHADUR.

Nawab Abul Hasan Khan Bahadur was appointed by his father to a Government position, until he was made secretary to the prime minister to the Government of Salabat Jung during his father's lifetime. After his father's death the title of Zargam Jung Hisampdu Dowla, Muin-ul-Mulk, with a munsub of Shash Hazari, was conferred upon him by His Highness the Nizam. He married his cousin, and the issue of this union was a son, Mahomed Sami Khan by name. He died whilst holding the position of secretary to the prime minister, and his son succeeded to the title, munsub, &c. Mahomed Sami was first appointed high commissioner of Customs in Hyderabad, but afterwards he obtained the post of Arz Begi in Mir Ali Khan's reign. He married his aunt's daughter, and they had a son, who was named Nawab Abul Hasan Khan Bahadur Benazir Jung. To this son, Abul Hasan Khan Bahadur Benazir Jung, was given the fort of Khamam in 1208 H., and in the reign of

Nawab Sikandar Jah Bahadur the title of his father and his grandfather was conferred upon him, whilst in 1235 H., in the reign of Nawab Nasir-ud-Dowla, he was honored with the title of Muin-ul-Mulk, with a munsub of four thousand rupees and jaghirs. During the ministry of Mir Alum, he was appointed vakil in the Residency Court, and by the order of his Government he was required to restore order during the conflict of Wahabis. He married the daughter of Rustam Ali Khan, son of Saboor Allah Khan Askar Jung Shair Yar-ul-Mulk, and they had a son named Kazim Ali Khan, who inherited the qualities of both his illustrious father and his grandfather. He was appointed chief justice of Kothajat, and was also specially made vakil for the reception of State guests from Turkey and Persia. He married the daughter of the late Rashid-ul-Mulk, Mir Munshi of H. H. the Nizam, and two sons and a daughter were the issue of the alliance.

Nawab Shaukat Jung, the elder of the sons, whose full name and title stand at the head of this biographical sketch, is a Persian and Arabic scholar. He was appointed, on his father's death, Mir Majlisi of Kothajat. He married the daughter of Nawab Shamshir Jung. Having travelled extensively, the Nawab has gained a wide experience of men and manners. He passed the matriculation examination after the death of his father, and then commenced the study of Law, appearing subsequently in the examinations in the Finance and Judicial departments. The Nawab is still adding to his store of information by studying every branch of useful knowledge within his reach.

Mahomed Mehdi Hasan Khan Bahadur, Benazir Jung, the youngest son, was only 22 years of age when his father died. After that bereavement the young Nawab gave himself up to his studies. He advanced, in English, up to the Matriculation, and then he turned his attention to Law, and made himself conversant with the laws of his own country as well as with those of British India. He successfully passed an examination in the Revenue and Judicial departments, since when he has continued his studies, in which he takes a deep interest.

THE LATE RAJA RAMASOR ROW I.

The late Raja Ramasor Row,

SAVAY BHYREE BULWUNT BAHADUR, OF WONPURTY STATE.

THE late Raja Ramasor Row was born on the 29th September 1821, in Rungapur, a village eighteen miles from Wonpurty. Whilst quite an infant (before the 21st day ceremony) he was adopted by Raja Ramakristnakan, the then ruler of Wonpurty state, and in 1822 a khilat was conferred upon him by the Government. After the death of his adopted father he was brought up by his adopted mothers Ramamma and Naucharamma, the dowager ranees, who, however, died in 1833 and 1835 respectively. He received a sound education in Telegu and Persian, and in 1835, when he was only fourteen years of age, he assumed charge of the state, which, however, during the early portion of his reign, was somewhat misgoverned by his officials. After a very short time, he managed to impart a better spirit into the management, and matters were more amiably and peaceably conducted.

In course of time Ramasor Row commenced the study of English under a private tutor, and was very soon able to read and write the language. He had, moreover, the command of seven other languages, *viz.*, Persian, Arabic, Telegu, Canarese, Tamil, Mahratti, and Urdu, thus following in the wake of Asta Bhasha Bahri Gopal Row of the same dynasty. He was a fluent and eloquent talker, he had a great liking for European costume, which he always wore, and was otherwise much addicted to Western ideas and customs. Hence he gained the intimate friendship of several European officers of the Hyderabad Residency, and moved freely in European society.

The title of Bulwunt was conferred upon him by the Nizam in 1843. In 1847 he made a pilgrimage to Melkota, the most celebrated temple in the Mysore province, and on his return he established the same temple system for the better management of an ancient Vishnu temple in Shree Rungapur.

In 1849 the Arabs of Hyderabad, who were a refractory set, became very turbulent, and demanded from the raja a debt which he was supposed to owe them, and as he could not comply with their demand they captured and imprisoned him. The Government being at that time unsettled, no notice was taken of his appeals for help, so he excavated a subterranean passage from his prison, forty yards long, through which he made his escape on the 9th December 1849.

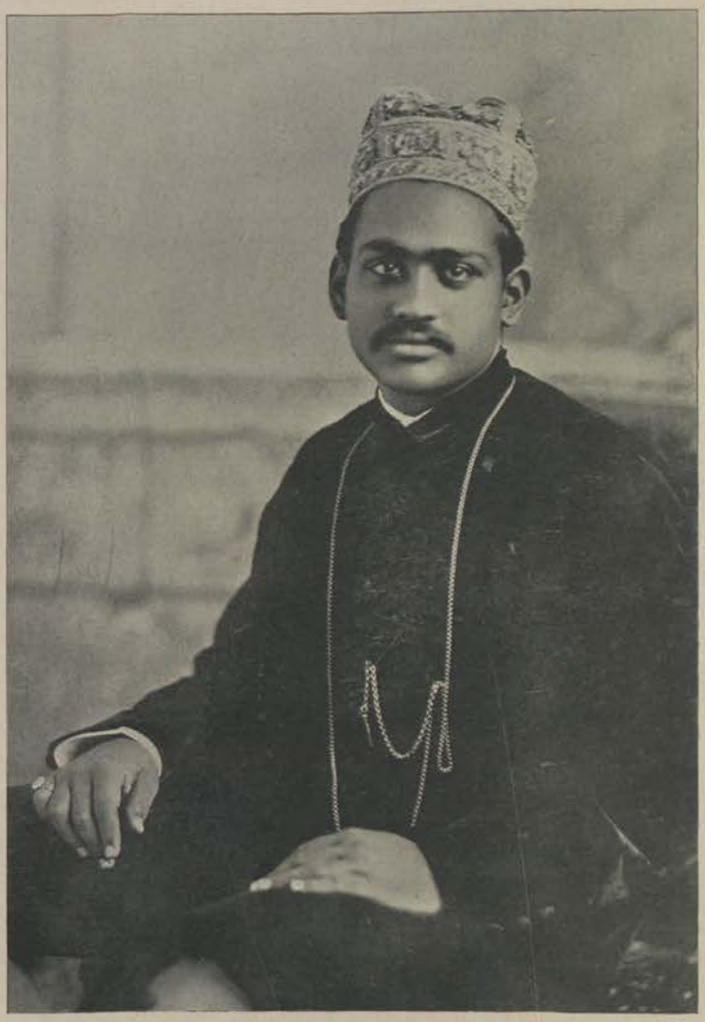
In 1852 he invaded Gopalpett, which he took possession of, and kept for a period of two years. He established a dawlut (treasury) in his state in 1853 upon an improved system. In 1858 he captured Raja Venkuttappa Naik, a rebel chief, who, in the days of the Indian mutiny, had raised a standard of rebellion, and for this he was rewarded with a double-barrelled gun, a sword, and a revolver. In those days he was a great warrior, and fought many successful battles, and as he had overthrown the power of several native chiefs (petty zemindars), he was appointed in 1858 a zilladar to apprehend rebels, &c., and under this authority the following events took place:—(*a*) The siege of Modena Nagappa, a powerful zemindar and a rebel of that place, who made his escape in October 1858, but who was apprehended and afterwards killed in an action in 1860; (*b*) the fort of Lokaipully was blown down and levelled to the ground on the 2nd July 1859; (*c*) the action of Alloor, when some rebels were taken prisoners, 2nd September 1859; (*d*) the fort of Rajapur was taken and destroyed and the zemindar apprehended on the 24th October 1859; (*e*) the action of Adkee, against Rohillas, on the 27th October 1859; and several other events of a like nature.

Ramasor Row afterwards formed two regiments of cavalry under the titles of "African Cavalry" and "Wonpurty Lancers," which he presented to the Nizam, and these forces still exist, and are paid for by H. H. the Nizam, the African Cavalry acting as the body-guard.

Ramasor Row was the first man to introduce revenue survey and settlement in the Nizam's territories on the same principle as that obtaining in other parts of India. In 1861 his state was surveyed, and the following year a permanent assessment was fixed.

The raja was not only of a warlike disposition, but

he was personally always to the front of the fight whenever he had encounters with zemindars or jamadars, and it was this characteristic and his loyalty combined that induced him to apply to the British Government for leave to follow their army in the Crimean war, and also in the second Burmese war. Later on, during the Indian mutiny, he gave another indication of his good-will towards the English Government by offering to render them military aid in quelling the insurrection, and the Government, addressing him officially as "His Highness," through the Secretary, replied to the following effect: — "I have laid before the Right Honorable the Governor-General in Council your letter praying to be allowed to render the British Government some military aid in quelling the present insurrection, and I am directed to acquaint you that His Lordship in Council feels assured that your Highness' troops would, if called into the field, do excellent service. But the retaking of Delhi, and the arrangements that have been made for punishing the mutineers in all other directions, render it unnecessary for the Government to accept the aid of your troops. The Governor-General in Council desires me, however, to express to you the thanks of the Government, and its approbation of your feelings of loyalty and attachment towards it." In 1862 a sword, a musket, and a pair of pistols were presented to the raja, with a complimentary letter, by His Excellency the Viceroy and Governor-General of India. When the mutiny was over, it was owing to the strict discipline of Sir Salar Jung I., and the strenuous efforts of zilladars and Raja Ramasor Row, the Brigadier-General of H. H. the Nizam's field force, that peace was restored in the Nizam's Dominions (in 1858). Ramasor Row was appointed Inspector of the Cavalry in 1864, and in 1866 he was appointed Inspector-General of H. H. the Nizam's reformed troops. Amongst his friends, Ramasor Row numbered H. E. Sir Richard Temple, the Lieutenant-Governor of Bengal, who in 1877 visited him at Wonpurty, in commemoration of his friendship.



RAJA RAMASOR ROW II.

In character Ramasor Row was generous and upright; and he was a jovial and social prince. He was a good and able revenue administrator, but a considerable portion of his official life was devoted to military matters; in fact, a military uniform was his favorite costume, as he had a very keen regard for the service. The raja died, whilst a military officer of H. H. the Nizam's service, on the 4th October 1866, in Peddagoodem, a village six miles from Wonpurty, at the comparatively early age of forty-five.

SHRI RAJA PARTHASARATHY APPA RAO BAHADUR.

Shri Raja Parthasarathy Appa Rao Bahadur.

IN the northern circars, no zemindar has won a better name as an administrator than Shri Raja Parthasarathy Appa Rao Bahadur. He is Raja of the Palavancha and Shri Bhadrachalam estates. The Aswa Rao zemindary is very ancient. It is now called the Palavancha and Bhadrachalam estates, the two names being used because the rulers of the estates resided for some time at Palavancha, and afterwards at Shri. Aswa Rao was the title granted to the owners of the estates by Pratapa Rudra, Maharaja of Warangal, who reigned before the time of the Mahomedans. One of the ancestors of the family was an expert at subduing unruly and mischievous horses. Pratapa Rudra Maharaja, hearing of this, showed him a horse which had long been confined to the stable on account of its unruly nature, and asked him if he could tame and ride it. He agreed to try, and he not only rode the horse but made it so submissive that the Maharaja was able to ride and manage it with ease. The Maharaja was so pleased that he gave the daring horseman the title of Aswa Rao, the word "aswa" in Sanskrit being synonymous with horse. This title has become hereditary, and is enjoyed by the present Raja.

The rulers of this estate have been ruling chiefs since the defeat of Pratapa Rudra Maharaja by the emperor of Delhi. In 1324 A. D., when Tamerlane invaded India and established himself at Delhi, Annappa Aswa Rao, who was the first important chief of the family, ruled the estate. In 1796 the zemindars refused to render the customary military services. Soon after this, Narasimha Aswa Rao was murdered, and the estates were placed under the management of the Nizam's Government. After Zuffer-ud-Dowla Bahadur died, one of the heirs of the late Narasimha Aswa Rao, Raja Ramchandra Aswa Rao, recovered the estate and ruled for one year. Venkatarama Narasimha Aswa Rao, twenty-first in descent from Raja Annappa Aswa Rao, received a fresh sunnad from Asaf Jah in 1798. After this, his son, Raja Narasimha Aswa Rao, ruled. He was succeeded by Venkatrama Aswa Rao, who left behind him three sons and a daughter. Of the three sons, the eldest died unmarried before the decision had been rendered. The second brother succeeded to the estate, but died some little time afterwards. The Raja Seetaramchandra Savai Aswa Rao, the third brother, then took charge of the estate, but he mortgaged it, with possession, to a sowcar. At this time, that part of the taluka on the left-hand side of the Godavery river was transferred to the British Government by H. H. the Nizam. Seetaramchandra Aswa Rao died unmarried, leaving behind him his mother, Rani Lakshmi Narasumma Rao, and a sister. The estate, with all the conditions of the permanent lease, was registered in the name of the rani, with the former titles. The mortgagee, after enjoying the estate for twelve years, brought a suit for an amount, which, with compound interest, was six times the original loan. The rani contested the suit, but lost it, and the estate was attached and the sowcar obtained judgment for six lakhs of rupees. After the death of the rani, her daughter's son, Raja Parthasarathy Appa Rao, being the heir to the estate, resumed the suit. The Raja was eighteenth in descent in a direct line from Appa Rao. Vizaya Appa Rao had received a sunnad in 1763 from Asaf Jah, allowing him to enjoy the zemindary of Nuzvíd, embracing eighteen talukas, and another sunnad for Navabut Jhalardar Palki, and still another sunnad giving him the title of Raja Bahadur Munsubdar Sawaee, entitling him to be addressed as "Tahavar va Jalalut Dastugaha."

When the northern circars were granted to the British by the Nizam's Government, Raja Narayya Appa Rao had three sons. Of these, the eldest, Shri Raja Venkata Narasimha Appa Rao, first ruled the eighteen talukas. In 1802 the British Government attempted to make a permanent settlement of all these zemindaries. At the same time Shri Raja Ramchandra Appa Rao sued for his share, in consequence of which his estate was divided into two portions, Nuzvid and Nidadavole zemindaries, the former of which went to Raja Ramchandra Appa Rao Bahadur, and the latter to Shri Raja Venkata Narasimha Appa Rao Bahadur. The third son, Narasimha Appa Rao Bahadur, was a minor, there was no one to look after his interests, and Government did not recognise him on account of his name Narasimha (*vide* Madras Regulations, No. 4 of 1829). But on the application of Narasimha Appa Rao for his share of the property the Supreme Government became aware of some mistake, and thereupon cancelled the regulation, granting him the jaghir of two villages, and two muttas, Tangellamudi and Bhevendra, containing fourteen villages, from Nuzvid and Nidadavole estates, with permanent leases, without disturbing these settled estates.

He was succeeded by his son, Raja Venkadri Appa Rao Bahadur, who died in 1891, and his son Raja Parthasarathy Appa Rao Bahadur assumed the charge of the estate. Raja Parthasarathy Appa Rao Bahadur is the grandson of Shri Rani Lakshmi Narasumma Rao, the last zemindarini of the Aswa Rao family. The British Government, approving his rights of inheritance, delivered to him the Bhadrachalam portion of the estate, and registered it in his name in the year 1869.

Raja Vittal Sunder Partab Vant, Raja Bahadur,

Great, great, grandfather of

RAJA VENAIK RAO.

RAJA Vittal Sunder Partab Vant, Raja Bahadur, was, at one time, Prime Minister of Hyderabad. He stood high in the estimation of the Nawab Nizam-ul-Mulk, the heir-apparent. He proved himself to be a warrior, as well as a statesman. Janojee Bhosla, one of the raja's retinue, held secret communication with Raghunath Rao, and they decided to try and induce the raja to obtain His Highness' permission to quarter troops in cantonments at Aurangabad, the reason given for this being that Aurangabad was on the frontier of the Nizam's Dominions. They succeeded in their designs for a time, and the result of this move was that a rebellion was stirred up, and His Highness marched with his army on Aurangabad. The raja was left in command of one portion of the army, while His Highness crossed the Godavery river and pushed on towards Aurangabad. Janojee Bhosla claimed that the troops were clamouring for their pay, which was in arrears, and were about to create a disturbance. He used this argument as an excuse for dividing the raja's army, and, having succeeded in doing so, he encamped some forty miles distant. The troops left with the raja were surprised by the enemy, and surrounded by a superior force. It was then that the raja proved his generalship. He kept the enemy at bay, and eventually routed them, securing a glorious victory. Raghunath Rao, the rebel, had a narrow escape from the vengeance of the raja. He was riding a large elephant, and the raja was about to cut the rope which held his howdah in place and slay him, when he was told that Raghunath Rao was in a different part of the field, and that it was a Brahman who was in the howdah, and this saved Raghunath Rao's life.

The raja did not, however, long survive the victory he had secured. Murad Khan, one of his most bitter enemies, instigated one of the guards to fire at him, and this he did, killing him. The author of "Rashid-ud-din-Khani" says, "The death of the raja was a severe blow to the Mahomedan army." The author of "Hadikai Alum" refers to the raja as follows:—"Immediately after the raja's death, the Mahomedan army lost its footing. The victory that had been gained was considered a defeat, and the enemy who had been nearly vanquished and had resolved upon flight, returned once more and attacked the Mahomedan army from every side, and the consequence was that a large portion of the army suffered martyrdom; others were either massacred or drowned in the Godavery; and thus the army underwent a severe calamity."

When His Highness heard of the death of the raja, he himself performed all the usual mourning rites. He caused Murad Khan to be imprisoned in the fort at Golconda, on a charge of having caused the death of the raja, and had him executed in due course.

The raja's son, Chimna Rao Partab Vant, succeeded his father, and the Government showered many favours upon him. He was granted a personal jaghir yielding a revenue of Rs. 35,000, and another yielding Rs. 118,752-14-0 for the maintenance of his troops. He was also given the title of Partab Vant. He was, like his father, adviser to His Highness on affairs of State, till his death, which occurred in Hijri 1220.

Raja Vittaldass enjoyed all the revenues of the jaghirs left him by his father, Raja Chimna Rao Partab Vant Bahadur. He remained faithful to Government till his death, which occurred in 1234 Hijri, when Raja Gunesh Rao succeeded to the family estates. The Peshkarship of the State was conferred on him, as well as a serpech studded with emeralds, 100 gold mohurs, and 20,000 rupees in cash. He was honored, as a personal distinction, with the following troops, &c.:—100 infantry, 20 chobdars, 20 khidmatgars, 10 munsubdars, four elephants, and several shagird pe has. The havili of Amiz-ul-Mulk Bahadur was given to him to live in, and Raja Shambu Pershad was authorised to pay him 20,000 rupees for his expenses. In 1265 Hijri, six villages were given to him for the maintenance of his troops, and later on he was entrusted with power to enlist or dismiss them at his pleasure. He was once Prime Minister of Hyderabad, also vakil during the time Nawab Siraj-ul-Mulk was Minister.

On the death of Raja Gunesh Rao, in 1292 Hijri, Raja Venaik Rao succeeded him, and he now enjoys the revenues of the family estates. In accordance with the Madar-ul-Moham's Rubkar No. 619, his name was included in the list of "Mustasna" jaghirdars, and he was invested with civil and criminal jurisdiction in their jaghirs. The raja was born at Kotool in the district of Ahmednagar on the 25th of Zilkada 1278 H. (May 25th, 1862 A. D.). He was educated at the Nobles' School at Hyderabad, having advanced as far as the 5th standard in English, Persian, and Mahratti. He was installed on the death of his father in 1876, and now draws the same munsubs and jaghirs as his father did before him. He has also improved his mind by travel, having been on a pilgrimage to Benares, Gya, Dwarkar, Rameshvar, and other places. He pays a yearly visit to his jaghir Pimpri in the Aurangabad district, and Jherry, and to Deegras in the Parbhani district, in order to inquire into all matters, both civil and criminal. The raja is still a young man, and there is no reason why he should not make his name illustrious in the annals of Hyderabad, even as his ancestors were famous, each in his day and generation.

RAJA VENAIK RAO BAHADUR.

THE NAWAB SERVER JUNG, SERVER-UL-MULK BAHADUR.

Nawab Server Jung Bahadur.

THE Nawab Agha Mirza Beg Khan Server Jung, Server-ud-Dowla, Server-ul-Mulk Bahadur, is a Chaghattai Mogul of the clan of Berlass, and belongs to one of the noblest families of Delhi. He is related to the imperial family by ties of clanship and marriage. The Nawab's ancestors held high offices under the emperors, and subsequently under the English. One of them, Ashrafod-Dowla, Mirza Ashraf Beg Khan, helped Lord Lake at the great battle of Koel. Jawad-ud-Dowla Mirza Afzal Beg Khan, another of his ancestors, was the nobleman who sent the celebrated Raja Ramohan Roy to England to represent to the British Parliament the grievances of the emperor of Delhi.

Agha Mirza Beg was born at Delhi in 1849. He lost his father when he was only a child, and was brought up by his uncle, Mirza Abbass Beg Khan, who, being himself childless, brought up the Agha and his brothers as his own children, and left his jaghirs to them. This gentleman's name is well-known to the Government of India. His conspicuous services during the Punjab wars made him a special favorite with Sir Henry Lawrence, and when Sir Henry was transferred to Oudh, he took the Mirza with him. Sir Henry was killed in Lucknow, but the Mirza's services were recognized after the mutiny by Lord Canning. He was created a talukdar of Oudh, and the confiscated state of Bada Gâon, in the district of Sitapur, was granted to him in perpetuity, and this state is still in the possession of the family. The family having removed from Delhi to Lucknow, the Agha was educated at the Canning College, under the special patronage of General L. Barrow, the chief commissioner of Oudh, who was a great friend and patron of the family. Before he died, General Barrow recommended the Agha to Sir Salar Jung I., at the request of Mirza Abbass Beg, who himself was well-known to the great statesman of Hyderabad.

The Agha went to Hyderabad in 1872. Sir Salar Jung extended to him a reception befitting his birth and position, and entrusted him with the charge of the education of his own sons, the Nawab Sir Salar Jung II., and the Nawab Munir-ul-Mulk, boys then of twelve and eleven years old.

His Highness the Nizam had not then commenced his education, which was still a subject of correspondence between his guardians and the Imperial Government. Sir Salar Jung I. had chosen Captain John Clerk to be superintendent of His Highness' education, but a Native gentleman of birth and education was required to help the Captain in this important work. The guardians of His Highness chose the Agha for the delicate task, and as soon as Captain Clerk arrived at Hyderabad they consulted him on the matter. He tested the Agha for a few days, and, being satisfied, took him as his assistant. Thenceforward the Agha's progress was a rapid one. The great minister retained full confidence in the Agha until his death, while the rest of the great nobles of the State, such as the Nawab Rashid-ud-Din Khan (the second Amir-i-Kabir), the Nawab Sir Khurshed Jah (the present Amir-i-Kabir) and the Maharaja Peshkar, all valued his services. His devotion and loyalty to his sovereign master won for him the same attachment from His Highness the Nizam. In the same way that his ancestors had won approbation and reward for their loyalty in the British service, and while his other relations were distinguishing themselves in the Imperial service, even outside India—such as the Moulvi Sami Ullah Khan Bahadur, who won his C. M. G. by helping Lord Northbrook in settling political difficulties in Egypt—the Agha was doing his work quietly and unostentatiously, and earning a similar distinction by his services to "Our Faithful Ally" the Nizam. Then came the great occasion of His Highness' installation, and at the very first durbar his royal master rewarded the Agha's loyal services with the ancient title of Nawab Server Jung Bahadur, and a perpetual pension of seven hundred rupees a month. He was not allowed to rest quietly at home, however, but was constantly at the elbow of his sovereign to help him in his work.

To write the life of the Nawab Server Jung since the installation of His Highness the Nizam would be to record the political history of the State for that period, which does not fall within the scope of the present publication. Suffice it to say that the Nawab still continues to enjoy the high esteem of his master and sovereign, although he has thought fit to retire from active service for a time. The titles of Dowla and Mulk were recently conferred on the Nawab by His Highness the Nizam.

NAWAB FRAMURZ JUNG BAHADUR.

Nawab Framurz Jung Bahadur.

FRAMJEE Jamshedjee Nawab Framurz Jung was born in 1858. He entered the Nizam's service in 1876 in the Custom House Department, and in 1878 he was transferred to the Survey Department. He became a third talukdar of Gulburga in 1882 and in the same year he was made a railway magistrate. In 1882 he became second talukdar of Gulburga and two years later he was transferred to Khaman district. He served on special duty in connection with the extension of the railway to Bezwada. In 1887 Mr. Framjee became first talukdar of Warangal. H. H. the Nizam conferred on him the title of Khan Bahadur Nawab Framurz Jung and gave him as a honorarium, a mansab of 2000 rupees. Nawab Framurz Jung is the only Parsi who has ever been made a Nawab by H. H. the Nizam. In 1896 the Nawab acted as subedar of Bidar till he was transferred to Telingana district, in Elgandal, as first talukdar.

Mir Liakut Ali Esq.

THIS gentleman is the first talukdar of Raichur. He is the son of the late Hafiz Munsub Ali, who held a very responsible position in the service of the late Nizam, Afzul-ud-Dowla. Mr. Mir Liakut Ali was born in 1860, and was educated at the Nobles' School, Hyderabad. He joined the Government service in 1883, entering the Revenue Department, and in 1884 he became attached to the Political and Financial Department. In the following year he was made A. D.-C. to H. E. Sir Salar Jung the Second, and in 1887 he travelled with that minister to Europe, on the 18th August of that year having the honor of being presented to Her Majesty the Queen-Empress with Sir Salar Jung. In 1888 he served with Sir Asman Jah and Sir Vikar-ul-Umara as A.-D.-C., and in 1889 he was sent to the districts as second talukdar, in 1892 being appointed talukdar of abkari at Hyderabad. His present appointment was conferred upon him in 1894.

MIR LIAKUT ALI ESQ.

RAJA LOCHMI CHAND.

Raja Inder Karan Bahadur Asaf Jahi.

RAJA Inder Karan Bahadur Asaf Jahi, the son of Raja-i-Rajman Maharaj Asaf Nawazwant Murli Manoher Bahadur, was born in the year 1874. He joined the Nobles' School at the early age of twelve, and he passed the matriculation examination of the Madras University with credit four years later. After passing this examination he joined the Nizam College, and when he passed the First-in-Arts examination of the Madras University in the year 1896, H. H. the Nizam congratulated him on his success. The young raja has joined the B. A. class and hopes to become a graduate, a distinction which has not been yet achieved by any of his family predecessors.

The raja has toured throughout the greater part of Hindustan. In the year 1893 he went for a change to Mahableshwar, where he paid visits to H. E. Lord Harris, H. H. the Aga Khan, H. E. the Commander-in-Chief, H. H. the Maharaja of Kholapur, and the Chief of Jamkhandi. At Mahableshwar he was the guest of the Chief of Miraj.

H. H. the Nizam conferred upon Raja Inder Karan the title of Raja Bahadur in the year 1311 Hijri, and he was honored with the Seristadari of the Munsub Department in the same year. He is enlightened, educated, energetic, and philanthropic. He started a society, of which he is the patron and president, called the Kayasthas Young Men's Improvement Society, which is intended only for the Kayasthas. He is an eloquent speaker and a good lecturer, and has had the honor of presiding at many public literary institutions. He was made a member of the City Municipality in the year 1896, as well as a member of the Poor-house Scheme Society.

The raja presided at the eleventh annual Kayastha Conference, which was held at Gaya in December, 1897. The conference represented 25,00,000 Kayasthas who are scattered all over India, so that the honor conferred on him was a substantial recognition of his position and his merit. The raja has been an attaché to the Public Works Department, and he is, at the present writing, an attaché in the Deputy Comptroller General's office, Hyderabad.

RAJA INDER KARAN BAHADUR ASAF JAHI.

THE NAWAB MAHOMED KAMAL KHAN BAHADUR.

Nawab Mahomed Kamal Khan Bahadur.

NAWAB MAHOMED KAMAL KHAN Bahadur is the grandson of Nawab Mahomed Booden Khan Bahadur, who, about the year 1242 Hijri, during the reign of His Highness Nawab Nazir-ud-Dowla Bahadur, owing to his valour and administrative powers, was honored with a jamadarship in command of 100 horse and 300 foot soldiers, on a salary of Rs. 1000 per mensem. This was done on the recommendation of Raja Chundu Lall, Bahadur, the then prime minister of the Hyderabad State. Mahomed Booden was a native of Alpur, a village near Kurnool. Subsequently, in consideration of his distinguished military services at Murchal, he was granted an increase of Rs. 1000 in the shape of a mansab, and additionally honored with the title of Bahadur. Later on, during the prime ministership of Nawab Seraj-ud-Dowla Bahadur, the grandfather of the renowned statesman Sir Salar Jung the Great, he was granted a naubat for the excellent and praiseworthy manner in which he overcame several critical difficulties in the administration of certain districts of the State, in his capacity of talukdar (collector). Nawab Kamal Khan Bahadur is an enterprising man. He has invested a large portion of the wealth inherited from his grandfather in landed estate in Bombay, where he spends a portion of his time.

DOSSABHOY NUSSERWANJI CHENOY ESQ

Dossabhoy Nusserwanji Chenoy Esq.

MR. Dossabhoy, private secretary to H. E. the Nawab Sir Asman Jah Bahadur, K. C. I. E., is the son of the late Mr. Nusserwanji Chenoy, a popular citizen of Secunderabad. Educated at the Elphinstone Institution, Bombay, he entered the service of the first co-regent of Hyderabad at the age of sixteen as munsubdar. He so distinguished himself in this office that he was entrusted by Sir Asman Jah with his English department, and when twenty-one years of age he was appointed one of the paigah talukdars. In 1871 he was appointed private secretary to Sir Asman Jah, and accompanied him on his tour to Europe in that capacity. On His Excellency's appointment as Prime Minister in 1887, Mr. Dossabhoy was appointed his A.-D.-C., in addition to his other duties. During Sir Asman Jah's ministry he carried out his duties with keen loyalty, and made himself popular with both Europeans and Natives. On the retirement of His Excellency, Mr. Dossabhoy resigned his duties as A.-D.-C. on a pension from the State, and he now holds his original appointment of private secretary.

Nadir Behbood Ali Mirza Shahzada-i-Nadari.

NADIR Behbood Ali Mirza is the grandson of the fifth descendant of Nadir Shah, emperor of Persia. His paternal and maternal grandfathers went to the Deccan and settled there during the reign of Nizam Sikandar Jah. In the reign of H. H. the Nizam Nazir-ud-Dowla, his maternal grandfather was married to Nawab Nizam Ali Khan's granddaughter, and he was honored with a jaghir and munsub. Nadir Behbood Ali Mirza's parents were born in Hyderabad, and he himself was born there in 1274 H., so that at present he is forty years of age. He is a talukdar, and magistrate of the second class. He has a clear knowledge of Law and Logic, and is an earnest advocate of the welfare of the inhabitants of the Nizam's Dominions. He married the sister of the present Nawab Bahram-ud-Dowla Bahadur, and has two sons and two daughters by this union.

NADIR BEHBOOD ALI MIRZA, SHAHZADA-I-NADARI.

JAMES DACOSTA ESQ.

James DaCosta Esq.

MR. James DaCosta, private secretary to His Excellency the Nawab Sir Khurshed Jah, is a self-made man, his many commendable qualities and his determination of purpose having assisted him in rising to his present position. As a young man, he made religion the greatest guide of his life, and was scrupulous in the choice of his friends. He has acquired a reputation for portrait-painting of no mean value. He executed some paintings for the late Sir Salar Jung the First, and Sir Khurshed Jah, having heard of his skill and his business capacity, engaged his services in 1870.

When Sir Khurshed Jah succeeded his father in 1881, he appointed Mr. DaCosta his private secretary and chief officer in charge of the treasuries.

In 1895, when on a visit to London, Mr. DaCosta had the honor of being presented to H. R. H. the Prince of Wales at a levée held on behalf of the Queen-Empress.

Rai Lulta Purshad

MR. Lulta Purshad, the Nazim of the Salar Jung family estates, is the son of Rai Bukhtawa Lal Sahib, and grandson of Raja Ram Purshad Lala Bahadur, who was one of the nobles of the city of Hyderabad. His maternal family originally came from Delhi with Asaf Jah Nizam-ul-Mulk I. The present head of the family is Raja-i-Rajman Raja Shiv Raj Dharamwant Bahadur.

Rai Lulta Purshad, by order of Sir Salar Jung I., was admitted into the Engineering College, and, after completing his collegiate course, he became an attaché to the Revenue Secretary. He was subsequently appointed second talukdar of Shorapur, after which he became head assistant to the sudder (chief) talukdar. He then held a position in the palace of the Nizam, the duties of which were to explain to His Highness the rules and regulations governing Revenue matters, and a first talukdarship was conferred upon him. At present he is Nazim of the Salar Jung estates.

RAI LULTA PURSHAD.

A PUNJABI.

A JETKA.

A WATER-CARRIER.

RUT-CARTS.

AURANGABAD DIVISION.

Historical Retrospect.

THE City of Aurangabad was founded in 1610, under the name of Kirki, by an Abyssinian named Malik Ambar or Sidi Ambar. This man, who was once a slave, rose to the regency of the Nizam Shahi kingdom owing to his talents, both as a leader and an administrator, and he was virtually ruler of the then Nizam Shahi kingdom of Ahmednagar. He carried on the contest against the Moguls with such determination (although perhaps with more or less success) that the emperor Jehanghir of Delhi in his memoirs never mentions him without using some abusive term. In 1612, in an engagement with the Mogul troops, Malik Ambar defeated them near Aurangabad, but three years later the tables were turned, and Malik Ambar, with the combined forces of the Kutub Shahi and Adil Shahi kings, was thoroughly routed near the city of Aurangabad, and, had it not been for a dark night following the battle, none of his men would have escaped. The next morning the city was occupied by the Mogul forces, the defenders having fled. In 1615 an attempt was made by some Rajputs to assassinate Malik Ambar, but, although one of them did succeed in inflicting a slight wound upon him, the whole of the would-be murderers were cut down by his escort. In 1621, however, a further defeat was inflicted on his forces by the Moguls, who drove him from Burhanpur to Aurangabad, which place he had managed to regain during the interval. However, before the Moguls arrived, he left with the king, Nizam-ul-Mulk (Nizam Shahi), for Daulatabad. The Moguls stayed only three days in Aurangabad, but during that time they destroyed what had taken twenty years to build. Soon afterwards Malik Ambar again returned to Aurangabad, and in 1622, when Shah Jehan rebelled against his father, the Mogul emperor Jehanghir, Malik Ambar sent troops from Aurangabad to assist Shah Jehan in his siege of Burhanpur. Shah Jehan, having failed in this, returned to the Balaghaut. Malik Ambar, having quarrelled with the Bijapur (Adil Shahi) ruler, made submission with a view to obtaining assistance from the Mogul commander. But Mohabat Khan, the Mogul commander, had already decided to support the Adil Shahi general. This greatly disappointed Malik Ambar, who left with his king, Nizam-ul-Mulk, for Khaderabad, and Aurangabad was again left unoccupied. Advancing with an army on Ahmednagar, Malik Ambar defeated the combined Mogul and Adil Shahi forces with great loss near Bijapur, the Adil Shahi capital, sending his prisoners to Daulatabad. In 1626 Malik Ambar died near Aurangabad at the age of eighty, and was buried at Roaza, fourteen miles away, in a tomb that he had previously erected. He was the first general, politician, and financier of his age; the country over which he was minister was the best cultivated; and the king's subjects the happiest in the Deccan.

Malik Ambar was succeeded by his son, Fateh Khan, who continued the contest with the Moguls. The Mogul general, having marched from Burhanpur to Aurangabad, the Nizam Shahi king, who was then at Daulatabad, sent an envoy to meet him with a bribe of three lakhs of huns. This was accepted, and in return the country of the Balaghaut, up to Ahmednagar, was restored to the Nizam Shahi ruler. In 1632, after the capture of Daulatabad by the Moguls, the Nizam Shahi territories were incorporated in the Deccan Subah, and Mohabat Khan was appointed viceroy to the Mogul emperor. In 1635, prince Aurangzeb, son of the emperor Shah Jehan, and grandson of the emperor Jehanghir of Delhi, was sent by his father to the Deccan as viceroy, and he filled this position until his recall in 1643. It was during his viceroyalty that the Nizam Shahi kings finally submitted to the Mogul emperor. Ten years later Aurangzeb was re-appointed, and on his taking up his residence at Kirki (as it was then), he changed the name to Aurangabad (city of Aurangzeb). It was from here that he commenced his campaign against the Kutub Shahi king of Golconda. In 1657 Moazzam Khan, or Mir Jumla, formerly minister to the Kutub Shahi king Abdulla Kutub, was sent by the emperor Shah Jehan from Delhi to the Deccan. At Aurangabad Aurangzeb made him a prisoner, but as he secretly favoured Aurangzeb's succession to the Mogul throne, he accompanied the prince the following year to Malwa and Agra, when Shah Jehan was deposed and placed in confinement, and Aurangzeb was proclaimed emperor of Delhi. Raja Jeysingh was the next viceroy, and in a war against Bijapur (Adil Shahi kingdom) he was defeated and compelled to retire to Aurangabad. Owing to this he was recalled

to Delhi, but he died on the journey. About 1634, the Mahrattas began to rise in power, and in turn, as it suited their purpose, aided the Moguls against the independent Mahomedan kingdoms of the Deccan, or *vice versâ*, or fought each individually or collectively on their own account. In 1666, Sivaji, the Mahratta raja, was induced to visit Delhi, and *en route* he passed through Aurangabad. Scott, in his book on the Deccan, describes his visit thus:—"When he (Sivaji) arrived at Aurangabad, he was attended by 500 noble horse, elegantly caparisoned, and about the same number of select and well-accoutred infantry. The whole city came, out of curiosity, to meet him. Saf Shikan Khan, an amir of three thousand horse, and deputy governor, regarding Sivaji only in the light of a Mahratta zemindar, sat himself with the public officers in full assembly, thinking that he would pay him the first visit, and only sent his nephew to meet him without the city and conduct him to his palace. But this affronted Sivaji, who turned off directly to the Mirza raja's palace, and being told that the governor expected him in full assembly, asked angrily, 'Who is Saf Shikan Khan? What office does he hold here? And why has he not come out to meet me?' Then, having dismissed the nephew and his train, he alighted at the palace. In the evening Saf Shikan Khan and the public officers came in state to visit him, and he received them at the foot of the carpet, and entered familiarly into conversation. The next day Sivaji returned the visit. The deputy governor and other officers each entertained him according to their ability. He stayed at Aurangabad till he had received the bounty ordered from the treasury, and then proceeded on his journey to court, where he arrived in safety.

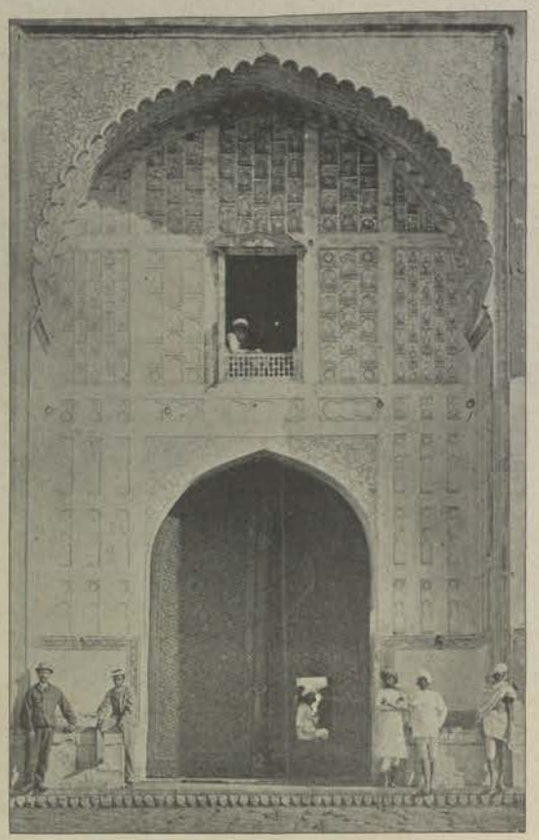
At Delhi, Sivaji was coldly received by the emperor Aurangzeb, and under the fear of being arrested he hurriedly left, and regaining his own country he commenced hostilities against the Mogul power. Prince Moazzam, Aurangzeb's son, was viceroy of the Deccan; Dilawar Khan was commander of the troops before Bijapur; and Mohabat Khan was commander-in-chief. Moazzam, meditating a revolt against his father, thought it desirable to have Dilawar Khan out of the way, and in a letter to the emperor he accused Dilawar Khan of infidelity. Dilawar Khan was thereupon ordered by the emperor to return to Delhi. At this time he was besieging Bijapur, and on proceeding north in obedience to his royal master's command, he called at Aurangabad, where he discovered the conspiracy, and sent messengers in all haste to Aurangzeb, informing him of the plot. Moazzam had collected 80,000 troops outside Aurangabad, and hearing that all was discovered he pursued Dilawar Khan, but failed to capture him. Aurangzeb lost no time after the news reached him in proceeding to the Deccan, but his son, learning that his father was on the way, wrote and asked forgiveness, pretending that he had only obeyed his father's orders in pursuing Dilawar Khan. In 1672 both Moazzam and Mohabat Khan were recalled, and Khana Jehan Bahadur was appointed viceroy. In 1675, the Mahratta forces came within thirty miles of Aurangabad, but they were defeated by the Mogul troops and had to retire. In 1679 war again broke out between the Mahrattas and the Moguls, but the former's system of warfare was to raid the country and smaller cities of the enemy and leave the capitals severely alone, for Sambhaji, Sivaji's son and successor, said: "If Aurangabad and Burhanpur were attacked Aurangzeb's pride would be wounded, and he would most probably head a large army, and God only knows how the strife would end." As Burhanpur was in all probability about to be attacked by the Mahrattas, the Mogul viceroy at Aurangabad marched on the former city *viâ* Ajunta and Fardapur, but the Mahrattas escaped, owing to his slow movements. The emperor being annoyed at this, Khan Jehan was recalled and degraded. Aurangzeb personally set out for the Deccan to war against the Mahrattas, and after a stay of about four months at Burhanpur, he started for Aurangabad. There he resided for some time, and he probably left the city in 1684 to besiege Bijapur. From what can be gathered from history, he never returned after that date. Prince Azim-us-Shah, Aurangzeb's son (afterwards killed in battle by his brother Moazzam), after his father's death in 1707 having proclaimed himself emperor, marched on Aurangabad, where he met Chin Khilich Khan—the future Nizam-ul-Mulk—who was residing there, and who accompanied him to Burhanpur. But he so badly treated Chin Khilich Khan that the latter left him and returned to Aurangabad. After this date the decline of the Mogul dynasty began, and in 1720, when the Hyderabad dynasty was founded, with Hyderabad as the capital, Aurangabad lost all its historical importance in the Deccan.

The City of Aurangabad.

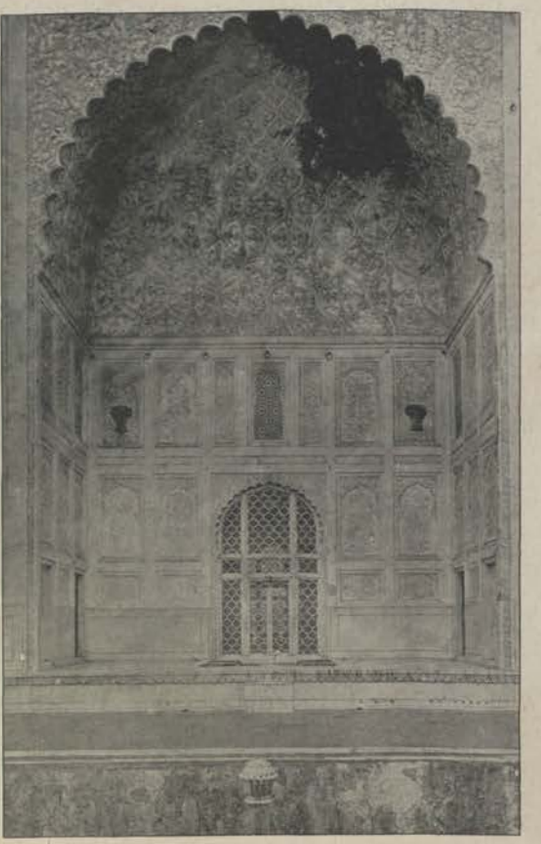
AURANGABAD, the chief town of the district of Aurangabad, in the north-west of the State, is situated in a gently undulating valley, on the banks of the Kaum river, a small tributary of the Godavery, which has its source in the hills above the town. It is distant sixty-eight miles from Ahmednagar, on the Dhond and Munmar State railway, and fifty-six miles from Nandgaon, on the Great Indian Peninsula line. The population of the district is 2,909,561, and of the town 33,887. The town stands upon very uneven ground. Basaltic dykes run in all directions along the slopes and bases of the hills, ridging the surface of the soil. At the north-east angle of the town wall, one of these dykes, a portion of which protrudes from its softer amygdaloid bed, has been put to a practical purpose, having been utilized as a convenient and substantial foundation for that part of the wall. The city has been laid out in the form of a parallelogram, the greatest length being two-and-a-half miles diagonally from north-east to south-west, the distance from north to south being a mile and a quarter, whilst the distance round the outside of the town is slightly over six miles. The walls are terraced in solid masonry of no great height, in many parts not exceeding fourteen feet, and have no ditch or moat. The original cost of their construction, it is said, was three lakhs, and they were built by Aurangzeb more as a means of repelling the Mahratta cavalry than as a fortification of the town. The four principal gateways face the cardinal points, and are known as the Mecca gate to the west, the Paitan gate to the south, the Khas gate to the east, and the Delhi gate to the north. Semi-circular bastions, surmounted by towers, occur at each flanking angle of the walls, and at regular intervals along the works. From the corner bastion, at the north-east of the wall, an unobstructed general view may be obtained of the whole city and environs. Below the spectator is the town, partly lying in a hollow, and partly covering the high grounds rising all round, the buildings being nearly concealed by thick foliage, and, were it not for here and there a dome or minaret disclosing itself, the observer might imagine that he was gazing upon a forest. A beautiful clump of mango and tamarind trees upon the outskirts increases this illusion, and seldom indeed is a more varied and beautiful landscape seen than is here presented, whilst the palms and minarets scattered about the town give it a character peculiarly Eastern. Looking westward, two or three isolated hills can be observed cutting the horizon, on the summit of one of which stands the remarkable fortress of Daulatabad, behind which the bluff head-land of the northern range fades away into misty indistinctness.

The most remarkable building in Aurangabad is the beautiful tomb of Begum Rabia Dourani. This was erected about 1660 in the suburb of Begumpura, and is an exquisitely beautiful mausoleum dedicated

TOMB OF BEGUM RABIA DOURANI, AURANGABAD.



EXTERIOR OF TOMB OF BEGUM RABIA DOURANI.



NICHE IN TOMB OF BEGUM RABIA DOURANI.

by the Prince Azim-us-Shah to the memory of his mother, the Begum Rabia Dourani, the favorite wife of Aurangzeb. It is said to have cost, together with its accompanying musjid, about Rs. 6,68,000, but according to some old accounts of the Deccan Subah, the amount is put at Rs. 18,00,000, which is more likely to have been the outlay. The tomb is modelled after the Taj at Agra, and, like it, is visible from miles in every direction. It stands within an enclosure 500 yards long and 300 broad, and is surrounded on all sides by a carefully laid-out garden. A handsome entrance occupies the middle of the southern wall, above which is a gallery for music, the gateway being an admirable specimen of the Mogul architecture of about two centuries since. The masonry portion of the gate consists of huge pieces of stone, very firmly bound together, and the two teak-wood doors, each fifteen feet in height, are covered with a coating of brass-plates ornamented with floral devices, and nails with quaintly-carved heads. In the centre of the three remaining sides there are open pavilions, from which broad tesselated pavements lead to the tomb, which is placed in the centre of the enclosure. This rests upon a raised platform of polished red porphyritic trap, and has tall slender minarets springing from either corner. The ascent to the platform is accomplished by means of a flight of steps, in the centre of which ingress is obtained through two small teak-wood gates after the style of those at the entrance. On the verge of the platform there is a large stone cistern, and beyond this there is a second platform, ascended by two white marble steps. The body of the tomb is square, and above it rises in graceful outline a magnificent marble dome from amidst a cluster of smaller ones, four in number, and at each corner are minarets. From the second platform a flight of steps descends into the body of the building, where there is the tomb of the begum surrounded by an octagonal screen of perforated marble. It consists of a square bed of marble, raised about a foot above the marble pavement, and in the centre there is a square opening filled with earth. The grave is covered with an embroidered cloth, which is, however, removed during wet weather, in order that the rain may descend upon the earth on the grave in accordance with Mahomedan custom. To this end there are five small open windows, near the base of the summit of the dome, provided with shoots, through which the rain-water pours on to the grave. From the second platform, mentioned above, another flight of steps leads into a gallery running round the interior, from which the

MUSJID OF BEGUM RABIA DOURANI, AURANGABAD.

spectator can look down on the royal tomb, a soft and solemn light streaming through the apertures of the marble tracery of the windows on to the tomb, imparting to the scene a most effective and appropriate finish. The marble used in building this fine mausoleum was procured from Jeypur. The musjid connected with the tomb stands on a platform on the west side, and underneath the right corner of the platform there is a second tomb, said to contain the remains of the begum's nurse. The tomb of Begum Rabia Dourani undoubtedly has a grandeur all its own, and ranks amongst the first of the beautiful buildings which the Moguls have left behind as memorials of their greatness as both monarchs and architects.

It is computed that Aurangabad, when in the zenith of its power, contained about 200,000 inhabitants, but now on every side are ruined habitations, mosques, and tombs. But there is one handsome tomb to be seen upon the Hursool road which was erected to the memory of Islam Khan, although it is now in a very ruined condition. In Begumpura can be seen the old European burial-ground, containing about twenty tombs. This has been closed for about sixty-five years. There is also a curious group of tombs of Armenians, who in Aurangzeb's time constituted a wealthy and considerable class of the community, but they disappeared after the dissolution of the Mogul kingdom.

The ancient palace of the Nizam, which was built by Asaf Jah, is situated close to the Bara-kul. The spacious mansion of the late Sir Salar Jung, whose ancestors were governors of the town during the reigns of the early Nizams, is near the chauk market-place, and occupies the greater portion of one side of the street, which derives its name from it.

The Killa Arak, or citadel, contains the palace of Aurangzeb. The space enclosed by the outer walls covers nearly the whole of the ground between the Mecca and Delhi gates of the city. There are five gateways, only three of which are now used. The wall is loopholed, and has semi-circular towers, which at one time mounted guns. The palaces, the halls of justice, and the mosque in which Aurangzeb offered prayers, are in ruins, though a portion of the mosque is still standing. It is a small building, but of exquisite design.

At the time of the Kutub Shahi dynasty, the trade of Aurangabad was very considerable, and in the days of Aurangzeb this was the most powerful city in the Deccan. It remained a great trading centre even down to the time of the first of the Nizams, Asaf Jah. With the removal of the capital to Hyderabad, however, the fate of Aurangabad was practically sealed. The trade of the place has revived of late years, and a large traffic in wheat, cotton, manufactured goods, and hardware, is now carried on.

The cantonment at Aurangabad is situated about a mile to the west of the city, on the other side of the river Kaum, and the garrison consists of three regiments of the Hyderabad Contingent. Close by is the race-course, and in the cantonment are the Government gardens, the travellers' bungalow, the post office, and other public buildings. There is a good bazaar, and a market is held weekly.

Towards the end of 1853 the Contingent troops at Aurangabad were engaged in a sharp conflict with a body of Arabs in the pay of the raja of Develgaum, Mansing Rao. Being hopelessly in debt, the raja was unable to pay his Arab retainers, so they put him under restraint, and threatened to take his life unless he paid the arrears. Brigadier Mayne, who commanded the station, was advised of the raja's perilous position, and he at once sent a summons to the Arabs to release him. Upon their refusing to do so, a demonstration of troops was resolved upon, which was made, a regiment each of cavalry and infantry and a battery of artillery being marched to the Arabs' position, which was near a Hindu temple situated in Jasvantpura, just outside the Raoshan gate. Here the brigadier found the Arabs established in a strong position, and determined to fight. The disposition of the troops having been made, some of the officers sat down to breakfast, near a chabutra, just outside the city walls. While they were thus engaged, an Arab chaous of the city appeared on the ramparts, and, upon a signal from him, a volley, as unexpected as it was deadly, was poured in upon the party of officers and men. In a moment all was confusion. Lieutenant Boswell, of Ahmednagar, who was staying in Aurangabad on leave, and who had bravely volunteered his services on the occasion, received a fatal wound, and some of the troopers were killed. The firing then became general. Lieutenant Vaughan received a bullet wound in the arm, from the effects of which he died some weeks after. Captain Parker, commanding the 6th Regiment of Infantry, was also killed. After an obstinate resistance, the Arabs were defeated and dispersed, and the imprisoned raja was released, but the Contingent troops did not come unscathed out of the conflict. Their loss in killed was more than fifteen, and they had forty wounded.

The following narrative in connection with Aurangabad is from the pen of Mr. Faridoonji Jamshedji, the present Official Secretary to H. E. the Prime Minister to H. H. the Nizam's Government, who was for some time talukdar (collector) of Aurangabad:—

"If the eventful year 1857 was not fraught with horrors at Aurangabad, it was, at all events, replete with terrible fears and dangers. The station narrowly escaped the horrors of a mutiny. At the time of which I am writing, there were in the cantonment the 2nd Regiment of Infantry and a battery of artillery. The 3rd Cavalry, which was also stationed here, had just marched out to Maligaum, being relieved by the 1st Cavalry from Mominabad, which was on its way to Aurangabad. After a long and weary march, the incoming troops halted to snatch a few hours' rest at the village of Chota Pipalgaum, about fourteen miles from Aurangabad. And here it was that the first intelligence of the mutiny in the North-West Provinces reached the ears of the men of the 1st Cavalry. Profound was the sensation which this news created among the troops. The long and forced marches they were made to perform at an unseasonable time of the year had filled their minds with vague apprehensions, and this circumstance, associated with the rumours which now came to them in wild and exaggerated forms, much exercised their troubled minds. They at once became impressed with the idea that they were being led against the mutineers at Delhi. In this frame of mind they arrived at Aurangabad, on or about the 9th June 1857, and were encamped somewhere between the Kala Chabutra (a place just outside the city walls) and the cavalry lines. Shortly after the arrival of this regiment rumours of disaffection among the troops began to spread. Two trusty and staunch Sikh troopers—their names deserve to be handed down to posterity,—Sadhu Sing and Sahib Sing, brought secret intelligence to the officers at the mess-house that there had been some wild talk in the regiment, and gave them the names of those who had exhibited symptoms of disaffection. They advised the officers not to attend the evening parade, which had already been ordered for the inspection of horses, as they feared that an outbreak was imminent. But with that high sense of duty, and that intrepidity, which characterise British military officers, they paid no heed to the warning, and, at the peril of their lives, attend-

MOSQUE OF AURANGZEB.

ed the parade. Fortunately no outbreak occurred, but, to eyes rendered sharp and vigilant by fore-warning, symptoms of disaffection were apparent. Morose and sullen were the men of the cavalry, and though they obeyed all orders that were issued to them, they did it in a spirit destitute of alacrity and willingness. But it was not the cavalry alone which afforded grave cause for fear. The distant country of Oudh had contributed 250 men to the ranks of the 2nd Infantry, and these caused much anxiety to the European officers, who, including two or three sergeants, hardly numbered a dozen. Rumours, exaggerated by fears and suspicions, began to reach the ears of the officers. A conspiracy to massacre them all, a plot to burn their houses over their heads, with the ladies and children in them, an open attack on the cantonment, followed by general pillage, and a hundred other rumours like these, were rife in the air. But whatever fears the officers may have entertained for their own safety—whatever may have been their anxieties with respect to the fate of their helpless wives and innocent children—they kept up an outward appearance of confidence in the troops, and, not to awaken any suspicion, they attended, as usual, at the lines of their respective regiments. One evening they learned that the infantry lines had sinister visitors in the persons of some troopers from the cavalry, who, being strangers to the place, were inquiring which of the houses in the cantonment were occupied by the English officers. At midnight Captain Speid, commanding the Infantry, had a secret visitor in the person of trooper Burhan Bux, of the 3rd Cavalry, who chanced to be then at the station, and who was much attached to the captain and his wife. Burhan Bux informed the captain that the cavalry were arming, and would in all probability attack the cantonment at daybreak. On this, Mrs. Speid and the children, with one or two other ladies, were put in a bullock cart, which was covered all over with white sheets, to impart to it the appearance of a Mahomedan zenana cart, and, escorted by the staunch and faithful Burhan Bux, they proceeded to Ahmednagar, which they eventually reached in safety. Meanwhile the skies became tempestuous, and amid the deep growling of the thunder, and the vivid flashing of the lightning, the rain came down in perfect torrents. The wind rose into a gale, whistling through the tree-tops and howling about the houses. A furious wind blew down the huge green flag hoisted by the men of the cavalry at their bazaar. The raging of the storm and the blowing down of the flag were taken as signs of divine displeasure against them, and a chill feeling of superstitious dread crept over the cavalry people. It is generally believed that it was this war of the elements that prevented the expected rising of the

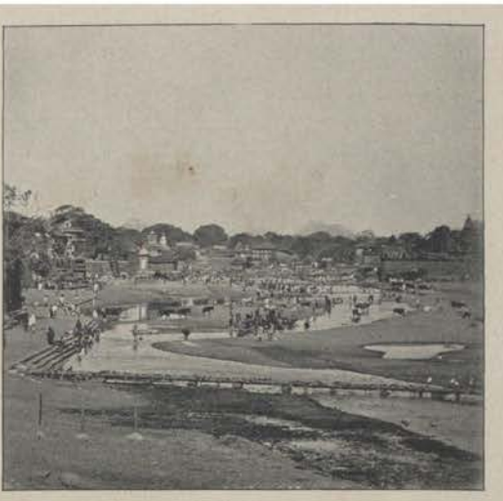
cavalry, but I am not in a position to state whether there exists any foundation for this belief. But the culminating point of the crisis was soon reached. The day after the storm the officers received information (which turned out to be incorrect, as the sequence will show) that a number of bad characters from the city, taking advantage of the ill-feeling among the troops, intended attacking the cantonment with a view to plunder. Precautionary measures were at once adopted, and two companies of infantry, having been hastily assembled, were ordered to hold the bridge which spans the river Kaum, and separates the cantonment from the spot where the cavalry were then encamped. And here I must explain that the European officers of the cavalry did not live in their lines, but occupied bungalows in the cantonment. Haunted as they were by suspicions and fears, and knowing that they were mistrusted by their own officers, the men of the cavalry became at once impressed with the idea that the infantry were about to attack them. In the cavalry lines bustle and confusion reigned supreme. The shrill clarion blast of the trumpet wafted its notes of alarm on the still night air, startling from the slumber into which he had just fallen the terrified trooper, who, springing out of his bed in a half-drowsy state, and believing that the lines would be immediately attacked, hastily prepared for action. Horses were forthwith saddled, and mounting in hot haste the cavalry turned out, without order of any kind, throwing out pickets in the direction of the cantonment. And although there were extenuating circumstances for the hasty action taken by the cavalry, which, when explained, would have gone a great way in mitigation of their offence, yet, to all appearances and purposes, there they stood in open arms against their Government—mutineers ! Since the appearance of the very first symptoms of disaffection in the cantonment, the services of the 'express' had been repeatedly brought into requisition, and the authorities at Hyderabad had been apprised of the course of events. Thereupon orders were at once issued for a column of troops to move from Poona to Aurangabad. But while these forces were on their way, affairs at Aurangabad were wearing a serious aspect. The artillery were suspected, and no reliance could be placed on the infantry, whilst the cavalry looked as if they were threatening an attack. A mutiny was imminent, when rumours of the approaching Bombay troops reached the cavalry. Awakening to their perilous situation, the men at once returned to their duties, and became submissive and obedient as usual. In the meantime, with long and forced marches, made in inclement weather, and in heavy marching order, the troops from Poona, under General Woodburn, arrived. They consisted of three troops of the 14th Hussars under Captain Gall, Captain Woolcombe's battery of European Artillery, and the 25th Bombay Native Infantry, under Colonel Ffolliot. Without pause or halt, General Woodburn marched straight to the encampment of the cavalry. The disposition of the troops was made, the guns were unlimbered, the 25th Infantry were échelonned with them, and the Hussars were drawn up in support. And then the sharp clear notes of the trumpet rang out orders to the disaffected regiment for a dismounted parade, which was obeyed with alacrity. Each troop was then ordered to march on to the pointed guns of the battery! Was there any faltering, any hesitation? No! Firmly, steadily, with a regularity and precision of movement which would have done credit to any parade, did troop after troop march up to its assigned position, and for a few moments nothing but the firm measured tramp of the feet was heard. And then with a steady demeanour and unaltered mien did each man stand, gazing unflinchingly upon the bronze muzzle of the gun which frowned upon him, and which, at the least sign, threatened to hurl him into eternity. Surely there was some mistake ; this was not the demeanour of guilty persons; this was not the attitude of mutineers! Some such doubt must have crossed the minds of General Woodburn and the other officers assembled there on that memorable morning. Then there was a short pause. But the terrible silence was broken by General Woodburn calling out to the resaldar of the first troop to give him the names of the men who were implicated in the mutiny. The resaldar began by giving the name of the senior jamadar of the troops, whereupon that officer, seeing that all was up with him, and rendered desperate by his position, ordered his troops to load their carbines, which they attempted to do. And then ensued a scene of wild confusion, for General Woodburn, his staff, and all the English officers, were so promiscuously mixed up with the mutineers that the guns could not be opened on them. Eventually some of the troops broke away, and, profiting by the confusion of the moment, ran to their horses, and cutting their heel-ropes, mounted and fled in all directions. It was a wild flight—a race between life and death ! And then the deep thunders of the artillery awoke with their bellowing roar the sleeping echoes of the surrounding hills. Flash! boom! and canister and grape were belched out of the mouths of these iron monsters, killing a number of horses that as yet remained picketed. Rendered wild and furious by the roar of the guns, the other animals broke loose, and a regular stampede ensued. About ten rounds were fired, but while the mutineers escaped scatheless, a deaf old bora and an old woman, who happened to be passing, were struck down by a relentless shot—ignoble game for those big guns. While the last echoes of the cannon were as yet dying away in a hundred reverberations among the adjacent hills, the

INTERIOR OF THE MOSQUE OF AURANGZEB.

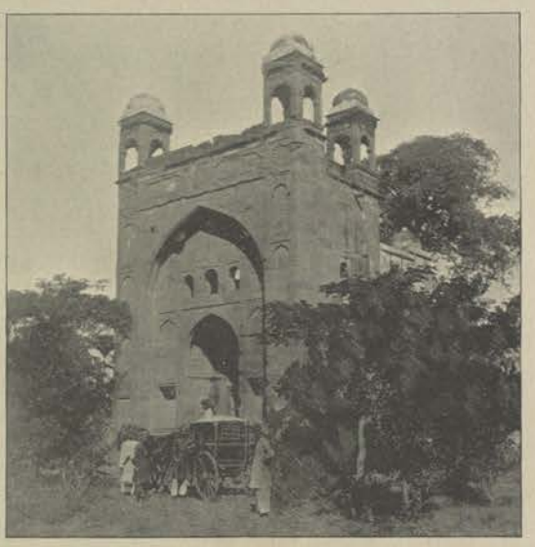
14th Dragoons started in pursuit of the flying and dispersed troopers, but, as both man and beast were fatigued by their long march of that morning, it was impossible for them to overtake the mutineers, many of whom escaped. During this terrible scene two-thirds of the regiment remained loyal, and were consequently not molested by the Bombay troops. Mir Fida Ali, a dafadar in the cavalry, had fired his pistol at Captain Abbot, the officer commanding, who narrowly escaped death. A drum-head court-martial was thereupon convened at the mess-house to try the dafadar, who was found guilty, and hanged that very evening. The court-martial continued its sittings for a few days, and ended by condemning some twenty-four men, twenty-one of whom were shot dead, and three were blown away from guns. The 1st Cavalry was then marched up to Yedlabad, on the confines of His Highness' Dominions, where it was recruited to its full strength by men from the other three regiments of cavalry. Eventually it wiped away the stain on its honor by the performance of excellent and loyal services during the troublous times of the mutiny."

BRIDGE AND GATEWAY, MAHMUD.

CHAUK BAZAAR, AURANGABAD.

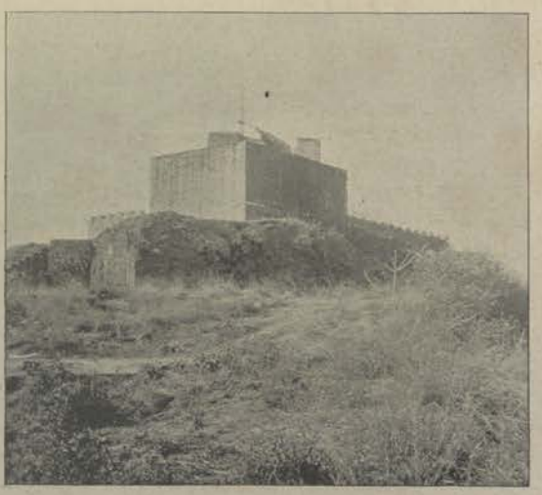


PANORAMIC VIEW ON THE GODAVERY RIVER.



GATEWAY TO TOMB OF ISLAM KHAN, AURANGABAD.

RUINS OF AURANGZEB'S PALACE, AURANGABAD.



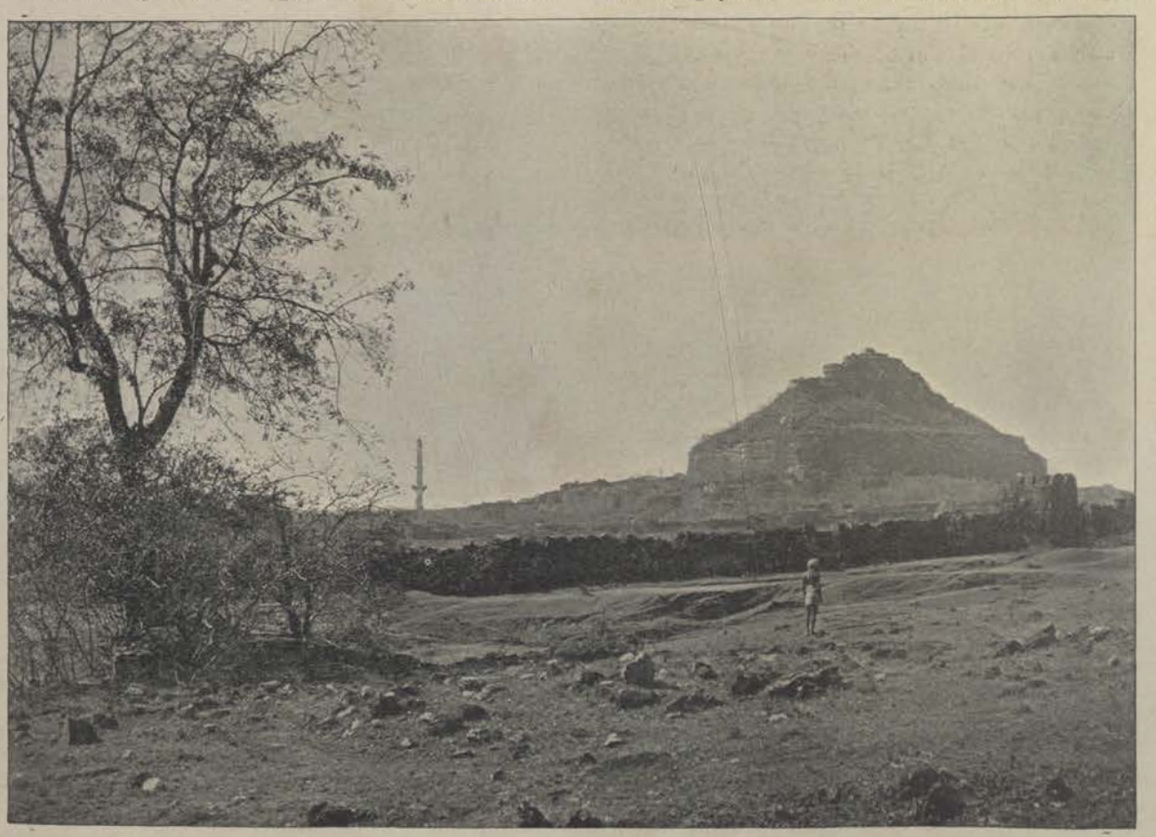
THE BALA HISSA, DAULATABAD.

MUSJID AND FORT, DAULATABAD.

Daulatabad.

DAULATABAD is a town and hill-fort in the district of Aurangabad. It was founded about 1183, under the name of Deogiri, by the Yadavas, feudatory chiefs to the Chalukyas, and, from old copper-plate writings, it appears to have been substituted for Bijapur as the capital of the Yadava kingdom. The Yadavas continued to rule until 1294, when Ala-ud-Din Malmud, governor of Oudh and Badaun, under his uncle, Jalal-ud-Din, first emperor of the Khilji dynasty, suddenly appeared, at the head of 8000 horse, having marched rapidly through Khandesh. Having captured Ellichpur, he marched to Daulatabad, where he took Ramchandra, the Yadava raja, completely by surprise. A battle, however, was fought, about four miles outside the town, in which the Hindus were thoroughly routed, and Ala-ud-Din pursued them so closely that the defenders of the fort had no time to make preparations to resist the attack, and Ala-ud-Din had no difficulty in seizing the fort. This audacious expedition (the 8000 horse having been believed to be but the vanguard of a vaster army) caused general apprehension throughout the Deccan, and the various rajas, instead of uniting their forces against the intruder, endeavoured individually to secure their possessions against an attack, and it is thought that it was owing to this jealousy or selfishness that the Mahomedans were enabled in after years to conquer the Deccan and Southern India.

Overtures of peace were made by Ramchandra, who proposed to give Ala-ud-Din fifty maunds (of eighty pounds each) of gold, a quantity of pearls, and other precious stones, and the elephants already captured. The proposal was accepted by Ala-ud-Din, who released the prisoners, and was about to evacuate the town, when the raja's son, who had collected an army, arrived outside Daulatabad. This was against the wish of his father, who had concluded a peace, but the son was so confident of being able to obtain a victory over the invaders that he sent a message to Ala-ud-Din demanding the return of the plunder and his retirement to his own country. The Mahomedans, however, marched out, leaving a body of men to garrison the fort, and in the action that ensued they were nearly defeated, when the garrison issued from the town to assist them and the Hindus gave way, thinking that a fresh army had arrived from the north. Renewed efforts were then made to conclude peace, which was made on Ramchandra paying 600 maunds of gold, seven maunds of pearls, two maunds of jewels, 1000 maunds of silver, 5000 pieces of silk cloth, and various other articles. The handing over of Ellichpur and districts tributary to it, and the payment of an annual tribute, were some of



VIEW OF DAULATABAD.

the conditions of peace. Amongst the plunder taken were a number of fighting elephants which could discharge arrows and brandish swords. The capture of Daulatabad is noteworthy as being the first appearance of the Mahomedans in the Deccan.

In 1306 Ramchandra rebelled, and Malik Kafur (really a eunuch slave) was sent with an army to Daulatabad. He made Ramchandra and his son prisoners, and returned to Delhi in triumph with Ramchandra and the plunder he had obtained. The sultan, however, does not seem to have treated Ramchandra with any harshness, as it is said that a canopy was given him, as well as the title Rai Rayan (king of kings), and when sent away to his own country he was presented with a lakh of tankas. The Rai, being perhaps grateful, paid the tribute arranged as long as he lived.

In 1309 when the sultan, Ala-ud-Din (who in 1295 murdered his uncle Jalal-ud-Din, and usurped the throne), was waging war against the raja of Warangal, and while his army was in the Daulatabad territory, Ramchandra showed his loyalty, and gave every assistance by supplying the wants of the royal forces. The army rested near Daulatabad some days, and when it left Ramchandra accompanied the Khilji general Malik Kafur several stages upon his way.

On the return of Malik Kafur next year to Daulatabad with his spoils, he learnt that Ramchandra had died, and that his son Samkara held the throne. However, Samkara was not well disposed towards the Mahomedans, and, on his refusing in 1312 to pay his tribute, Malik Kafur was sent with an army to bring him to submission. The raja's territories were overrun and pillaged, and the raja himself executed. Malik Kafur then left for Delhi, but kept forces in the Deccan to preserve order. Some time afterwards the nobles at Delhi and Malik Kafur conspired against the king, and Harpola (Ramchandra's son-in-law), seeing a favorable opportunity to throw off the Mahomedan yoke, raised a rebellion, drove out the troops from Daulatabad, and proclaimed himself raja of the Deccan.

Sultan Ala-ud-Din was poisoned in 1316, and his third son, Mubarik Khan, was imprisoned. Malik Kafur, who was plotting to seize the throne, was assassinated five weeks afterwards. Mubarik Khan was thereupon proclaimed

THE CHAND MINAR, DAULATABAD.

sultan, under the title of Kuth-ud-Din. In 1318 fresh forces were conducted by the sultan in person against Harpola, but, on the approach of the royal army, Harpola and his followers fled. In the pursuit he was captured, flayed alive, and his skin hung over the gate of Daulatabad, and, with him, the Yadava dynasty became extinct.

The sultan stayed some time at Daulatabad, from where he conducted the subjection of the Deccan, and before he left for Delhi he appointed Malik-Yah-Lakhi governor. Some little time afterwards he rebelled, but having been captured he had his nose and his ears cut off, and a new governor was appointed. The sultan Mubarik, however, left the business of his kingdom in the hands of a low-caste renegade Hindu, named Kushru Khan, whilst he spent his life in debauchery. Kushru Khan, having already had his friend and patron Malik Kafur murdered, seized and slew the sultan, and ascended the throne under the title of Nazir-ud-Din. Although outwardly professing Islam, he desecrated the Koran by using it as a seat, and degraded the pulpits in the mosques by using them as pedestals for Hindu idols. Retribution followed, however, for he was murdered in 1320, and the Khilji dynasty ceased to exist.

Ghazi Malik Khan, governor of Bengal, who was instrumental in the downfall of Khusru Khan, ascended the throne, as sultan Ghais-ud-Din, and founded the Taghlak dynasty. In 1321 he sent his eldest son, Alaf Khan, on an expedition against Warangal, Alaf being received with great pomp at Daulatabad. At first he was not successful in his operations against Warangal and had to retire to Daulatabad until reinforcements arrived from Delhi. Upon their arrival he marched on Warangal again, and after a short siege captured the place.

In 1325 the sultan, Ghais-ud-Din, was killed near Delhi by a canopy falling upon him, and his son ascended the throne under the title of Sultan Mahomed Taghlak.

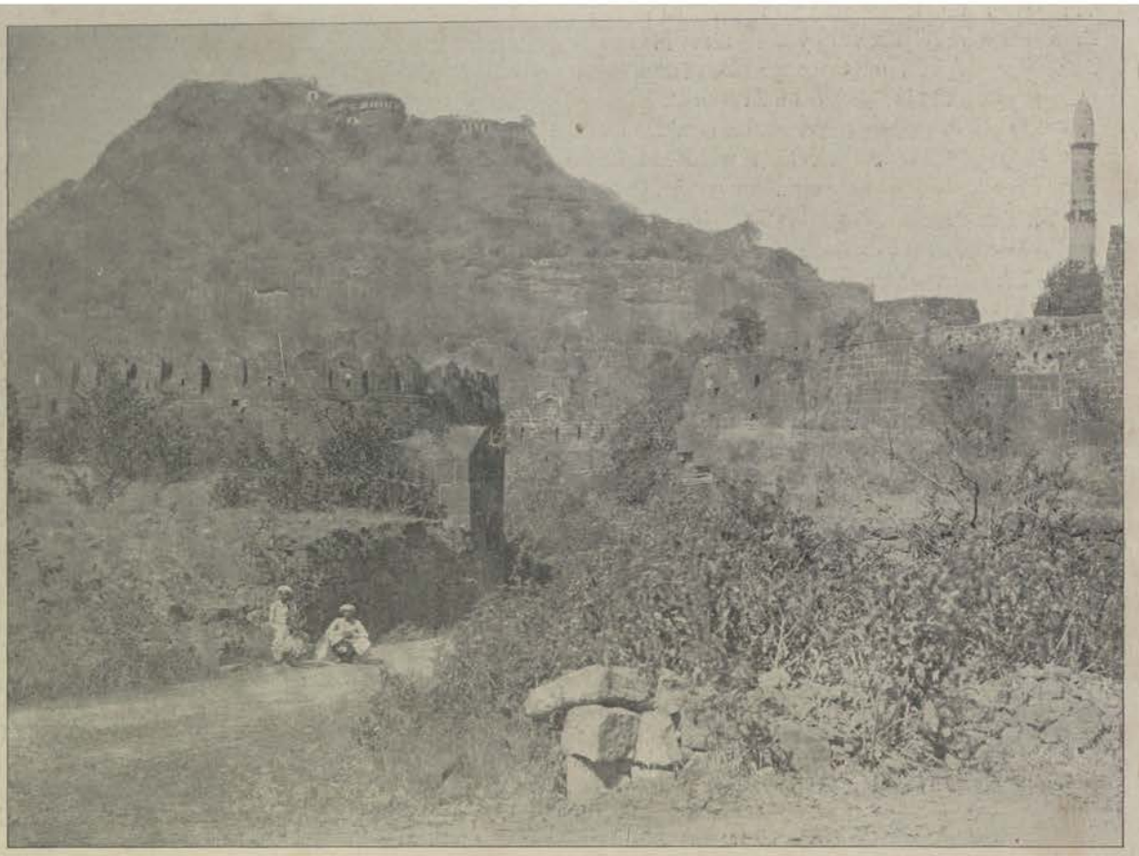
In 1338 the sultan conceived the idea of making Daulatabad his capital, so he marched the whole of the population of Delhi to the place, a distance of some 800 miles.

The traveller Ibn Batuta, a native of Tangiers, who paid a visit to Daulatabad in Sultan Mahomed Taghlak's reign, says:—"The sultan had decided to ruin Delhi, so he purchased all houses and inns from the inhabitants, paid them their prices, and then ordered them to remove to Daulatabad. At first they were unwilling to obey, but the criers of the monarch having proclaimed that no one must be found in Delhi after three days, the greater part of the inhabitants departed, but some hid themselves in the houses. The sultan ordered a rigorous search to be made for any that remained, and his slaves found two men in the streets, one being paralyzed, the other blind. They were brought before the sovereign, who ordered the paralytic to be shot away from a cannon, and the blind man to be dragged from Delhi to Daulatabad, a journey of forty days. The poor wretch fell to pieces during the journey, and only one leg reached Daulatabad. All the inhabitants of Delhi left. They abandoned their baggage and their merchandise, and the city remained a perfect desert. A person in whom I felt a confidence assured me that the sultan, mounted one evening upon the roof of his palace and casting his eyes over the city of Delhi, in which there was neither fire, smoke, nor light, said: 'Now my heart is satisfied, and my feelings are appeased.' Some time afterwards he wrote to the inhabitants of different provinces commanding them to go to Delhi and re-people the city. They ruined their own countries, but they did not populate Delhi, so immense is that city. In fact, it is one of the greatest cities in the universe. When we entered this capital we found it in the state which has been described. It was empty, abandoned, and had but a small population."

Another writer, Zain-ud-Din, author of the Tarikh-i-Feroz Shahi, says:—"So complete was the ruin that neither a cat nor a dog was left among the buildings of the city, in its palaces, or in its suburbs. Troops of natives, with their families and dependents, wives, and children, men-servants and maid-servants, were forced to remove. The people for many years and for generations had been the inhabitants of the land, and were broken-hearted. Many from the toils of the long journey perished on the road, and those who arrived at Deogiri (Daulatabad) could not endure the pain of exile. In despondency they pined to death. All around Deogiri, which is an infidel land, there sprang up graveyards of Mussulmans. The sultan was bounteous in his liberality and favors to the emigrants, both on their journey and on their arrival, but they were tender, and could not endure the exile and suffering. They laid down their heads in that heathen land, and of all the multitudes of emigrants few only survived to return to their homes."

It was at this time that the name of the town was changed from Deogiri to Daulatabad, and, to add dignity to the place, trees were planted along the roads, and general improvements were made. A deep trench was cut round the walls of the fort, and many large buildings and palaces were built.

After a little time one of the governors in Northern India rebelled, and the sultan was compelled to go in person to quell the rising. After succeeding in this he returned to Delhi and remained there for two years, when he left for Daulatabad, previous to entering into a campaign against the Hindu rajas of Malabar. This and other wars so drained his treasury that he



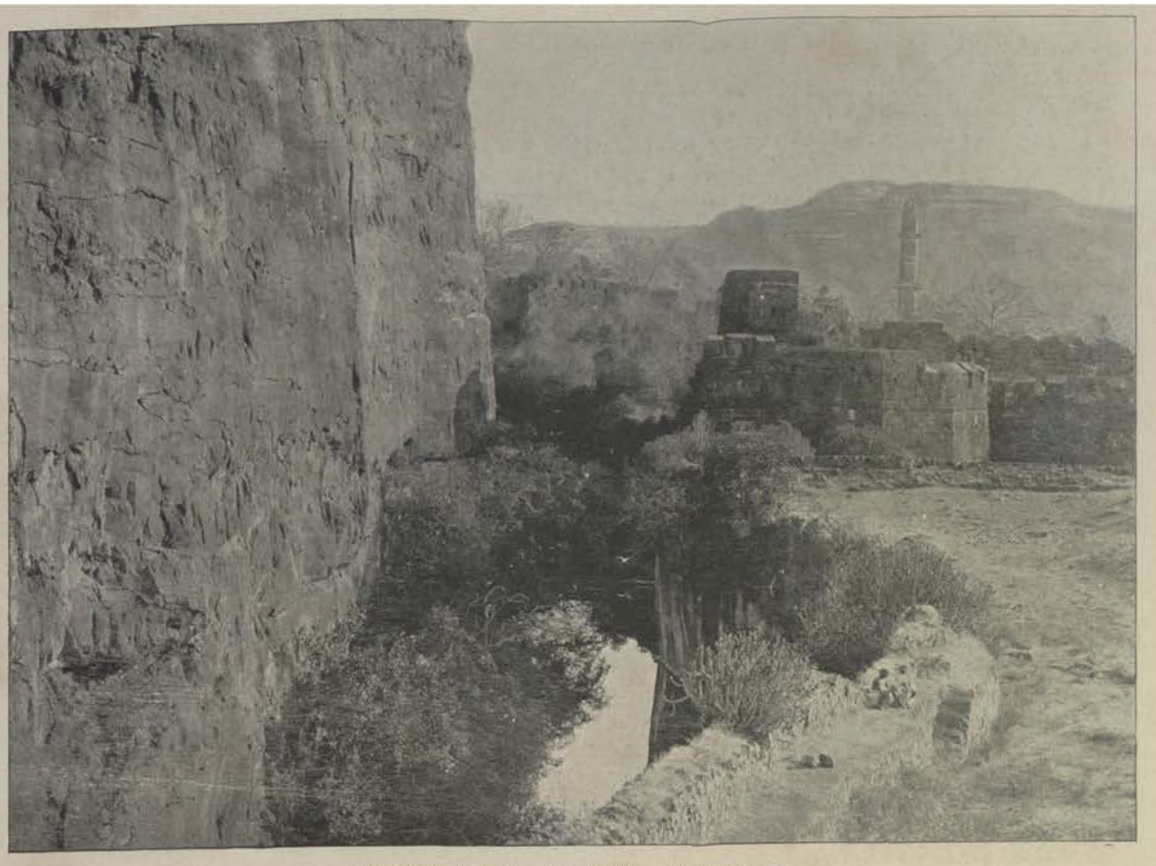
THE EASTERN ENTRANCE, DAULATABAD FORT.

caused copper coins to be struck, with various face values, instead of the usual silver and gold currency, under the plea that "his brass was equal to other men's silver and gold." This brought about ruin, business almost coming to a standstill, and he was forced to repeal the edict. The copper coin was called in, and in paying out in gold and silver for the face value of the copper coins the treasury was soon exhausted. The sultan thereupon made heavy exactions upon the nobles and people, so much so that many persons committed suicide. Cholera then broke out, and this occurring whilst the sultan's army was besieging Warangal, and he himself having been attacked, he was compelled to return to Daulatabad for medical treatment. He then gave permission to anyone who wished to do so to return to Delhi, but as the people had by then settled down only a very few availed themselves of the permission. Troubles having again broken out in Northern India, the sultan had to leave Daulatabad in order to suppress them, and whilst he was away the newly acquired provinces in the Deccan rebelled, Daulatabad alone remaining loyal. But the sultan's former oppression of his people still rankled in the minds of many of the nobles and several conspiracies were set on foot. A few months elapsed when a noble named Alisha, the nephew of Jafar Khan (who founded the Bahmani dynasty) was sent from Daulatabad to Gulburga to collect revenue. He, however, revolted, but was subsequently defeated and made a prisoner, and nothing further of consequence in the way of rebellion occurred till five years later, when some of the Deccan governors revolted, and the Bahmani line of kings was established, with Gulburga as their capital.

Ibn Batuta describes the city as being equal in size and importance to Delhi.

Din Ab-ul-Abbas Ahmed, a native of Damascus, who visited Daulatabad when it was being built, says that the city was divided into quarters, and each quarter had its own mosques, markets, wells, and artisans, thus making each a separate town independent of the others.

Daulatabad remained in the possession of the Bahmani kings until the downfall of that dynasty in 1526, when it was taken by the Nizam Shahis, from whom it was wrested by the emperor Akbar of Delhi. After the fall of Ahmednagar (Nizam Shahi capital) and the founding of a new Nizam Shahi capital at Kirki (Aurangabad) by Malik Ambar, Daulatabad was still in the possession of the Nizam Shahi kings, and on several occasions they sought refuge there when driven from Ahmednagar. The emperor Shah Jehan's general captured the fort in 1632, and in the same year, Fateh Khan, Malik Ambar's son, put the then Nizam Shahi king to death.



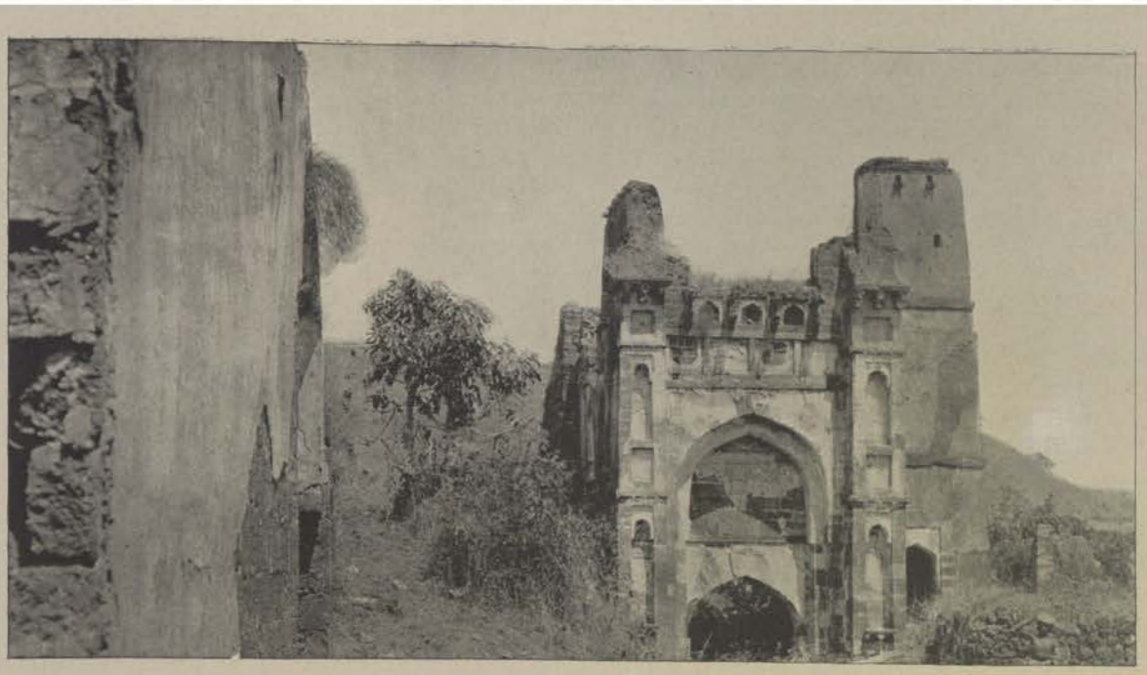
SCARPED ROCKS AND MOAT, DAULATABAD.

A garrison was left in the fort, and Khan Khanan left for Burhanpur with Fateh Khan and the Nizam Shahi king as prisoners. The Bijapur commander sent an envoy with terms of peace, which were refused, and he thereupon marched to Daulatabad, knowing that the garrison was small, and provisions scarce. The entrenchments which had been thrown up against the fort had not been broken down, and the Bijapuris took possession of them and commenced a siege. The peasantry having been kindly treated by the imperialist, supplied the garrison with food, and the besiegers having no hope of capturing the place, and hearing that the Moguls were returning, raised the siege.

The Mahrattas under Raja Sahu made an attempt to re-establish the Nizam Shahi dynasty, but the claimant was captured by the Moguls and imprisoned in the fort of Gwalior, together with two other members of the family. When Golconda fell, fifty years later, the Kutub Shahi king Abu-l-Hassan was sent to Daulatabad and confined, as was also, in 1690, Sambhaji, Sivaji's son, with his mother and daughters. After the death of the emperor Aurangzeb in 1707 the fortress of Daulatabad again changed hands, and passed into the possession of Asaf Jah, in whose family it has ever since remained.

Daulatabad is nine miles north-west of the town of Aurangabad, and has a population of about 1509. The fortress is built upon a conical-shaped rock, scarped from a height of 150 feet from the base. The hill upon which the fort stands rises almost perpendicularly from the plain to a height of about 600 feet. The fort has been provided with a counter-scarp gallery, and a complete system of countermines. The outer wall is 2¾ miles in circumference, and between the wall and the base of the upper fort there are three inner lines of fortifications. The outer wall formerly enclosed the city, which was built round the base of the fortress, but this is now for the most part one mass of ruins. The village, which is now all that remains of the ancient city of Deogiri, contains but a few huts, which are principally occupied by H. H. the Nizam's police force stationed in the fort, for the place is now a state prison. On the summit of the rock is a flag-staff and a cannon. There are no buildings of any importance. The Chand Minar (pillar of victory), a minaret 210 feet high with a circumference at the basement of seventy feet, was built by Ala-ud-Din Bahmani in A. D. 1435 to commemorate his conquest of the fort. The basement is an oblong stone platform 15 feet high, and contains 24 chambers. The shaft tapers slightly and is surmounted by a spire. There is a large gallery about midway, and this formerly had a handsome balustrade. The whole pillar was covered with what appear to have been glazed Persian blue tiles, of much beauty of pat-

tern, but a closer inspection reveals the fact that they are formed by the application of a glazed color to the diamond-cut squares on the chunam coating of the pillar. On the south is a small mosque, in the south wall of which is a large tablet containing a Persian inscription, giving the date of the pillar's erection, 849 H. (A. D. 1435), but another account says that the minaret was erected in commemoration of the first conquest of the place by the Mahomedans in 1294. This minaret is considered to be one of the best specimens of this style of Mahomedan architecture extant in Southern India. Close by are the ruins of an extensive Jain temple, subsequently converted into a place of worship dedicated to the goddess Kali. Fifty yards from this is a large gate called the Black gate, faced with spikes and stout iron bars, fully capable of resisting the ponderous strength of elephants, against which it was chiefly designed. There are only two entrances now used in the outer wall, the Mecca and Roaza gates. The outer wall is in a fair state of preservation, and its height varies from twenty to thirty feet with circular towers at the angles. About half-way between the Mecca and Roaza gates, a pathway branches off to the inner entrance to the part leading to the first of the four walls with which the fort is surrounded on three sides. The first entrance is simply an open space between the moat walls, and apparently never had a gate. A chain of great weight hangs on one side, which could be stretched across from wall to wall, so preventing elephants from effecting an entrance. Between the outer wall and the second line of defence is a space of about 65 feet, and crossing this is a large square gateway. The gates are seven inches thick, and are constructed of teak, plated with iron, and faced with long iron spikes and huge nails, to prevent elephants from battering them in. They are flanked with round towers about forty feet high, and are closed with strong bars of teak. To the left are the ruins of a mosque, said to have been erected by a Mahomedan of great sanctity. Eight feet beyond is the next gateway, and this is much higher and stronger than the last mentioned. The main portions show traces of Hindu construction. From this gate the road to the third turns to the right, and about seventy to eighty feet beyond is the next line of defence. To the left of the gate is a high semi-circular tower containing a handsomely-carved stone window, evidently of Hindu construction, and beyond this gateway is another smaller entrance leading into the lower portion of the fort. The Black gate near the Chand Minar mentioned above is the fourth gate, and just beyond this is a fifth, which, however, really forms the exit from the porch of the fort. A dozen broad steps lead to the sixth gate, upon the roof of which are the remains of a Hindu building of some extent. An ascent of 50 or 60 steps leads to the seventh gate, which is probably the oldest in the fort. To the left of this gateway is the entrance to the old palace of the Hindu rajas, and the ruins here are extensive. The eighth gate is a short distance off, but this is really but a portal. Forty feet to the right of this are the ruins of the Chini Mahal (china palace), where king Abul-Hassan, surnamed Tanah Shah, the last king of Golconda, was confined by Aurangzeb in 1687, and whose unfinished tomb can still be seen at Golconda. Only the outer walls of the palace are standing, but they still show traces of the palace having been a building of great beauty. The king died here in 1701, and was buried near the tomb of Sayed Raynal Raoya at Roaza, five miles away. Above the ruins of the Chini Mahal is a circular bastion, upon which is mounted a gun twenty feet in length, with a diameter of eight inches at the muzzle. It is evident that it has seen service from the fact that it possesses two large dents, one on either side, evidently made by opposing cannon balls. It bears several inscriptions in Persian, among others "This is the destroyer of fortresses." A few yards further is the only entrance to the upper fort, consisting of a narrow stone bridge crossing a moat about 30 feet wide. This was built by the late Sir Salar Jung I., but previously the moat was crossed by three or four planks. The ascent from the bridge is through a small portal, and then another small flight of steps leads to a high bastion, which was built by Aurangzeb. A road skirts this bastion, and leads to a small teak doorway, which is the entrance to the first gallery, the latter being about sixty feet long, and ending in a small courtyard, in one corner of which is a half broken flight of steps leading to a small plateau where are the ruins of another palace. From the courtyard already mentioned the second gallery is entered, and this is nearly 60 feet long, and leads to a small vestibule and another long tunnel containing a number of chambers cut out of the solid rock. At the end of this passage is another flight of steps leading to a small platform overlooking the moat, and a further ascent of forty-three steps leads to a small square about 30 by 20 feet, which terminates the tunnel. Here there are portions of a large iron plate about half an inch thick, which was used for barring the ingress of besiegers. The plate was laid across the opening, and a huge fire kindled under it, and as it became red-hot approach from the gallery was impossible. A large hole has been tunnelled through the rock close by to afford ventilation. From this spot steps lead to the shrine of Fakir Sultan. A small path to the right leads down to the Kauri tank, merely a crevice in the rock, but which, like the one on the summit of the Bhonagar rock, is always filled with bright spring water. Just below is another rock-cut cistern, about forty feet by thirty, called the Elephant tank. A steep ascent from the shrine leads to a handsome pavilion near the summit.



THE PRISON MAHAL, DAULATABAD.

This is built of stone, and is evidently of Hindu construction. Report says that it was the residence of the Hindu princes of Deogiri, and it was probably used by them as a summer resort, and also by the emperor Shah Jehan and his son Aurangzeb. At the back of the pavilion a flight of steps gives access to the bastion on the summit, upon which floats the flag of H. H. the Nizam. The hill is about three hundred feet in circumference. There is a gun there, with an inscription "Creator of Storms." To the right of the bastion on the summit a small winding path leads to a corner excavated for some distance under the brow of the hill, where a Hindu ascetic named Janardan Swami resided in the fifteenth century. This man's teachings were renowned, and many pilgrims still visit the cavern, which is now, however, half filled with water. On the east a small staircase leads down to a small bridge which crosses the moat. A cave temple, apparently of great antiquity, measuring nineteen feet by fifteen, and six feet high, and containing a rudely carved stone figure, has been cut in the rock.

Daulatabad has not been garrisoned as a fortress for many years. At present there is a force of about 100 military police stationed there. The gardens for which the place was once so famous have nearly disappeared, but grapes are produced in the town in large quantities, and these are in great requisition.

Upon the plateau above the fort are a series of tanks, in the construction of which infinite labor must have been employed, and near by these is supposed to have been the site of the ancient city of Boodhra Vuntee. These noble works were no doubt the undertaking of the inhabitants of this once great city. The ruins of Boodhra Vuntee supplied most of the material used in the construction of Aurangabad, Jalna, and Roaza. The building is exceedingly old, but the ruins are now scattered over the face of the plateau. Raja Tewanash is said to have ruled Daulatabad several centuries before Christ. Copper coins of the reign of Mahomed Taghlak A. D. 1325 are even now occasionally found amongst the ruins.

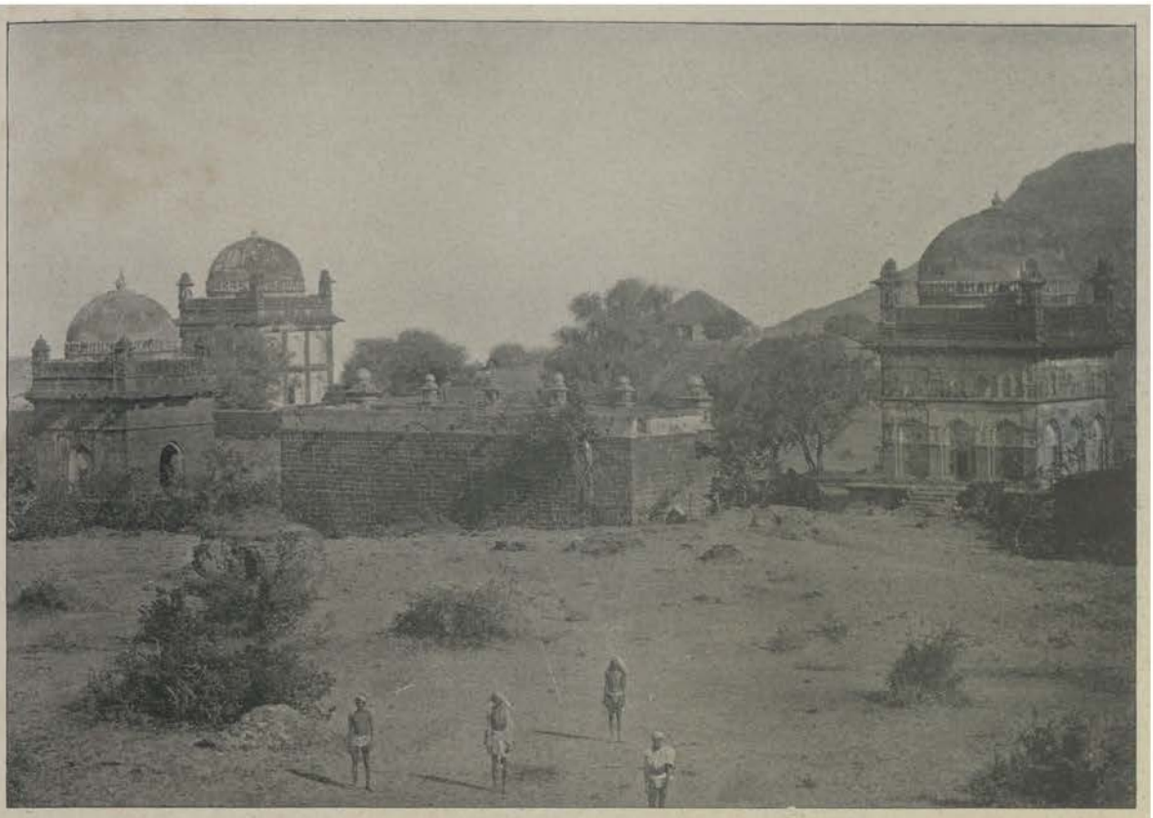
INSCRIPTION, DAULATABAD FORT.

MOSQUE OF AURANGZEB, ROAZA.

Roaza.

ROAZA, or Kuldabad, lies five miles north of Daulatabad, and fourteen from Aurangabad, and is surrounded by a strong wall, which was erected by Aurangzeb. It is about 2000 feet above sea level, is pleasantly situated, has a temperate climate, and is largely used as a sanitarium during the summer months. Roaza once contained a considerable population, but the place is now in a measure deserted. The city wall has an average height of about twenty feet. There are four gates, namely, Nakar-khana, meaning a music-room, so called as it was customary to welcome distinguished visitors at this gate with music; Pangra, so called after a tank close by; Langru, the eastern and largest gate; and Mangalpait, at the south. Roaza, as its name would imply, is a burial-place, and is the Kerbella of Deccan Mussalmans of the Shia sect. It is celebrated as the burial-place of many distinguished Mahomedans, amongst whom were the emperor Aurangzeb and his second son, Azim-us-Shah; Asaf Jah, the founder of the Hyderabad dynasty, and Nazir Jung, his second son; Malik Ambar, the powerful minister of the last of the Nizam Shahi kings; Tanah Shah, the exile king of Golconda; and a number of others, whose names have been forgotten. Roaza is also famous as containing the ashes of two Mahomedan saints, Boorawn-ud-Din, and his brother Zerbukhsh, besides many other holy men. The place contains some fifteen to twenty domed tombs, and about fourteen hundred plain sepulchres.

Midway between the north and south gates of the city is the tomb of Aurangzeb. Passing through a domed porch erected about 1760 by a dancing girl of Aurangabad, a large quadrangle is reached, three sides of which are occupied by open-fronted buildings supported on plain arches. On the west side of the quadrangle is a large mosque, the roof of which is supported by arches. Facing the north of the mosque is a small open gateway leading into an inner courtyard, in the south-east angle of which is the door of Aurangzeb's tomb The grave is immediately to the right of the entrance, while facing it is a long low building similar to those in the outer quadrangle. The grave itself is remarkable for its simplicity, this having been in accordance with the emperor's wish; in fact, he is said to have desired that his sepulchre should be poor and unpretentious, according to the tenets of the Koran. One of the emperor's most extraordinary characteristics was his austere piety, and one of his most remarkable actions was sanctioning a magnificent mausoleum over his wife, Rabia Douraui, at Aurangabad, although, as is shown,



TOMB OF ZAIN-UD-DIN, ROAZA.

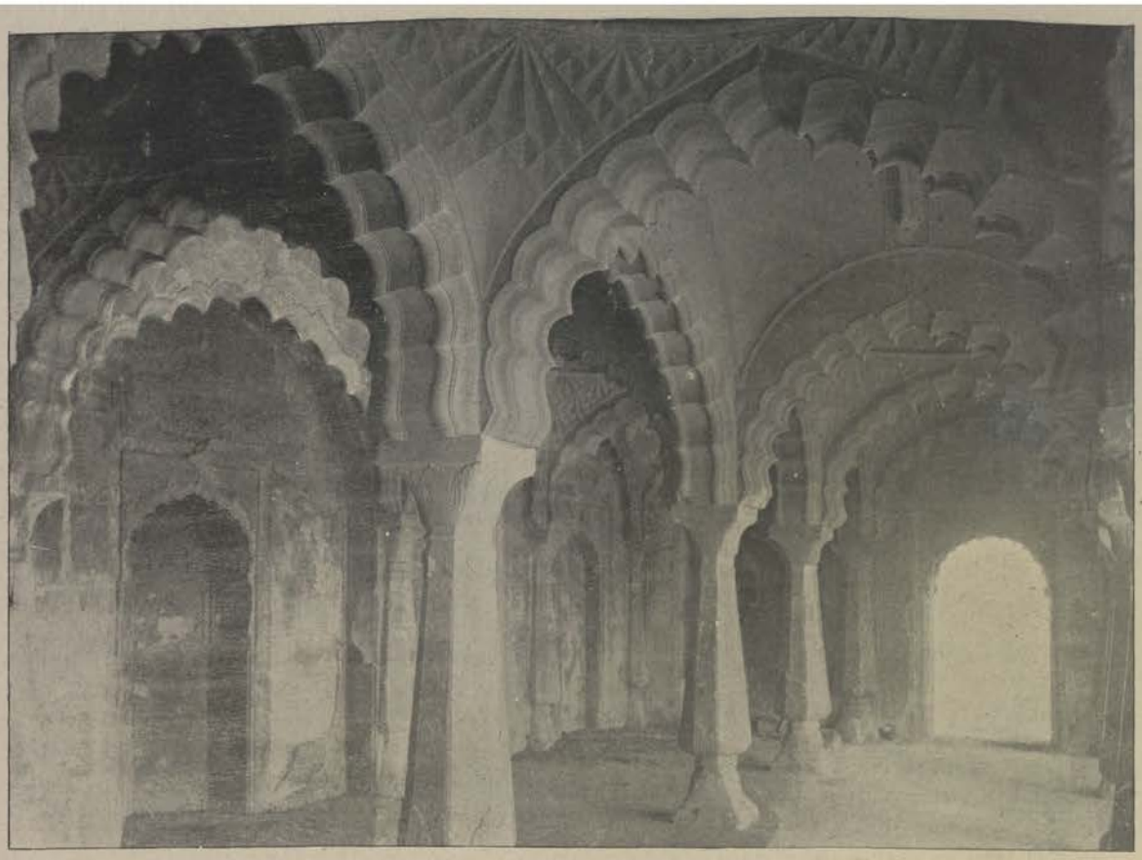
TOMB OF MALIK AMBAR, ROAZA.

TOMB OF BURHAN-UD-DIN, ROAZA.

he desired such a lowly sepulchre for himself. He is said to have "desired in his will that his funeral expenses should be defrayed from the proceeds of caps, which he had quilted and sold, and this amount did not exceed ten shillings; while the proceeds of the sale of his copies of the Koran, 305 rupees, were distributed to the poor." The marble screen which encloses the western side of the grave is about 5 feet in height. The door is of carved teak-wood. The grave, which is in the middle of a stone platform, is uncarved, and raised about half a foot from the floor. Surrounding the platform are a number of slight wooden pillars, which support a skeleton roof, from portions of which hang the remains of the material with which it was once carved. On ceremonial occasions the grave and the wooden framework are draped with richly embroidered cloths. Ordinarily, the earth in the centre is covered with a simple white sheet. There is no inscription of any kind. After his death, Aurangzeb was called Kuld Makan, hence the name Kuldabad.

A few paces to the east of Aurangzeb's tomb are the graves of Aurangzeb's second son and his wife, and there is a third grave, that of the daughter of the Mahomedan saint, close by. These are in a small quadrangular enclosure of marble, and around the graves is a plain screen of white marble in panels, the corners being embellished with small spires. The prince referred to was slain in a battle near Agra in 1707, having disputed the succession to the throne with his elder brother. Midway between these tombs and Aurangzeb's is that of the saint Syed Zain-ud-Din, who died in 771 H. (A. D. 1370). This was erected many years after by one of his followers. It is considered very sacred, and is carefully preserved by lock and key, and is only exhibited to the gaze of the faithful once a year.

The tomb of Asaf Jah, the first of the Nizams of Hyderabad, and that of one of his consorts, are opposite the tomb of Aurangzeb. The graves are on a platform of porphyry inlaid with white marble, and are surrounded by a screen of porphyry ten feet high. Asaf Jah died at Burhanpur in 1748. A few paces to the left is the tomb of Nazir Jung, who only reigned for two years, being treacherously shot in 1750. Before reaching the tomb of Asaf Jah it is necessary to pass the shrine of Syed Hazrat Burhan-ud-Din, who died at Roaza in the year 744 H. (A. D. 1344). He is said to have left Upper India with 1400 followers about 1290 for the purpose of propagating the tenets of his faith among the Hindus in the Deccan, and his followers are said to have given assistance to Ala-



THE BEGUM'S MOSQUE, ROAZA.

ud-Din when he besieged Deogiri. It is stated that there are deposited within the shrine some hairs of the prophet's beard, which are said to be possessed of the power of spontaneous growth, so that they are supposed to yearly increase in numbers. After the death of the Syed, his disciples fell on bad times, and found themselves without means to subsist, or keep the shrine in repair. Devout supplication, however, is said to have produced the following remarkable miracle:—"During the night small trees of silver grew up through the pavement on the south of the shrine, and were regularly removed every morning by the attendants. They were broken up and sold in the bazaars, and with the proceeds thus realized the Syed's disciples were enabled to maintain the shrine and themselves." The doors of the shrine are covered with white and yellow metals wrought into artistic designs. Some little distance to the west of these are the remains of what, at one time, must have been a very beautiful tomb. It is said to be that of Bani Bibi, wife of one of Aurangzeb's sons. Judging from the surroundings, the gardens must have been very beautiful, but at present they are a mere jungle. The tomb is surrounded by a high stone wall, which has domed towers at the four corners, and carved windows. A mile from the town is the tomb of Malik Ambar, the celebrated minister who founded the city of Aurangabad, and who died in 1626. The tomb is built of plain stone and is surmounted by a dome. A short distance from the tomb is the grave of Tanah Shah, the last king of Golconda, who died a prisoner in Daulatabad fort in 1701.

Jalna.

JALNA, a town with a population of about 8000, in the Aurangabad district, thirty-eight miles east of the city of Aurangabad, is most salubriously situated on the right bank of the Kundlika river, opposite the town of Khaderabad. Local tradition places the date of the foundation of the town as far back as the time of Rama (which has been loosely assigned to about 1000 B.C.), whose wife, Sita, is said to have resided there. The surrounding country is hilly, but not mountainous, the hills being composed chiefly of trap rock, which in many places is in a state of decomposition, and above it is found a layer of red gravel of a laterititious character, mixed with lime. The climate of Jalna is one of its chief features, being as pleasant and salubrious as any to be obtained in Southern India. The meteorological conditions are moreover admirably adapted to both agriculture and horticulture. Some years ago large quantities of English fruit and vegetables were grown there and sent to Hyderabad, Bombay, and other large towns.

Figs, grapes, peaches, and strawberries were produced during the cold season in excellent condition, the latter almost rivalling in size any grown in England, although they were not, perhaps, equal in flavor, but this disadvantage might have been overcome by a little more attention to their cultivation. Peas, beans, cabbages, carrots, parsnips, turnips, celery, onions, potatoes, and cauliflowers, as well as indigenous vegetables of every kind, are also grown in great abundance.

Jalna, in its older days, contained a population of about 20,000, but the town is now, comparatively speaking, deserted and in ruins. It is, however, of considerable extent, and, judging from the superior construction of the small fort and of the houses, many of which are built of hewn stone, it was evidently in times gone by a place of importance and wealth.

The fort was erected in the year 1725 by Kabil Khan, and is situated in the eastern quarter of the town, on the bank of the river It is quadrangular in shape, having semicircular bastions at each angle, and is now occupied by a small force of sowars under the orders of the tahsildar.

Within the fort walls there is a remarkable well, which contains a series of galleries and chambers. There is a Persian inscription over the gateway of the fort, giving the date when it was erected, and by whom. The history of the town is but the traditionary account of the Hindus. The place is not mentioned in any of the earlier historical compilations relating to that portion of the Deccan. In the time of Akbar the town was held under a jaghir by one of his generals, and Aurangzeb is said to have resided there occasionally, prior to his accession.

Khaderabad.

KHADERABAD is a town, including a cantonment, which has a population of about 7500. It stands on the opposite side of the river from Jalna, and is fortified, having a high stone wall surrounding it. About forty years ago a flourishing trade was carried on here, as well as at Jalna, in silk and cotton. Beautiful fabrics of silk were manufactured and sent to all parts of the country, and cotton cloths and muslins were also extensively made, and found a ready market. This trade, however, has now almost entirely ceased.

The cantonment adjoins the town and is known as "New Jalna." It is situated on a gentle declivity with a small range of hills in front, from one to two miles distant, the centre forming a sort of amphitheatre. The cantonment was built in 1827 for the accommodation of the troops of the Hyderabad Contingent. Its present population is about the same as that of Khaderabad, so that "New" and "Old" Jalna contain altogether about 20,000 souls. Between three to four miles to the south of Khaderabad is a Christian village, Bethel, founded by the late Dr. Narayan Sheshadri.

The Brahmans of Jalna point out a spot in old Jalna, where, they assert, Rama's palace stood. During the period of Sita's residence the town was styled Jankapur, but at a subsequent period its name was changed to that which it now bears, at the desire of a rich Mahomedan weaver, who had expended a large sum in beautifying the town.

The following account of Rama and Sita may be of interest:—"It appears from the Jalna Brahmans' report that during their banishment they must have wandered as far south as Jalna. Rama was the eldest son of Dasaratha, 'King of Ajodhya,' a city of remote antiquity, situated in what is known now as the Oudh province of India. He won Sita as his bride by bending the mighty bow of Siva in the public contest of chiefs for the princess. He was afterwards appointed heir-apparent to his father's kingdom. However, by intrigue, the youngest wife of Dasaratha succeeded in obtaining the appointment of her own son, Bharata, and the exile of Rama and Sita for fourteen years. The banished pair wandered south to what is now Allahabad, and thence across the river to the hermitage of Valmika among the Banda jungles. Meanwhile Dasaratha died, and the youngest brother, Rama Bharata, refused to ascend the throne, but went in quest of Rama. A contest of fraternal affection took place, and Bharata returned to rule in the name of Rama, until the latter should come back to claim the kingdom at the end of the fourteen years of banishment appointed by their father. The fame of Sita's beauty reached far and wide. Ravana, the demon king of the far south, hearing of it, and being smitten by it, seized her at the hermitage, during the absence of her husband in the jungle, and flew off with her in a magic chariot through the air to Lanka or Ceylon. Rama determined to form an expedition for the recovery of his beloved princess, and made alliance with monkeys and bears, and raised a great army. The monkey general, Hanuman, jumped across the straits between India and Ceylon, discovered the princess in captivity, and leapt back with the news to Rama. The monkey troops then built a causeway across the narrow sea—the 'Adam's Bridge' of modern geography—by which Rama marched across, and, after slaying the monster Ravana, delivered Sita. The rescued wife proved her unbroken chastity by the ancient ordeal of fire, Agni, the god of the element, himself conducting her out of the burning pile to her husband. The fourteen years of banishment being over, Rama and Sita returned in triumph to Ajodhya, and reigned

gloriously for some time, but a famine having afflicted the land, doubts arose in Rama's heart as to his wife's chastity while in her captor's power at Ceylon. He banished the faithful Sita, who wandered forth again to Valmika's hermitage, where she gave birth to Rama's two sons. After sixteen years of exile, she was reconciled to her repentant husband, and Rama and Sita and their children were consequently at last reunited."

Bethel.

BETHEL, a village occupying about 300 acres of land, is situated about four miles south of Jalna. As its name would imply, it is a Christian village, in fact it is practically the centre or head-quarters of a Native Christian community scattered about this and some thirty or forty other villages adjacent, and extending as far as forty miles away. The village was founded in 1867 by the late Dr. Narayan Sheshadri, a Native missionary

DR. SHESHADRI'S HOUSE, BETHEL

of the Free Church of Scotland. Bethel itself contains some two or three hundred Christians, whilst the other villages referred to boast of something like thirteen hundred. A solid masonry church, built from funds collected by Dr. Sheshadri in England, America, Bombay, and Hyderabad State, stands in the centre of the village, the houses surrounding it being built in the form of a square, and until quite lately the dome of this church could be seen from a distance of twenty-five miles. Naturally, the villagers regarded this dome as a landmark to be proud of, but as it recently shewed signs of decay, it was removed by the present missionary, much, it is said, against the wishes of the people, who would willingly have subscribed towards its repair. Dr. Sheshadri used to be proud of the fact that this church was

THE SCHOOL, BETHEL.

probably the only one in India which was actually built by the hands of the worshippers, and as he had, before going on his collecting tour, trained these people to become masons, carpenters, &c., he was well justified in entertaining such a comforting reflection. Dr. Sheshadri having prevailed upon many of the freebooters and dacoits who harassed the Jalna taluka year by year to become law-abiding subjects of His Highness the Nizam, Sir Salar Jung the Great readily granted his request for a concession of land on favorable terms for the purpose of cultivation and the foundation of a Christian village. Having been advised not to take too much land at first, Dr. Sheshadri asked for and obtained a thousand acres, four hundred of which he set apart for building sites, and the rest he divided into plots which he let out to his people for cultivation on nominal terms. This was the beginning of the village, which soon grew apace, and after people had commenced to settle on the land, and Dr. Sheshadri saw the nucleus of a Christian community, he made the tour referred to. Even Hindus, (such as Bhatias of Bombay,) and Mahomedans of Hyderabad State, subscribed liberally towards the good work he was doing, some Native gentlemen, notably the late Nawab Mukhtar-ul-Mulk, giving annual

THE CHURCH, BETHEL.

donations for the benefit of the church. When the church was finished, in 1877, Dr. Sheshadri appealed to the Prime Minister again, praying that he would declare the 300 acres on which the village was built as a grant free of rent for the benefit of the people, and the maintenance of the church. and Sir Salar Jung, following the custom in regard to Hindu and Mahomedan worshippers, with his usual large-mindedness, granted the request. Dr. Sheshadri belonged to a family which has been settled in the Nizam's Dominions for many generations, and it is a strange coincidence that his family were the hereditary proprietors of a math (a Hindu monastery) not more than sixty miles from Bethel. His conversion to Christianity occurred primarily through his acquiring a desire to learn the English language. Though he was taught the Bible, it was the language at first and not the tenets that pleased him. He gained his English education in both Poona and Bombay, and though for some time he used to attend lectures against Christianity, and considered himself a champion of Hinduism, he eventually awoke to the conviction that it was the Christian faith that harmonized most with his beliefs, and he was baptized into the Free Church of Scotland in 1843. He then joined a theological class, and in 1851 was ordained a minister.

Paitan.

PAITAN is an ancient city in the Aurangabad district about eighty-five miles northwest of Amba Jogai. It is beautifully situated on the north bank of the Godavery river. Paitan is looked upon by the Hindus as a very sacred place. The city has many local legends attached to it. Its architectural magnificence has long since disappeared, and the present town occupies but a very small portion of the site of the ancient city. The walls of the old fort at the south-west angle, which rose high above the city, have been ruined. The temple and the wall of Salivahana have been supplanted by a mosque said to have been built by the emperor Aurangzeb. On many of the older houses there is a lot of wood-carving, of very rich and varied patterns ; a few of the smaller ornamental parts of the work on door and window frames, and dividing pieces between larger patterns, are given in plate XXII. The Hindu temples are all very plain in architecture, and are presumably modern. The Hindus, however, assert that some of these temples were erected by Salivahana, and that three are dedicated to Siva, two to Eknath, a Hindu saint of local celebrity, and others to other Hindu gods of mythology. The largest is the Vaishnava temple of Vijaya-Pandurang, with which is associated the name of Eknath, who drowned himself in the river Godavery in A. D. 1599. On the east entrance to the shrine are eleven short inscriptions, stating that Eknath was an incarnation of the god Vitthal, that his doctrine gives beatitude, that Krishna himself became a servant to him, that he wrought miracles with his foot, that he translated the Ramayana, Rukmini-Swayamvara, and other works into the

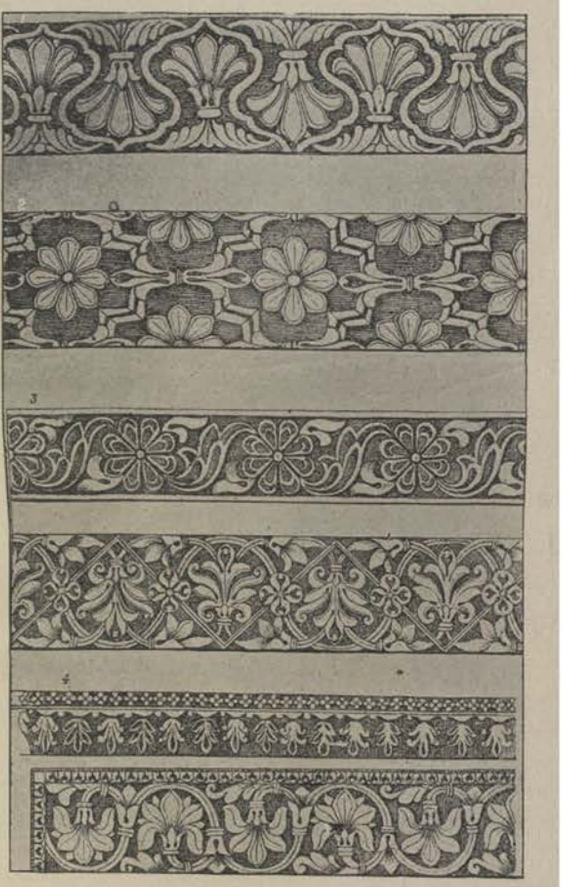


PLATE XXII.—SPECIMENS OF WOOD-CARVING, PAITAN.

vernacular, and that those who daily read the praises of Eknath, as here inscribed, will be prosperous and possess the favor of Janardhan or Vishnu. Paitan, known also as Mangi-Paitan, was at one time the capital of the Andhra kings, who exercised great power during the early part of the Christian era. They possessed thirty walled towns, and could put 100,000 foot and 10,000 horse soldiers into the field, besides 1000 elephants. Their later capital was Dhawakataka, now called Bezwada, and their rule extended over the Telegu country and the northern Deccan. The author of the Periplus of the Erythrean Sea says:—"But in the Dakhan two most notable trading places are Paitana, distant twenty days' journey southward from Barugaza (Bharoach), and, at a distance of nearly ten days from that place, towards the east, there is another very great city, Tagara. From these is brought down to Barugaza by waggon roads

and over extremely bad tracts, from Paitana, abundance of onyx stones, and from Tagara very much fine linen cloth, and muslins of all sorts, puggris and mallow-colored stuffs, and several other kinds of merchandise which are taken thither from the coast districts." These goods are much prized, and find their way to many parts of India. The onyx is still found in the neighbourhood, on the banks of the Godavery, but it is not of fine quality. There is some doubt as to the position of Tagara. Lassen and Yule have placed it doubtfully at Gulburga. An inscription may, however, be found later on that will make its position certain. If the above quotation were taken as a distance of about seventy-four geographical, or eighty-seven English miles, north-east, it would lead to Maikar in Berar, where there is no ancient capital. Roaza, where there are the remains of an ancient city near the rock-temples of Ellora, is only about half this distance, and if this site be rejected, the only other one is Junnar, which agrees as to distance, but lies west-south-west. The latter has the advantage of being nearer the coast. The great king, Salivahana, from whose reign dates the Saka era, is said to have been born and to have ruled here in the first century, his dynasty lasting till Saka 294 (A. D. 372). He was succeeded by a Brahmanical ruler, of which dynasty the founder was Sudraka, and this family is said to have ruled 588 years. In Saka 882 a Rajput dynasty was established by Patidatta, and this lasted till Saka 936, when a Gond raja acquired the supreme power and moved his capital to Deogiri, where he ruled twenty years. The next ruler, a Bhil, reigned five years. There are numerous stories regarding Salivahana, the generally accepted account as to his origin being that he was miraculously conceived by the daughter of a Brahman by the serpent-king Shesha who was smitten with her charms when she went one day to the Godavery to fetch water, and although not of age the divine power of Shesha made her a mother. After being abandoned by her relatives, she gained her livelihood by taking service in families, and at the proper time she gave birth to a boy endowed with all good signs. The great king of Malwa, Vikramaditya, ascertaining by means of omens that he was to perish by the hands of a boy of two years, had search made, and discovered the boy in the person of Salivahana, and placing himself at the head of a considerable army he marched to Paitan to give him battle, but he was defeated. Salivahana, from his earlier childhood, had shown symptoms of divine origin. One of his amusements, we are told, consisted in making clay figures of men, horses, and elephants, which he threw into a well, whence they issued endowed with life, and this gift, it was said, enabled him to defeat Vikramaditya. The well into which the clay figures were supposed to be cast is still pointed out in the court-yard of a Mahomedan mosque. The story regarding the conflict between Vikramaditya and Salivahana is, however, more than doubtful, as the era of the great Malwa ruler is 136 years anterior to that of Salivahana. The latter may have defeated one of the Ujani rulers, but not the founder of the Samvat era. Salivahana is claimed by the Jains as a convert to their religion, and is said to have destroyed numbers of Brahmanical temples. He is reputed to have been a munificent patron of men of letters who frequented his court at Paitan. He is said to have oppressed the Brahmans greatly, and to have seized their daughters. The daughter of a Brahman, whom he had thus forcibly seized, relieved his subjects from further oppression by assuming divine form, and compelling Salivahana to throw himself into the serpent-pool in the Godavery, where he was drowned.

Paitan is one of the oldest cities in the Dominions. One of king Asoka's inscriptions, B. C. 226, mentions the conquest of the city and country of Paitan. According to Hindu tradition, Paitan was founded by Brahma, who, after having created the world, selected this spot on the banks of the sacred Godavery as his residence. After Brahma, came the great king Salivahana.

Sanvkheda.

EIGHTEEN miles up the Godavery from Paitan in a north-westerly direction is Sanvkheda, which was once evidently a place of considerable size, but which is now

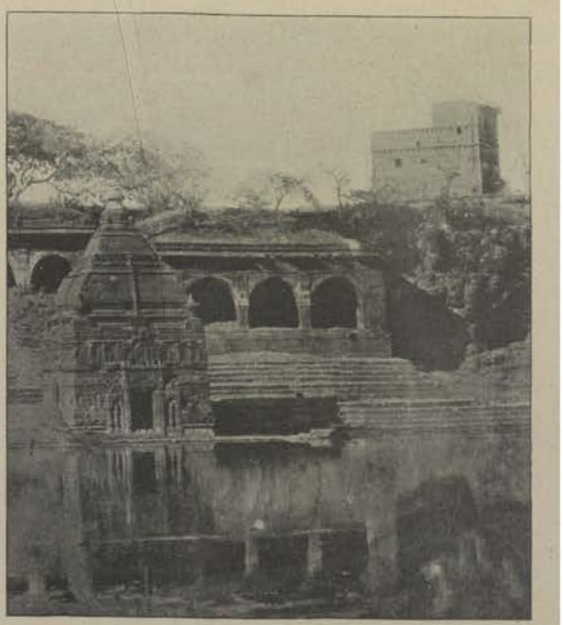


PLATE XXIII.—OLD TEMPLE AT SANVKHEDA.

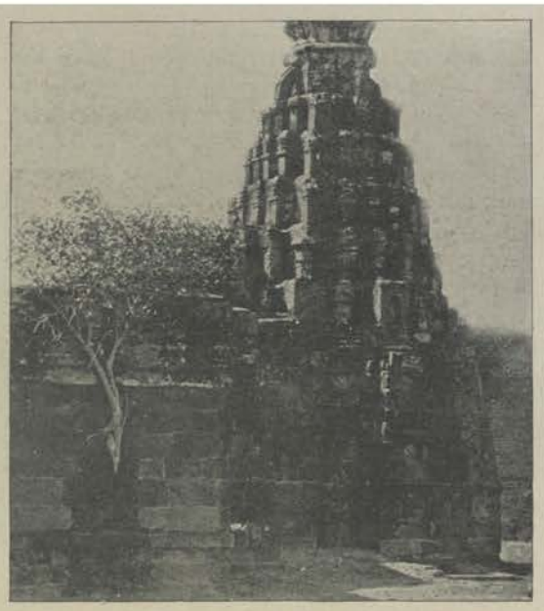


PLATE XXIV.—TEMPLE AND TIRTH AT SANVKHEDA.

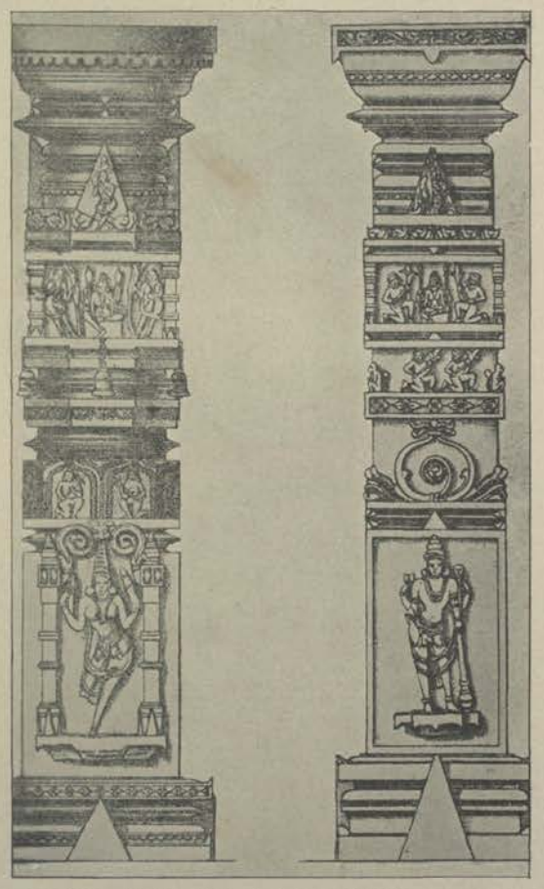


PLATE XXV.—PILLAR AND FILASTER, SANVKHEDA TEMPLE.

in ruins, with fragments of old temples all round it. Sanvkheda is a rocky islet, on which is a small monastery, the residence of an old ascetic, with a dharamsala on the bank, and below this in the stream is a small solidly built temple of Narsinha, which is only accessible when the river is very low (plate XXIII). Between the river and the village there is a Siva temple, which has doubtless been much altered since its erection, but the pillars and much of the interior, with the base of the shrine, are about eight hundred years old (plate XXIV). The pillars appear to occupy their original position. There are four on the floor of the mandap with corresponding pilasters on the walls. The drawings here given of each of these (plate XXV) render description unnecessary.

Six miles north of Sanvkheda is Sindurwada, a well-built town, and about eight miles from the latter is Valoj, which lies on the road between Aurangabad and Ahmednagar, about eight miles from the former place.

Bir.

LIKE most districts in Hyderabad State, the district of Bir, in the division of Aurangabed, has for its chief town a place of the same name. The population of the town is 18,994, and of the district 642,722. Bir is situated on the left bank of the Bensura river, and is on the high road from Barsi to Aurangabad, being about half way between the two places (about fifty miles from each) and about forty-eight miles from Barsi Road station on the G. I. P. railway. It lies almost due east of Ahmednagar. Although Bir is a very old town, little of its ancient history is known, but it is considered probable that it was the seat of a tributary to the great Chalukyan kingdom at Kalyana, and, subsequently, to the Yadavas of Daulatabad. Bir was one of the provinces ruled by Mahomed Taghlak, who visited the town in 1342. Whilst there he buried, with great ceremony, in a large tomb near the town, a tooth which he had extracted. The tomb still stands, and is in a good state of preservation. Bir is noted for certain kinds of leather work.

Mominabad.

MOMINABAD is a town in the district of Bir in the Aurangabad division, standing 2500 feet above the sea level. It is seventy-eight miles north-east of Barsi Road railway station, and ninety miles north-west of Bidar. It has been a station of the Hyderabad Contingent since 1817. The very ancie t town of

Amba Jogai is a short distance to the north-west of the cantonment. Temples of exquisite structure have been found built in the bastions of the old fort. Amba Jogai was the seat of Jaipala, one of the great feudatories of the Kalyana kingdom. It suffered much in the times of war, probably most in 1629, for many temples were doubtless destroyed in that lawless period, the stones being used for fortifications. In one bastion there is an old temple of the thirteenth century, which was formerly built over. It has three porches and a shrine, on the west side, with a small vestibule in the front. From door to door the measurement is 37 feet 3 inches. The usual cobra head appears on the brackets over the capital. The dome over the centre of the mandap is a plain Hindu structure. On the south side of the east porch is an inscription cut on a slab of black basalt, dated in Saka 1162, in the reign of Singhana or Simha, the third king of the Yadava dynasty of Deogiri (A. D. 1210-124-). The Chaubari in the middle of the town is a room 11 feet 8 inches square. The roof is supported by eight attached pillars, and consists of a very pretty dome. The pillars are somewhat in the Hemadpanti style. On the brackets which they support are short figures, some with two arms and others with four. Over the lintels of the dome are five lines of cusped ornaments, and the whole is decorated by twenty-four statues, each with a figure under it, and as many seated images, mostly Devis. The drip outside is ribbed underneath, and has a row of guttæ at the other edge, and another of sharp points. This building is almost exactly like the mandap of the small temples of the twelfth or thirteenth century. To the north of the town are scattered about fragments of some temples which are completely in ruins. On the roadside near the bridge, a little to the west of Mominabad, is a large image of Siva (plate XX). There have been a number of cave temples here, Brahmanical and Jaina, the one most entire of those remaining being known as Jogai's Sabah Mandap. This is just outside the modern town on its north-west side (plate XXI). It is cut in a coarse trap rock that slopes down from the opposite or north-east corner towards the east.

PLATE XX—SIVA.

PLATE XXI—JOGAI'S SABAH MANDAP—AMBA JOGAI.

Chichaval is a little to the west, and this place has two old temples standing side by side, and within six feet of each other, and outside the village there are the ruins of another temple. These all indicate an origin shortly anterior to A. D. 1200.

Darur.

THIS is a fort and town in the Bir district twenty miles south-west of the town of Bir, and twenty miles west of Amba Jogai already alluded to. The Darur fort stands about a furlong west of the town, and is strongly built of stone. It is oblong in shape, and is surrounded by a moat of considerable depth. This fort was at one time an outpost of the Bijapur kingdom.

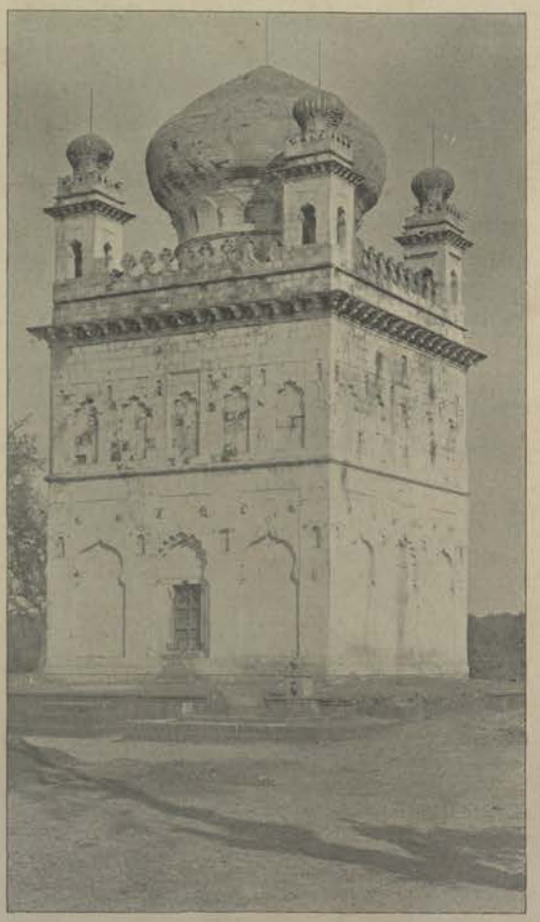
Nandar.

NANDAR, the chief town of Nandar district in the Aurangabad division, has a population of 13,105, that of the district being 632,529. The town lies some 145 north-west from Hyderabad, and about 140 south-east from Aurangabad. It is on the left or north bank of the Godavery river, and on the high road from Hyderabad to Hingoli, a station of the Hyderabad Contingent about twenty miles from the Berar frontier, and seventy-five miles from Nandar. The majority of the population of Nandar are Sikhs.

This town is said to have been the capital of a king who reigned about the middle of the fourth century, but it was constituted under its present status in commemoration of the Sikh, Guru Gobind, one of the grandsons of Nanak, who was assassinated in 1708. In the year 1603 Malik Ambar was defeated by the

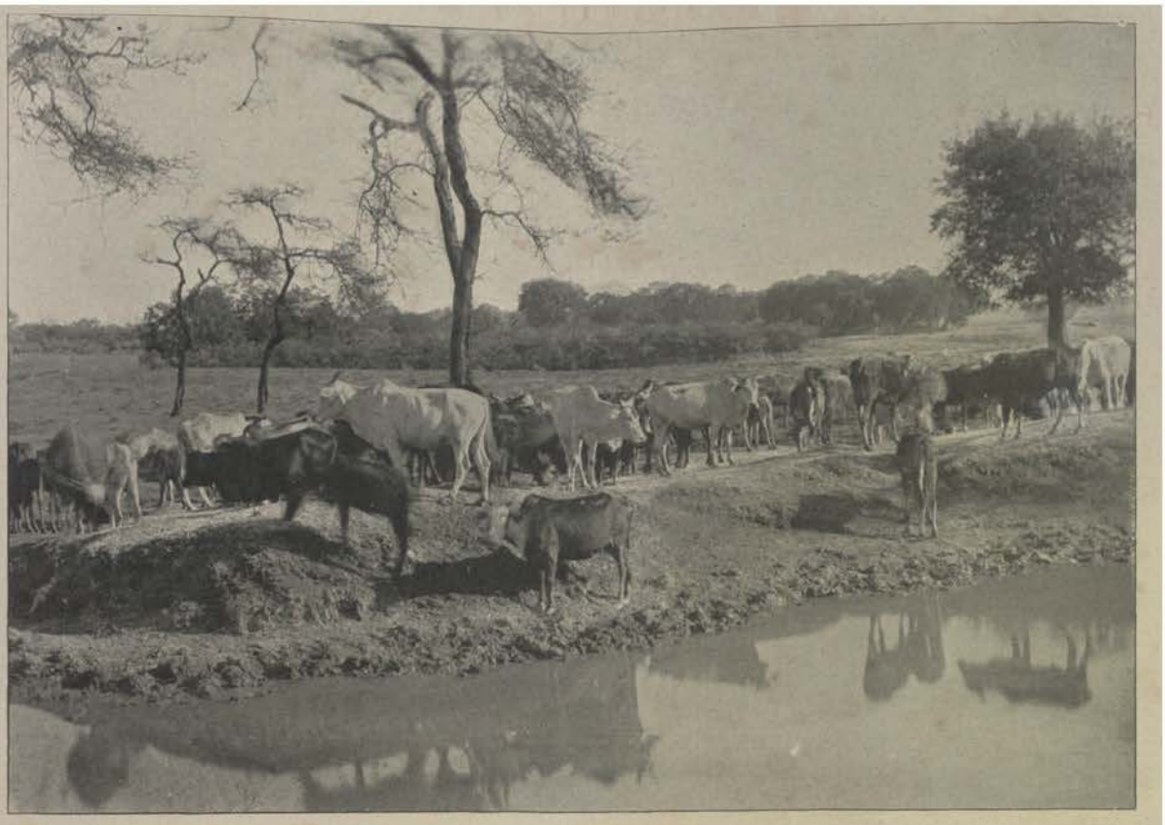
CATTLE FAIR, NANDAR.

emperor Akbar's commander-in-chief in the vicinity of Nandar. In 1631 the Mogul commander-in-chief, Asaf Khan, having been ordered to march on Bijapur to enforce payment of tribute, marched *via* Nandar, where he remained a few days, and then proceeded to inspect the fort of Kandahar, twenty-six miles south-west from Nandar. Regarding Guru Gobind, Khafi Khan says that at the time that Bahadur Shah marched towards Hyderabad after Aurangzeb's death, Guru Gobind, one of the grandsons of Nanak, the founder of the Sikh sect, came to join him with two or three hundred horsemen bearing spears, and some infantry. Bahadur Shah further says that Guru Gobind was in the habit of constantly addressing assemblies of worldly persons, religious fanatics, and in fact all sorts of people. One day an Afghan, who frequently attended these meetings, was sitting listening to him, when certain expressions unfit for the ears of the faithful fell from the tongue of the Guru. The Afghan was enraged, and regardless of the Guru's dignity and importance he gave him two or three stabs with a knife and killed him.



TOMB NEAR NANDAR.

SIKH TEMPLE GURUDADA. NANDAR.



SCENE ON THE GODAVERY RIVER, NANDAR.

There is a Sikh college on the site where Guru Gobind was assassinated. His tomb and temple are two of the most interesting sights in Nandar. Mr. Cousens gives the following account of these :—"I visited the temple during one of the evening services. On arriving in the courtyard I was requested to remove my shoes, and whilst doing so noticed that most of those who came to the service washed their feet in a small square cistern before ascending the steps to the platform which surrounds the temple above. The shrine, which contains the tomb, and occupies the centre of the building, is a square room with four silver-plated folding doors, one in the centre of each of its four sides. Surrounding this central shrine is a deep arcade supported upon massive piers. Heavy cloth curtains and screens partition off or enclose parts of this when required. Within the central bay of this arcade, upon the western side, and opposite the western door of the shrine, was spread a carpet, upon which were placed, each upon a low cushion stool, carefully wrapped up in interminable silken wraps, five copies of the Grantha, their sacred scriptures. These were arranged so as to form three sides of a square, the fourth being open towards the door of the shrine. The large volume in the middle, divested of its numerous wraps, was lying open, and seated before it, his legs tucked away beneath the stool under the book, one of the pujaris was busily and silently reading the sacred text. On one side stood a guard of two sepoys with muskets, ready to confront any meddlesome or suspicious stranger, while upon the opposite side sat a row of musicians playing upon three or four different stringed instruments and two small hand drums. The music, although a bit monotonous to Western ears, was not by any means unpleasant and altogether unlike the usual native music. Now and again one or more of the musicians would sing to the soft drone of the instruments. Two tall brass floor lamps, with numerous wicks, were placed upon the carpet between the sacred volumes and the shrine door, which as yet remained closed, and when these were lighted the effect of the whole scene was *bizarre* in the extreme. Standing upright, upon one side of the shrine door, were a number of long two-edged gauntlet-handled swords, votive offerings, each carefully sheathed in a cloth casing, whilst on the other side was glistening the cold steel of other formidable weapons. The blades of the long swords were lovingly removed, wiped, and replaced. Upon the door-step on one side were a number of brazen bells, whilst upon the other were as many great shells of sorts, which are blown at certain times, just as Hindus blow the conch or sankha. The bright and flickering oil lights mellowed all the gaudy colors of the hangings, carpets, and silken coverlets, and forced into violent and weird contrast the fea-

SIKH TEMPLE, NANDAR.

NANDAR BAZAAR.

tures of the worshippers and musicians and everything else around, and a hundred glittering lights were reflected from burnished steel, brass bells, and the embossed panelling of the silver plated door. Tall venerable-looking long-bearded Sikh fakirs, clad in dark blue clothes, and wearing remarkable high conical head-dresses, begirdled with bright steel rings and other badges of their order, began their perambulation of the shrine after bowing low before the door. Presently the doors were thrown open amidst a great din of bells, music, and singing, which now reached its highest pitch, while at the same time chauri bearers took up their positions on either side, and began a vigorous swinging of their silver mounted saktails. Dimly, within, could be seen the tomb, covered by a great silken cloth, which was carefully and reverently removed and folded up, and the doors were once more swung to. After a few minutes they were again opened, when incense was carried round and round the tomb, and as the eye got used to the inner gloom, the shining edges, points, and blades of some five hundred weapons could be seen covering the tomb and piled high around its sides. After a little more music and chants, the doors were once more closed for the night, the great books were carefully rewrapped in their many coverings, and left to repose upon their silken cushions, and the evening service had ended."

Nandar was at one time fortified, but the walls are now in ruins.

Kandahar.

KANDAHAR is an old fort twenty-five miles south-west from Nandar, and is said to have been the seat of a king named Somadeo, who reigned during the fourth century. He was defeated and killed in battle, and was succeeded by a posthumous son, who was supposed to have established

NANDAR BAZAAR.

the Kakalya line of kings of Warangal. Kandahar was given up to the first of the Bahmani kings by the imperial officer who held the fort. It was besieged by the Moguls in 1630 under Nazur Khan. Before the siege, Sarfaraz Khan, the Nizam Shahi general, gave him battle between the fort and the town. "The royal army attacked with great vigor and killed a great many of the enemy," and the rest fled. After this the siege of the fort was pushed on, notwithstanding the arrival of fresh Bijapur and Nizam Shahi forces. Nazur Khan defeated the troops, and compelled them to fall back. Mines were sprung, and much damage was done to some of the walls. The garrison, seeing that further resistance was useless, then capitulated, after a siege lasting for four-and-a-half months.

Hingoli and Aundha.

HINGOLI, which is a station of the Hyderabad Contingent, lies about forty miles north of Nandar in the Parbhani district, and has a population of 11,96[illegible]. It is a great cotton mart. Fourteen miles to the south-west of Hingoli is the village of Aundha, which contains the ruins of a huge temple dedicated to Mahdeva. This building is constructed of granite and the walls of the basement are covered with carving of a very superior kind. The superstructure is said to have been destroyed by Aurangzeb, but it was partly rebuilt by a wealthy Hindu about two hundred years ago. The carvings in the basement up to the eaves are thought to closely resemble those in the caves of Kailasa at Ellora. Mr. Cousens, writing of the temple, says: "At Aundha is the celebrated temple of Nagnath, partly rebuilt, the older portion of which, in general arrangement, style, and execution, closely resembles the old temple of Ambarnath, near Kalyan junction. The latter was built in the 9th century, and probably this one belongs to about the same age. The temple stands on the south of the town, outside the walls, in its own enclosure, and faces west. The walls, from ground to eaves almost, are old work, profusely sculptured in black basalt, while all above is plain and ugly new work in plaster and whitewash. The floor of the shrine is considerably sunk below the hall floor, and the linga is consequently not seen from the entrance doorway."

This temple has the distinction of containing one of the few most sacred Siva lingas which are scattered throughout India, the Dominions of the Nizam having thus the credit of possessing two of these noteworthy idols, the other being near the Ellora caves.

There is another temple close by, a small one, which is built almost entirely of brick, and so constructed as to follow the style of architecture of the period, but at the same time the star-shaped plan and sharp crisp mouldings are maintained almost as well as if the structures were built of stone. Remains of some of these early brick temples are found also in North Gujarat. Brick was, without doubt, the customary building material before stone came into general use, and this style probably immediately succeeded the more primitive wooden structures, the forms of which are reproduced in many of the earliest caves.

Aundha is very pleasantly situated on a level well-cultivated plain, surrounded by an amphitheatre of hills. Upon the east and south it is approached by somewhat steep and rough passes from the adjacent country, which lies at a considerably lower level. It appears to be a very ancient place, for the ground is strewn with fragments of old sculpture, and parts of very old walls exist, which are far older than even the crumbling walls that now partly surround the town.

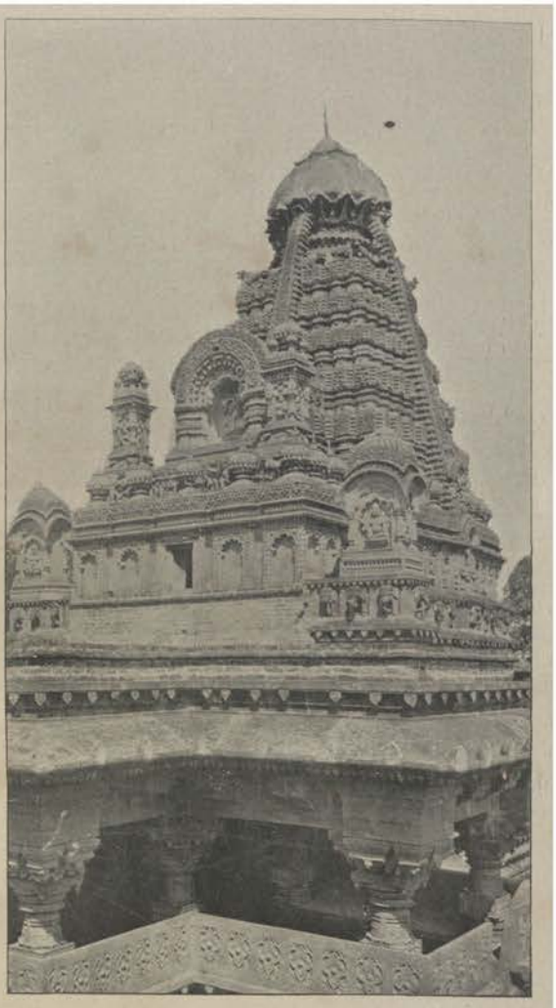
Structural Architecture of Aurangabad.

THE architecture of the structural works of the district of Aurangabad is chiefly Indo-Aryan and Chalukyan; but specimens of the Jain, Dravidian, Mahomedan, Pathan, and Mogul styles also exist.

INDO-ARYAN-STYLE.—The Indo-Aryan temples in the district have been largely influenced in their construction by the Dravidian style of architecture. The two styles have, in fact, acted and re-acted on each other. For example, a fine old temple at Seor, in the Baizapur taluka, has the curvilinear form of sikra and the flat amalaka top of the Orissa temples. The sikra is built up of smaller repetitions of itself, by which the roof of the porch rises, step by step, till it abuts against the tower. This style was developed in the 11th century. There is a later Indo-Aryan temple to Ramesvar Mahdeva at Kaigaon Godavery. This was built in 1772 at the request of Scindia, who had passed through the district. The lower portion is of dressed stone, while the upper part is of brick in chunam, and the whole shows good workmanship. The sikra here also is built up of repetitions of itself. The portico and pavilion in front are surmounted by Indo-Saracenic domes.

About three-quarters of a mile to the west of the range of hills in which are the famous Ellora caves lies the village from which the caves have derived their name. The village of Ellora possesses a temple which may be referred to as a very good specimen of comparatively modern Indo-Aryan architecture. This is the temple of Ahalya Bai (plate XXXIX.) which was built by the princess of that name, consort of Kande Rao, who was the only son of the great Malhar Rao Holkar. When Malhar Rao was killed at the siege of Kumbher in 1754, his young grandson succeeded him, but only survived him nine months, and at his death Ahalya Bai assumed charge of the Government, and ruled the state with great ability and success until her death in 1795. It is said that when she came into possession of the treasures of Holkar she vowed to devote them to purposes of devotion and charity, and she built many temples, dharamsalas, religious buildings, wells, etc., amongst the temples being the one now under notice.

At the village of Ellora there is a square tank, surrounded by a wall, which is about ten feet high on the inside, and within this wall there is a broad platform which extends right round, from which flights of steps, the whole length of each side, descend to the water, and on these steps are built four small shrines. This tank is said to be the abode of Siva, and bathing in its waters is regarded as beneficial. To the east



TOWER OF TEMPLE OF AHALYA BAI.—(PLATE XXXIX.)

of this, in a square walled enclosure, is the temple before referred to (plate XXXIX.). It is of moderate size, the platform on which it stands being 84 by 61 feet. The pillared hall in front is about 25 feet square inside, having porches at the three different entrances, the front of each of the porches being supported by two advanced pillars standing eight feet apart. The roof of the hall is supported, except on the inner side, by eight columns springing from a low screen which surrounds the wall on three sides, while four others, attached to the back wall, complete the outer square. Four other columns in the middle of the floor form an inner square, measuring 11 feet 9 inches outside, and standing on the slightly raised platform which always occupies the centre of the mandap of a Hindu temple.

At the back of the mandap is the ante-chamber of the shrine, measuring 10 feet 3 inches by 7 feet 9 inches, with two slender columns in front, and a door, with moulded architraves, leading into the shrine. This

shrine is unusually large in proportion to the rest of the temple, being 16 feet 4 inches square. The usual linga of dark stone, highly polished, occupies the centre of the floor, which is about two and a half feet below the level of that of the mandap. This linga is set in a carefully moulded veda or altar, which is circular round the linga, but has a prolonged spout on the right side, from which the water used in bathing falls into a channel leading through the south wall, running across the platform into a small stone tank. Out-side, the basement of the temple, about three-and-a-half feet high, projects nearly four feet all round. Above the antechamber is a second storey, accessible only from the mandap roof, with a small shrine having a very low door. At a considerable height above the central apartment, and set back from the front of it, is a most elaborately carved arched recess, enclosing a mounted figure, and on each side of this are two small turrets, with square mouldings, and crowned by miniature copies of the later Mahomedan ribbed domes. From the same level as this arch rises the square pyramidal tower over the shrine. The crowning dome rises from a band of petals that surround it below, and resembles the latter form of Mahomedan domes in the Deccan.

Chalukyan Style.—These star-shaped temples are not very common in the district, but what there are of them are mostly unpretentious in both structure and architecture. There are two temples at Sanvkheda, a village on the Godavery. There is a temple to Mahdeva at Baizapur, which has a pyramidal roof in nine tiers, with a small dome and spire at the top. A temple at Busar, built in A. D. 1694, rises from five steps, and is crowned with a fluted dome and spire. Each step of the pyramid is ornamented with a series of fluted domes—rather an unusual feature in Chalukyan temples, which generally have plain pyramids. The façade of the tower is adorned with recesses and other ornamentations. There are a great many more temples in the district, but they are not of much interest. The architectural magnificence of Paitan has long since disappeared. A description of this town is given elsewhere.

The masonry ghâts along the banks of the Godavery consist of flights of steps, on which, in many cases, are small projections crowned with kiosks, buildings which sometimes take the form of a temple. There are thirty ghâts on the Godavery between the villages of Gangalwadi, Paitan, and Wodali, the most important being at Paitan. This was built in 1734, and consists of a long flight of steps between two octagonal bastions, having a temple upon them occupied by a Bairagi, another dedicated to Ganpati, and a building, called Kowdi mât, on the summit.

Jain Style.—The Jain temples probably had at first the square or the polygonal court of the viháras surrounded by cells containing Jain images; and a square or circular altar appears to have been the prototype of the structural *sikra*. The earliest example of a Jain temple in the district is the rock-cut Indra Sabha at Ellora, which dates back to B. C. 750. The temple of Kali, at the foot of the Daulatabad fort, is another old Jain structure. A large portion of this, with its courtyard, has been converted into a mosque. The roof is supported by one hundred and fifty square pillars, carved with ornamental figures of considerable beauty. The little temple at Anwa near Ajunta is a fine specimen of the Jain style. The temple stands well on its stylobate; and the ground plan is star-shaped, with all its angles right angles. The sanctuary and its spire are gone. The principal feature of this temple is a very elegant interior dome horizontal in construction and ornamentation, but without the Jain pendant in the centre. It is twenty-one feet in diameter, and is supported by twelve richly carved pillars, with eight smaller ones interspersed. The whole temple is remarkable for its delicacy and the extreme elaborateness of its details. There are examples of modern Jain temples, surmounted with the bulbous dome of the Moguls, at Kanhar.

Dravidian Style.—This style of architecture is irregular in His Highness' Dominions, and is intermingled with the Hindu, Aryan, and Chalukyan styles. Some of the structural buildings can be traced back to the 12th and 13th centuries, but the great building age among Dravidians was the 16th and 17th centuries. The village of Sanvkheda on the Godavery has an old Siva temple, which has been rebuilt in the Dravidian style. The pillars and a great deal of the interior, with the base of the shrine, belong to the original structure. The shrine itself is square in plan and has increments added to the sides, as in the northern style. It is connected by a vestibule to a mandap, which is supported on four pillars, and has a room on either side. The pillars and pilasters are covered with sculptures, usual in Siva temples from the 8th to the 12th century. The temple to Bhaironáth at Jalna was built about a hundred and fifty years ago. The shrine is square in plan and the *sikra* rises in four terraces. The first terrace has a small tower at each corner, roofed with a small dome. A fine structure to Kandoba at Ambad has three temples joined together. The temple is surrounded by a stone wall, and has a gallery all round. The entrance has an upper room for musicians. In the courtyard there is a figure of a lion, standing on four small elephants, with a fifth elephant in its mouth. A number of fine images are scattered about inside.

Mahomedan Architecture.—This style of architecture is represented in the district by numerous tombs, musjids, madrasas, and serais, the oldest belonging to the 14th century, and being in the Pathan

style. Few of the remains can, however, now be distinguished, although it is an historical fact that Mahomed Taghlak Shah raised many fine buildings when he tried to transfer the capital from Delhi to Daulatabad. Various styles of architecture subsequently grew up. The great architectural peculiarity of the Mahomedans is their tomb-building propensity, and the mausoleums of the Pathans and Moguls form a complete and unbroken series of monuments. The later dynasties of the Deccan produced various styles of architecture, and many commenced by building out of Hindu remains. This is very noticeable all over the territory, especially at Warangal, where apparently a very large temple has been demolished and the materials so obtained used in building walls and gates. The Mahomedan dynasties, however, afterwards abandoned all tendency to copy Hindu forms or details, but carried out a pointed arch style of their own. The buildings in Aurangabad follow the lines of those in Gulburga, Bidar, and Golconda, but there are features in their construction that were evidently borrowed from the rich and varied style of the Jains. The oldest buildings combine Mahomedan largeness of conception with Hindu delicacy of ornamentation, but after 1316 the Mahomedans worked themselves entirely free from Hindu influence, till all the arches became true arches, and all the details were invented for the places where they are found. Mahomedan architecture then became a new and complete style of its own.

Pathan Style, &c.—There is a tomb near Roaza which has the horse-shoe shaped dome of the Pathans. It is the darogha of Ganj Rânvan Ganj Baksh, said to be the earliest Mahomedan saint in the district. He arrived there towards the end of the 13th century. There are other tombs with similar domes of saints of the 14th century, but additions of later periods have been made to some of them from time to time. The tomb of the saint Zain-ud-din is surrounded by a large courtyard. This has two gates chased with brass, silver, and bronze, and there is a nakar-khana, or music-room, at the end of the yard. Facing the main entrance is the shrine of Burhan-ud-Din with similarly chased gates, with a mosque in front. The town of Jálna has tombs of three Mahomedan saints, one of which is of Shah Latif Kádari, who came to the Deccan with Burhan-ud-Din. Syed Sadat, another saint, arrived in the 14th century, and his tomb at Paitan has a pointed brick dome, which indicates that it is a later structure. The tomb of Zacha and Bacha at Jálna bears a strong resemblance to the tombs of the Pathan kings at old Delhi. It is a square apartment surrounded by a narrow verandah. Each face has three arches supported on square columns. The principal dome is ornamented with lotus leaves at the base. An octagonal tower stands at each angle of the building, each with a small horse-shoe dome. The sides of the building are filled in with perforated stone-work. According to a legend at Jálna, a female was one day pursued by a mad elephant, and finding no shelter, prayed to be buried in the earth. Her prayer was answered, and this tomb was built over the spot to commemorate the event. The Juma Musjid at Jálna was built by Jamshed Khán in A.D. 1557. It is rectangular in form, closed at three sides, and at the corners of the roof are little fluted domes. The principal dome is ornamented at the base and top with lotus leaves, and has the slender spire of the Mogul style. There is a large courtyard, and the whole is enclosed by a wall which has arched recesses all round for travellers. The tomb of Malik Ambar and of his wife are side by side at Roaza. They are both in the Pathan style. The larger of the two is that of Malik Ambar. He was the minister of Murtaza Nizam Shah .I. in 1604, and established himself at Kirki, the present Aurangabad, and erected a number of mosques and private buildings. The Bharkal gate of the city is attributed to him, and so is the Nankonda palace. This palace was occupied by the Nizam Asaf Jah, also by Nizam Ali Khan, but the place is now in a state of ruin. Malik Ambar is also said to have built, in A.D. 1600, seven mosques which go by the general name of Kali Musjid. The Juma Musjid at Daulatabad was originally a Jain temple, but it has been converted into a mosque. It shows a modification of the pillared halls of the Jains of the Ahmed Shâhi dynasty. The building is supported by ninety-six carved pillars. There are two or three other old mosques at Daulatabad.

Mogul Style.—The early style of the Mogul architecture was quiet and graceful. In Akbar's time an exuberance of decoration appeared, which rendered it beautiful, but a rapid decline of taste set in with the accession of Aurangzeb. Most of the buildings of his time were of brick, while the ornaments were of stucco. The Moguls introduced their bulbous domes and slender minarets and thin scolloped arches, and these are readily distinguished from the pointed forms of the Pathans. The tomb of Begum Rabia Dourani, wife of the emperor Aurangzeb, was erected about 1660 by her son prince Azim-us-Shah. It was intended to rival the celebrated Taj Mahal at Agra, but the age of decline in architecture had set in so rapidly that it was in every respect inferior to its celebrated rival. It is, however, the most beautiful building in Aurangabad, and is fully described in the chapter on that place. The tomb of Bâni Begum, daughter-in-law of Aurangzeb, is described in the chapter on Roaza. A mausoleum situated in a garden outside the Delhi gate of Aurangabad is in the Mogul style, but also shows features common to Pathan architecture. It is erected to the memory of Pir Ismael, who was a tutor to prince Aurangzeb. The gateway to the garden is

rather imposing, and has a long pointed archway, forming a sort of portico; while the actual entrance is through a small pointed arch at the further extremity. Each corner of the terrace has a little tower surmounted with a bulbous dome and spire. The tomb is square, with five pointed arches on each side, and has domed towers at the corners. The Chauk Musjid at Aurangabad was built by Shayista Khán in A. D. 1665. The Lall was constructed by Zain-ul-Abdin Mafti in A. D. 1665. He was superintendent of buildings in Aurangzeb's time. The musjid is built of basalt, ornamented with stucco plaster, and is painted red. In a garden near the Mahmud gate of Aurangabad is the tomb of Shah Mozuffer, who died in A. D. 1687. He was the spiritual guide of Aurangzeb. The tomb is a small plain structure of red porphyry and is surrounded by a screen of cusped arches on stone pillars. Attached to the tomb are a musjid, a madrasa, a kachari, a moulvi's house, and a serai, and there are several masonry tanks. Most of these buildings were erected about A. D. 1695 by a noble on the staff of Chin Khilich Khan, the Nizam's gallant ancestor, who received a mortal wound while leading a charge at Golconda, A. D. 1687. The Sháhi Gunj Musjid is a large building in the market-place of Aurangabad; it is considered to be one of the finest of its class in Southern India. It was built about A. D. 1720. The mosque is on a raised platform. The façade of the building represents an arcade of fine scolloped arches, constructed in the Indo-Saracenic style, supported by stone-pillars; the interior contains twenty-four pillars, and there are six pilasters in the back wall, these being arranged to form a square. The centre is covered with a bulbous dome, having crinkled lotus leaves at the base, and an elegant spire on the apex. There are minarets at the corners of the main building and at the end angles of the khám khás. In the court-yard there are two large cisterns, the entrance to which is in the form of a mosque with two minarets.

Sunder Beg's musjid at Paitan was erected about A. D. 1620, by a rich merchant of that name. The Juma Musjid at Paitan was built about A. D. 1630 on the site of Salivahana's palace. It is built of stone, and consists of a hall 77 feet by 24 feet. It has a large courtyard in front 175 feet by 145 feet, and is surrounded by a wall with corner bastions.

Aurangzeb's Tomb.—The tomb of Aurangzeb is at Roaza within the enclosure containing that of Burhan-ud-Din. It is a very plain monument on a platform of porphyry, and is fully described in the article on Roaza. This great emperor died on Friday, the 4th of March 1707 (in the fiftieth year of his reign, and the eighty-ninth of his life) after performing his morning prayers and repeating the creed. In accordance with his command, "carry this creature of dust to the nearest burial-place, and lay him in the earth with no useless coffin," he was buried simply, beside the tombs of the Mahomedan saints.

In connection with the subject-matter of the above notes, the following, which lately appeared in a Madras paper, will doubtless be read with interest; it deals with the ceremonies accompanying the building of Hindu temples. "In his report for last year, Mr. Rea, the Archæological Surveyor to the Government of Madras, speaks of a certain interesting plate that he received for observation from the collector of Bellary. In explaining the nature of its contents, Mr. Rea describes certain important, though queer, ceremonies observed by ancient Hindu architects and priests before installing a deity in a newly-built temple. These ceremonies, it will be observed, form the vital part of the whole affair, since they profess to invest the images with life, without which they would, in their opinion, be not better than any other bit of stone or metal. A large copper-plate shasanam was received for examination from the collector of South Arcot. It is engraved with the outlines of a seated image. On the various parts of the body are squares and triangles tipped with the trisula emblem, and inscribed with letters in the Tamil character. The shasanam is used in the performance of ashtabandhanam at a temple. When a new temple has been erected, the last ceremony is the writing of a shasanam to the spirit for whom the shrine is being built. The plate is then buried, with each of the different precious stones and nine metals, below the place for the image. The latter is then placed in position over it. It is the life of the image, and, wanting it, the image would have no power. The pujaris perform ceremonies for the purpose of ascertaining for what period the spirit will remain there and answer their prayers. The spirit states the number of years, what puja must be done, and what prayers of worshippers will be answered. During the latter half of the period there is a decrease in power. After the expiry of the time named, new application must be made to this or another spirit, a new shasanam written, if necessary, and the ceremonies again gone through. This shasanam is named mahuthrakali. The figure in the centre of the head is the likeness of Kali, and is supposed to be the place of her existence. On her head is the Bijaksharam Oam. The panchakasharam is also placed throughout the body. It is the likeness of Iswara, and means the five letters representing the five human senses.

The Agriculturists of Aurangabad.

The following notes on the agriculturists of the district of Aurangabad are taken, by permission, from the interesting work on the subject published by Mr. Faridoonji Jamshedji, M. R. A. S., who was Superintendent of the Revenue Survey and Settlement of the North-West Division when he compiled his book.

The agricultural population of the Aurangabad district consists of Kunbis, with a slight sprinkling of Mussulmans, Purdaysis, Bunjaris, Bhils, Dhungurs, Mahars, Kahurs, Taylis, &c. Irrespective of castes and creeds, these people may be divided into four classes. First, those who follow other than agricultural pursuits. Second, those who have their own household duties to manage, and who cannot find time to labour in the fields. They restrict themselves to the supervision of field operations, while their families and hired labourers work. Third, true agriculturists, who devote their entire time to their fields. They seldom employ hired labour, but are generally assisted by the members of their own families. Fourth, impoverished ryots, who have small holdings and who do not own more than one or two bullocks, which they supplement with hired cattle in the busy season.

The first class chiefly consist of Brahmans, who never work in the fields ; well-to-do Mahrattas, whose women never appear in public ; affluent Patels, who can afford to cultivate their farms entirely by hired labour ; and prosperous artizans.

The second class consist of the Patels of large villages, who have to attend to their official duties and manage their household affairs ; well-to-do Kunbis with large families, who hold considerable areas of garden land ; taylis (oil pressers and dealers) and other traders, whose time is taken up with their occupations ; also the heads of families of Malis, who have to attend the different weekly markets in the surrounding villages, to sell their garden produce. The cultivators of this class do not work in the fields, but closely superintend the work done by their families and other labourers. Besides owning land, they keep milch buffalos, cows, and brood mares. Although this class depend mainly on tillage for subsistence, their income is largely supplemented by the produce of dairies, and the rearing of stock.

The third class consist mainly of Kunbis,—ryots proper,—with a sprinkling of Malis, Purdaysis, and Dhungurs. These people, with their families, devote their whole time and labour to their fields, and depend solely upon the land for their subsistence. They own dry-crop lands, and are not very prosperous. They might tide over one bad season, but if it were followed by another, and the State did not remit the taxes, many of them would be reduced to poverty.

The fourth class consist of Kunbis, Dhungurs, Malis, Mahars, Mangs, &c. Some few of this class hold small areas of land, which they till with hired cattle, together with bullocks of their own. The majority, however, own only a bullock or two each, and, holding no land themselves, they share with others who do. They usually live from hand to mouth, and are always the first to suffer in seasons of scarcity. Some of the members of each family work in the fields, while the boys are employed to drive cattle to pasture or to scare the birds from the crops, and thus they manage to earn a small monthly income. During a part of the hot season, when the men of this class have no work in the fields, they are employed by the Marwadis, Brahmans, and others, in erecting new buildings or repairing old ones. When an agricultural labourer sets up on his own account as a cultivator, he may be included in the fourth class. In the same way, when one of this class is unable, through poverty, to till his own lands, and does not succeed in getting himself admitted as a co-sharer with a more prosperous cultivator, he becomes a day-labourer for life.

It would be interesting to ascertain the proportion that each of these four classes bears to the entire body. Seven out of the ten talukas of the district have been surveyed and settled, and trustworthy figures obtained for them, from which one can form a pretty correct estimate of the condition of the agricultural classes in the whole district. The figures for these talukas may be thus tabulated :—

PAITAN.

Class of Cultivators.	Area of Holdings in Acres.	Number of Cultivators.	Percentage on Total Cultivators
	From		
Second Class ...	100 to 799	375	12
Third do. ...	25 to 99	1935	60
Fourth do. ...	5 and under to 24	885	28
	Total ...	3195	100

VAIJAPUR.

Class of Cultivators.	Area of Holdings in Acres.	Number of Cultivators.	Percentage on Total Cultivators.
	From		
Second Class ...	100 to 599	717	20
Third do. ..	25 to 99	2194	61
Fourth do. ..	5 and under to 24	664	19
	Total ...	3575	100

GANDAPUR.

Class of Cultivators.	Area of Holdings in Acres.	Number of Cultivators.	Percentage on Total Cultivators.
	From		
Second Class ..	100 to 1,000	520	13
Third do. ...	25 to 99	2244	58
Fourth do ...	5 and under to 24	1121	29
	Total ...	3885	100

AMBAD.

Class of Cultivators.	Area of Holdings in Acres.	Number of Cultivators.	Percentage on Total Cultivators.
Second Class	From 100 to 900	1,042	14
Third do. ...	25 to 99	4,509	61
Fourth do.	5 and under to 24	1,781	25
	Total ...	7,332	100

KANNAD.

Class of Cultivators.	Area of Holding in Acres.	Number of Cultivators.	Percentage on Total Cultivators.
Second Class	From 100 to 600	341	9
Third do.	25 to 99	2,447	61
Fourth do.	5 and under to 24	1,224	30
	Total ...	4,012	100

BHOKURDHUN.

Class of Cultivators.	Area of Holdings in Acres.	Number of Cultivators.	Percentage on Total Cultivators
Second Class	From 100 to 600	302	11
Third do.	25 to 99	1,744	62
Fourth do. ...	5 and under to 24	764	27
	Total ...	2,810	100

SILLODE.

Class of Cultivators.	Area of Holdings in Acres.	Number of Cultivators.	Percentage on Total Cultivators.
Second Class	From 100 to 800	215	11
Third do.	25 to 99	1,195	62
Fourth do.	5 and under to 24	521	27
	Total ...	1,931	100

It will thus be seen that the main portion of the cultivators consists of the third class, while the second and fourth are pretty nearly balanced in the Vaijapur taluka; but in the other talukas the latter considerably exceed the former. It must, however, be borne in mind that several of the cultivators of the first class, who are well-off, have been included in the figures of the fourth class, on account of the small areas of their holdings. The landholders of this district may therefore be classed as follows:—

Prosperous, by dint of other resources ..	13 per cent.
In easy circumstances	61 ,,
In poor and precarious positions	26 ,,

KUNBI LIFE AND MANNERS.

The Kunbi is a harmless, inoffensive creature, simple in his habits, kind by disposition, and unambitious by nature. He is honest, and ignorant of the ways of the world. He knows little of the value of money, and when he earns a few rupees they are soon frittered away. He is easily satisfied, and is contented with his lot, however humble. His passions are not strong; he is apathetic, and takes things easy; he is never elated with success, nor is he readily prostrated by misfortune. He is patient, and shows great fortitude under suffering. He is conservative, and has a sincere hatred of innovations. He cherishes a strong love for his watan (hereditary holding and rights), and whenever any trivial dispute arises he will fight to the very last. He will often suffer great wrongs with patience and resignation, but his indignation is aroused if the least encroachment be made upon his personal watandari rights, though they may yield him no profit, but, on the contrary, be a tax on his resources. If the regulated place be not assigned to his bullocks when they walk in procession at the Pola feast, or if he has been wrongfully preceded by another party in offering libations to the pile of fuel that is to be fired at the Holi, the Kunbi at once imagines that a cruel wrong has been done him, and his peace of mind is thereby disturbed. He will haunt the courts of the taluka and the district officials for redress, with a perseverance worthy of a better cause.

The Kunbi's domestic life is happy; he is an affectionate husband and a loving father. He is a stranger to the vice of drunkenness; he is kind and hospitable towards the stranger, and the beggar never pleads in vain at his door. In short, the Kunbi is endowed with most of the virtues and but few of the vices of mankind. He rises early, and retires late. In the hottest time of the year he works in the fields under the burning rays of the sun; at other seasons he has to work in the rain; he is to be seen in the fields on a bitter winter morning, clad only in his simple coarse kumbli (blanket). Thus his life is one of continued toil and exposure. But, while admitting all this, it cannot be denied that he works apathetically, and without intelligent energy; that the spirit of emulation does not inspire him with vigour; he is slow in his work; his fields are generally badly ploughed, negligently cultivated, and choked with weeds. His rival the Purdaysi excels him in many of these respects; the fields held by this latter class being well ploughed, carefully cultivated, and thoroughly weeded.

The Kunbi women are industrious, and more energetic than the men. Upon them devolves the performance of all the domestic duties. They carry water from the river or well, grind corn, prepare the meals, sweep the house and plaster it with liquid clay or cowdung, clean the cooking vessels, wash the linen, and attend to their children. For a part of the day they are also employed in the field. Besides getting through these multifarious duties, the women of the poorer classes generally manage to find time to gather a head-load of either fuel or grass, which they carry to the village for sale. From their earnings they purchase salt, oil, and other necessaries, as well as opium, a minute quantity of which they invariably administer to their children as a narcotic. Indeed, the Kunbi

woman takes an honest pride in supplying opium to her children from her personal earnings. If all the women of the family have not enough work on their own holdings, some of them labour in the fields of other holders, and their earnings form no mean addition to the income of the Kunbi cultivator. The women work as hard as the men, and fortunate is the cultivator who is blessed with a number of female relatives in his family, for, instead of being a burden, their industry is a steady source of income to him. With a heavy load on her head, an infant wrapped up and slung to her back, the Kunbi woman of the poorer classes will sturdily tramp six or seven miles to market, sell her produce, and, from the proceeds, buy articles for household consumption. She will then trudge back home in time to prepare the evening meal for the family.

The language spoken by the Kunbis is the ordinary Mahratta—Prakrooth as it is termed. Pure Mahratta is spoken in the southern portion of the district, but in the north the dialect is somewhat corrupt. The schoolmaster is not yet abroad among the Kunbis. Hardly one per cent. of them know how to read and write, and a Kunbi who has received the most elementary education in Mahratta is looked upon as a prodigy.

Villages in the Deccan are divided into two classes, kusbas and mauzas, that is, according to Grant-Duff, those that are market towns, and those that are not. In the southern portion of the district, the villages lie close to one another, being from about one to four or five miles apart, while in the hilly tracts towards the north the distances between them are from three to ten or twelve miles. Most of the villages lie embosomed in shady groves of trees, and at a distance they look very picturesque. To the weary traveller, there is no sight more refreshing than the distant glimpse of a clump of trees, for it marks the site of a flourishing village. As he advances, he observes the towering gadi (fort), the pretty temples, and grey flat-terraced houses peeping out of the green foliage. His road lies between sweet-scented hedgerows, enclosing the irrigated fields where peasantry are at work. Here, a Kunbi chants his monotonous song as he drives his patient oxen, which draw water from the well, to irrigate his lands, by means of a leathern bucket attached to their yoke by long ropes. There, a band of field labourers are lightening their work by singing some rustic song, which, mellowed by distance, falls harmoniously on the ear. Hard by flows the babbling brook, in which men and women are bathing, and in which buffalos lie, keeping only their heads above the water. Beyond may be seen a flock of sheep, attended by a shepherd boy with his brace of shaggy dogs, which drink the sweet cool water of the running stream. Kunbi maidens and matrons, modestly and neatly attired in pretty-colored sadis, are wending their way to and from the rivulet, with water pitchers balanced on their heads. There are heaps of manure, piled up just outside the village wall, emitting anything but a pleasant odour, and, passing these, the traveller enters the village gateway, where he finds the village Yeshkur (the Mahar on duty), who attends to his wants. The village is not very clean, and roads and drains are conspicuous by their absence. The houses are not built in streets, but are irregularly scattered about. Threading the winding path, the traveller, at last, reaches the dharamsala. That stately-looking, fort-like structure, just opposite the dharamsala, is the residence of the village Patel. Those modest, humble habitations which look as if they stood in awe of the Patel's house, and were shrinking away from it, belong to the village peasants. In yonder gaudily painted house dwells that important personage, the village bania, whose fat figure and waddling gait are familiar to every man, woman, and child in the village. Those mean-looking hovels, scattered in a corner just outside the village walls, are the dwellings of the outcast Mahars who are not allowed to live within the limits of the village.

But all villages are not flourishing and prosperous. The kusbas villagers are generally well-to-do; the mouzas are often poor. There exist a few ancient kusbas villages which have seen better days, but which are now shorn of their glory. These are surrounded by dilapidated masonry walls, with here and there an ancient arched gateway that stands in solitary grandeur among the ruins, the sole relic of departed greatness.

Towards the hilly tracts in the northern portion of the district the mouzas generally have a bare and desolate aspect. Situated on hillocks, unsheltered by trees, with their unpretentious sombre grey mud walls rising in sharp irregular lines against the clear blue sky, these villages look very cheerless and inhospitable.

Long before dawn the village begins to awaken to life. The stillness of the night is broken by the cheerful sound of the stone hand-mill, as it goes merrily round to the fitting accompaniment of the low sweet song of the Kunbi women grinding corn for the morning meal. Dawn breaks, and the peasant turns out of his house, shoulders his agricultural implements, and drives his oxen to the field. The herd-boy takes the village cattle out to graze, and his faithful dog runs backwards and forwards, and keeps the animals from straggling. The women are busy drawing water from the wells, or bringing it in pitchers from the river hard by, where they cluster in groups and indulge in gossip. The rising generation of the Kunbis, awakened from their healthful slumbers, are at play on the dusty village common, and shout to one another most lustily.

Then follow preparations for the midday meal, as is attested by wreaths of smoke, which curl over the house-tops, till, closing the doors of their habitations, the women with their children depart to their several fields, carrying the men's meals in baskets. It is now full noontide, and silence and solitude reign over the village. Not a sound disturbs the stillness of the place Even the noisy village cur has ceased to bark and yelp. The ubiquitous crow does not now caw, but, snugly ensconced on the leafy branch of a tree, nods drowsily. Stilled are the sounds of all the winged tribe, and even Nature herself seems to sleep.

Thus the long day wears on and evening falls. As the sun sinks to rest, in a blaze of glory in the western sky, the women of the household return. The village cattle are driven home, raising a cloud of dust on the line of march. Hearken to the discordant music of the horn and drum! The village Mangs are playing before the sacred temple, to usher in the evening. Lights begin to twinkle in the deserted dwellings, and the village, once more restored to life, throbs with activity. One by one the toil-wearied peasants drop in, and, after partaking of their frugal meal, they repair to the village chaodi, dharamsala, or Maroti's temple for relaxation. Soon a group of kindred spirits is formed; pipes (chillums) are lighted; thoughts and ideas are interchanged; small gossip is retailed; and often the merits of the different Government officials are discussed. If some of the villagers are musically inclined, they bring their guitars and drums, when a rustic concert is started, and ballads and ditties composed in honor of some notable person are sung, followed by humorous songs. They all retire at eleven o'clock, when every light is extinguished, and, save for the occasional barking of dogs, the village reposes for the night.

The ambitious gadi, or fort; the substantial huvvayli, or mansion, towering high amidst the other village dwellings; the unpretentious but comfortable flat-roofed house; and the humble thatched hovel — all these are to be found amongst the dwelling-places of the Kunbi cultivators. The gadi is a remnant of the past. During the old troublous times, when wars were of constant occurrence, and both life and property were insecure, the chief Patel of the village built a gadi for his residence, in which he and his family were secure from the assaults of marauding freebooters The gadi also offered protection to the villagers, who retired therein at the approach of danger. Travelling over the district, one only comes across these structures occasionally, and then they are usually in ruins. The gadi is always surrounded by a high wall, built sometimes of brick and mud, or of that grey loam with which the walls which surround the villages are constructed, and which have in many instances withstood the ravages of centuries; while walls of brick and chunam have yielded to the action of time and weather, these simple mud structures have defied both. The wall surrounding the gadi is generally furnished with bastions. The only entrance to the place is through a spacious gateway; the doors are of strong timber, and covered on the outside with nails, as a protection against the attacks of war elephants. The door generally opens into a sort of ante-chamber or porch, which is used as a sitting-room by the farm labourers. From the ante-chamber another door leads to a large room, in which the milch cows are stalled, and where the Patel's favourite horse is picketed. Crossing this room, the open court is entered, around which an open verandah runs. This is used as a place for sitting and sleeping by the men. The rooms opening inside the verandah are occupied by the women, and are partitioned off for the different members of the family. The family meals are prepared and are partaken of in these rooms, and here also accommodation for bathing is provided. Sometimes there is a cellar, in which grain is stored.

These gadis are now few in number, most of the cultivators of the better class living in substantial houses, built of masonry or brick. These houses are generally protected from the outside by a high wall; an open court is entered through a low doorway; and beyond is the principal room. This room is a wide open verandah, extending the width of the court, and is supported by wooden posts, on which beams are laid to form the roof. In the back wall of the inner verandah doors open, either into a second court, or into small rooms, which are used as sleeping chambers or for cooking. The houses have flat terraced roofs, and are very substantially built. As is usual with all Hindu houses in this part of the country, little attention is paid to ventilation, the rooms being generally small and badly lighted. Bedsteads, copper and brass utensils, bundles of clothing, bedding, wattle bins filled with grain, stacks of fuel, dried vegetables, handmills for grinding corn, and all the various household goods are scattered promiscuously about the place, without order or method. When the fires are lighted, the smoke, which has little chance of escape, fills the room to suffocation; and the darkness, the smoke, the odour from the cattle-stalls, the chattering women, and the crying children, make a stranger very glad to escape as soon as he possibly can.

Many of the cultivators of the second class live in tolerably comfortable houses. Outside, facing the street, a front wall shuts in an open court, where the washing is done and the cooking utensils are cleaned. Crossing the court, the principal room is reached through a low door. Most of these houses are built in skeleton form, the roofs being supported on wooden posts. These posts, which are six or eight inches square, are filled in by the mud walls forming

the main portion of the house, and cannot, therefore, be seen. The bressummers, or wall plates, rest upon these posts, forming a square or rectangular frame, according to the shape of the house. On these, joists are thrown, a couple of feet from centre to centre, and over these joists common planks, about three or four inches broad, are placed to support the clay on the top. On this a little alkaline soil is sprinkled, which is a sure preventive against the roof leaking, and which also serves to protect the wood from the ravages of white ants. A few of these houses are built of rough stone and mortar up to a certain height from the foundation, the rest of the wall being made of brick and mud.

Besides the principal room, there are three or four smaller rooms, from ten to fourteen feet square, one being used as a kitchen, another as a store-room, etc. Two or three common bedsteads, copper and brass cooking utensils, handmills, and so forth, are promiscuously scattered about the apartments. The rooms are kept clean, being swept daily, and frequently plastered with liquid clay or cattle-dung. Within the enclosure of the house, or sometimes in one of the fields, a shed is erected, into which the cattle are driven at night, one member of the family and one of the farm labourers sleeping there.

The houses of the third class of cultivators do not materially differ from those of the second class, excepting that they are built of coarser materials, are smaller in size, and do not generally possess open fore-courts.

The cultivators of the fourth class dwell in wretched hovels, the roofs of which are thatched with grass. These huts are often too small to accommodate the whole family. A wretched bedstead or two, a handmill for grinding corn, a few brass utensils, some earthen pots ranged one over another, one or two bundles of rags, and fuel for daily consumption, comprise almost all the household goods of this class.

The domestic economy of the household is regulated by the eldest woman of the family, who makes an excellent housewife. Butter is made from the fresh milk, and is sent to the market for sale, while the curds and whey go to improve the family meals. With respect to the cultivators of the first and second classes, the careful housewife sees that a supply of grain calculated to last for a full year is stored in the house, while the vegetables are supplied from the Kunbi's own garden land. The first class of cultivators generally take three meals a day. Breakfast is served out about nine o'clock in the morning. It consists of hot jowari or bajri cakes, a dish of milk curds, and some chutney. Between twelve and one o'clock they take their midday meal, which consists of jowari or bajri cakes, dal, and curry made with whey. The supper consists of bread and vegetables. The brinjal (egg-plant) is one of the favourite dishes of the Kunbis in this part of the Deccan. The men and the children take their meals first, and are waited on by the women. When the lords and masters have finished eating, the women sit down to their meals, and dine out of the same brass plates, without taking the trouble to wash them. The meals are served out to the labourers by the women, each man getting a daily ration of about two pounds of bread, besides dal or curry. This class of Kunbis are fairly clean in their habits; both men and women wash regularly, and change their clothing every three or four days.

In the second class of cultivators, the eldest member of the family stays at home, while the rest of the men proceed to the fields at dawn, performing their morning toilet at a stream or well on the way. They carry the remains of their last evening's supper, on which they breakfast at about eight or nine o'clock. About noon the women carry them their meals, which consist of fresh cakes of bajri or jowari, and a dish of dal (pulse), or curry made with whey, or vegetables. Between eight and nine o'clock in the evening the men take their evening meal at home, which consists of fresh bread, and one dish of dal or vegetables, with chutney. It may be here mentioned that Kunbis eat chutney with every meal. This class of cultivators wash and change their clothing every fourth or fifth day.

In ordinary years the third class of cultivators also eat thrice a day, but, instead of always getting a dish of dal or vegetables, they have often to be content with the more humble fare of onions, or chutney, and bread.

It will thus be seen that the cultivators of the first and second classes live comfortably, while the diet of the third class is tolerably good, and sufficient in quantity. The former are well fed and well clad; the latter have sufficient to eat and are fairly clad.

The ordinary dress of a cultivator of the first or second class comprises a heavy turban of good stuff, an angurka or long coat, and a dhoti, of good material. He also generally wears ornaments of silver, and occasionally of gold, about his person. The ordinary dress of a cultivator of the third class is much the same as above, excepting that it is of very coarse material, and, instead of wearing a jacket or angurka, he very often wraps a kumbli or dhoti round him. It is seldom that he wears ornaments. The women of the first and second classes are clad in sadis (long entire robes) and cholis (bodices), of good material; those of the third class wear coarser materials. They also wear silver ornaments. But the cultivators of the fourth class are miserably clad. A piece of cloth round his loins, a dirty turban, often in shreds over his head, a coarse blanket to protect him from the wind and rain, and a tattered jacket, reserved for festive occasions, generally comprise the sole wardrobe of a cultivator of this class. A couple of coarse sadis,

and the same number of bodices, form the only dresses which this class of Kunbi women can boast of. But, poor as this class of cultivators are, they are contented with their lot, and in prosperous seasons, a more happy and cheerful set of people can seldom be met.

Broadly speaking, the Kunbis are a long-lived race of people. There is hardly a village which does not number a few venerable patriarchs in its population. The temperate lives they lead, and the outdoor exercise, are the main causes of the general good health they enjoy. The diseases to which the Kunbis are generally liable are fever, "spleen" caused by ague, diarrhœa, dysentery, ophthalmia, bowel complaints, affections of the throat, and guinea-worm. When suffering from any of these or other complaints, the Kunbi does not, as a rule, apply to a medical practitioner for advice or assistance. Some simple herbs, gathered from the country-side, are remedies enough for him. But the prince of all cures is considered to be cauterization with a hot iron or a piece of gold, or else blistering with the juice of the bilwa fruit (*Semecarpus anacardium*). So largely is cauterization resorted to among the Kunbis that fully half of them show marks of having been scarred on the stomach, back, or neck.

The Kunbis have a novel method of curing sore eyes. They sprinkle finely powdered cayenne pepper into the eyes, and, although the organs of vision smart and burn under the application of this severe remedy, the effect is generally beneficial.

Herbs and cauterization are not, however, the only remedies the Kunbi adopts in cases of illness. His mind is deeply imbued with superstition, and he is a firm believer in witchcraft and necromancy. He attributes nine out of ten cases of illness to the evil spirits which enter his soul and torture him. Those skilled in the "black art" are invited to mutter certain incantations over him, to tie charms round his neck, or a dark-colored thread round his leg, and give him holy and sanctified water to drink. These spells are believed to cast out the evil spirits and so effect a permanent and speedy cure.

Cholera and small-pox, when they appear, make fearful ravages among the Kunbis, and carry off hundreds of their number. Happily, it is only at long intervals that these epidemics appear.

The chief festivals observed by the Kunbi cultivators are:—(1) the Holi, (2) Pola, (3) Dewali, (4) Dussera, (5) Guddi-Padwa, (6) Nag-Panchmi, (7) Akhati, and (8) Sunkranth.

The Holi feast, which commences fifteen days before the full-moon of Phalgun (March), is kept up for five successive days, and the good housewife provides dainty things for the meals, in the shape of sweet polis (bread) and other such delicacies. To the leading man of the village is assigned the honorary privilege of first setting the Holi pile on fire, into which sweet bread, rice, and other articles of food are cast as oblations to Agni, or the fire-god. The other Kunbis then follow, and cast in their oblations. It is only on this feast that the otherwise temperate Kunbi indulges in drink, and many of them become intoxicated. The Pola, which occurs on the last day of Shravan (August), is a feast in honor of the bullocks, which on this occasion have a holiday to themselves. They are washed clean, their horns are painted, and in the evening the owner adorns them with portions of his wife's silver ornaments. The wife's best sadi is cast on the back of the favorite bullock, and, headed by drum and fife playing a merry tune, the cattle are led in procession through the village, the head Patel leading the way. The bullocks are fed on sweet bread steeped in oil.

The Dewali (or "feast of lights"), which occurs on the new-moon of Kartik (November), is observed for three days, during which houses are cleaned, freshly plastered, and freely illuminated; sweet bread and other delicacies are prepared for meals in large kusbas; the chief Mahar woman is presented with a sadi by the head Patel, and the wives of the balutaydars receive each a bodice. Presents of bodices are also made to the Kunbi's female relatives.

The Dussera feast, which occurs on the tenth of Ashwin Sudh (October), is observed for one day, on which occasion two or three sheep are killed near the chief gate of the village, and near the temple of the goddess Devi, by the head Patel, and puja is performed; special dishes of meat are prepared for the occasion, and agricultural implements are worshipped.

The Guddi-Padwa, which occurs on the 1st of Chaitra Sudh (March), is the Hindu New-year's Day, when a tall pole, surmounted with a brass lota, is erected in front of every house, religious rites are performed, and sweet bread and other dishes are made in honor of the occasion; swings are attached to trees, and this pastime is indulged in by all the Kunbis.

The Nag-Panchmi (snake festival), which takes place on the 5th of Shravan Sudh (July), is a festival specially observed by the women. After bathing and dressing, they worship the graven image of a cobra, sweet bread and other delicacies are prepared, and the pastime of swinging is resorted to by the men.

Akhati is also a festival specially kept by women, who worship on this occasion a wooden or brass image of Gaori Devi.

On the Sunkranth, which falls on the 5th of Paoosh Vud (January), certain ceremonies are performed, and til seed is distributed among relations and friends. Up till this date the Kunbis never touch the tender succulent jowari and wheat that are ripening in the ear, but from this day they permit themselves to indulge in these first fruits. The hoolda season, therefore, commences at this time. Sweet bread and other dishes are prepared for the occasion.

There is another feast observed by the Kunbis, in honor of the god Khundoba, which is called Khundoba's Sutt. Confectionery and other delicacies are prepared, and certain religious rites are performed. Torches are burnt before the image of Khundoba at night. In the rains, the Kunbi performs certain ceremonies, called the Pittra, to propitiate the manes of his ancestors. The Pittras commence upon the first of Bhadrapud Vud, and last till about the end of that month (September). The cultivators of the third class observe the same festivals that have been enumerated above, with this difference, that the repasts prepared in honor of the occasion are humbler. The only dainties that the cultivators of the fourth class allow themselves in this feast are confined to bread made of jowari or bajri flour sweetened with jaggery.

The Kunbi marries his children when they reach the age of nine or ten. The first ceremony that takes place is the mungni or betrothal, and one or two years subsequently the marriage itself is celebrated. The months of Vaisak, Jayste, Margayswur, Magh, and Phalgun (answering to May, June, December, February, and March) are considered very propitious, and it is chiefly during these months that marriages are celebrated. The mungni ceremony lasts only a single day, but the celebration of a marriage occupies some three or four days. A marriage celebrated in grand style costs from Rs. 500 to Rs. 800; among the third class of cultivators it costs from Rs. 200 to 500; and among the fourth class from Rs. 75 to 150. Half of these sums is generally invested in gold and silver ornaments, while the other half goes towards defraying the expenses of feasting and alms. At the birth of a child the Kunbi spends from five to fifteen rupees, according to his means.

When a death occurs in the house, the expenses of the funeral ceremonies vary according to the means of the Kunbi, the cost being from five to sixty rupees. It may be mentioned that among the Kunbis it is the custom either to bury or cremate the dead, as may be the practice in that particular family.

The Kunbis are generally included in the list of Shudras, the last of the four great classes among which the people are divided according to the Hindu religion. Dr. Monier Williams, however, includes agriculturists in the third class (the Vaisias). The Kunbis' manner of worship is much the same as that of other Hindus of the lower classes. They also observe the Mohurrum rites of the Mahomedans, and participate in the ceremonies of the Ooruss (anniversary) of all Mahomedan saints. The gods they worship are, (1) Khundoba, (2) Maroti, (3) Ganpati, (4) Mahdeva, (5) Devi, (6) Musosba, and (7) Vithoba. Their tutelar divinities are Khundoba, Devi, and sometimes Mohoniraj.

Most of the well-to-do Kunbis keep in their houses a brass or stone image of Ganpati, a stone image of Mahdeva with his attendant nandi, and a silver or brass image of Khundoba. After performing his morning ablutions, the Kunbi, if he belong to the better class, will worship any one of these deities, by bathing the image in clean water, lighting an oil lamp near it, and laying before it an offering of bread, fresh milk, or molasses.

Every village has a temple of its own, which is dedicated to the god Maroti. Often the villages have temples dedicated to the gods Ganpati, Khundoba, Vithoba, and the goddess Devi. Several of these temples derive assistance from Government in the shape of Inam lands or cash assignments. Some of them depend entirely on the offerings of the people. A devout Kunbi never takes his meals without first worshipping his tutelar divinity. In keeping with his plain habits, the ritual of the Kunbi is simple and unostentatious.

GULBURGA DIVISION.

Historical Retrospect.

GULBURGA was formerly a Hindu city under the sway of the rajas of Warangal, but it was captured from Pratapa Rudra in 1323 by Prince Ulugh Khan, afterwards emperor Mahomed Taghlak of Delhi. Twenty years afterwards the Deccan governors rebelled against him, and set up Ala-ud-Din Hassan Shah Gangu Bahmani as king. Hassan, afterwards Ala-ud-Din, was born in 1290 in very humble circumstances. He was one of the followers of Sultan Mahomed Taghlak Shah, when he transferred his capital from Delhi to Daulatabad. He was a tiller of the soil for the first thirty years of his life, and was a man of unblemished character. The following story is told regarding his rise to the position of king:—In his younger days he served a Brahman named Gangu at Delhi. One day, when ploughing his master's fields, he found an earthen vessel which proved to be full of gold and silver coins. These he promptly gave up to his master, who was so pleased with his behaviour that he informed the sultan, Ghazi-ud-Din. The sultan was so impressed with Hassan's behaviour that he gave him the command of one hundred horse. Thus he became an officer in the sultan's army. His old master, the Brahman, Gangu, was one of the royal astrologers. Prompted by Hassan's success, he cast his horoscope, which revealed the fact that Hassan would one day become a king. The Brahman informed Hassan of his future greatness, and at the same time requested that, should the prophecy prove correct, he would assume the name of Hassan Gangu. The wily Brahman also induced Hassan to promise to appoint him his minister of finance. Hassan kept both of these promises when he became king, and thus is the paradox of a Mahomedan line of kings bearing a Hindu name accounted for.

When Mahomed Taghlak Shah removed his capital to Daulatabad, Hassan Gangu was one of the

THE GREAT MOSQUE, GULBURGA.

THE WALLS AND MOAT, GULBURGA.

officers under Kuttulugh Khan, who was the newly-appointed governor. Hassan Gangu was given the town of Konechee, situated in what is now H. H. the Nizam's Dominions. Here he remained for some years becoming an important military chief and land-owner.

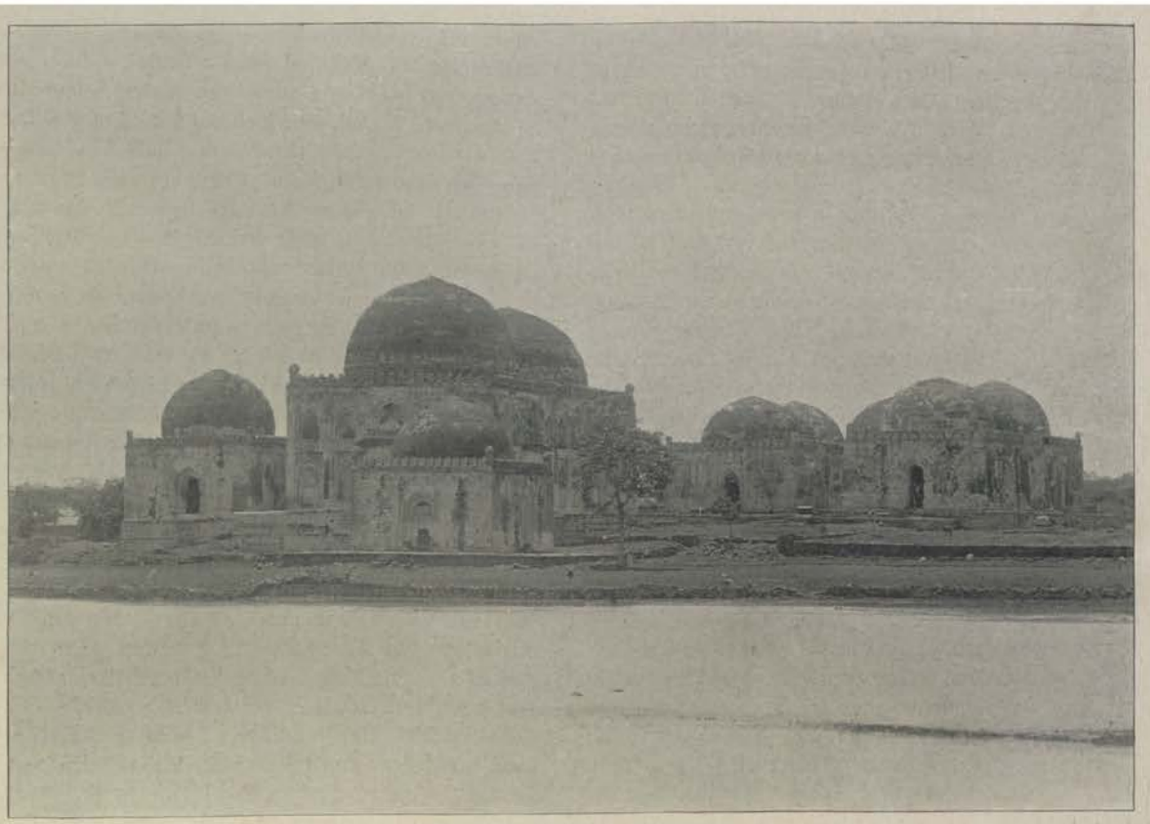
Mahomed Taghlak stirred up grave dissatisfaction by the removal of his capital, while his manner of rule reduced the country to a state verging on bankruptcy. He entered into extensive military expeditions, which proved disastrous, and in consequence of which the whole country broke into open revolt. An account of the incidents of this period will be found in the chapter on Daulatabad. During the rebellion, Mahomed Taghlak deputed Imad-ul-Mulk to hunt down some rebel fugitives who had taken refuge in Gulburga. This gave Hassan Gangu the chance he had been waiting for. He collected 15,000 men and marched to Bidar, but as Imad-ul-Mulk had an army of 30,000, Hassan Gangu delayed his attack until he received reinforcements from Warangal, and from his confederate, Sultan Ismael of Daulatabad. A pitched battle was fought, which proved most disastrous to the sultan-general's side, as he himself was killed and his army was utterly demoralized. Hassan Gangu then fell back on Daulatabad, and joined his confederate there. The victory of Hassan had such an influence on the followers of Sultan Ismael that he decided to abdicate in honor of his rival, giving as his reason his great age. Hassan Gangu was thereupon raised to power, and, amid the greatest enthusiasm, he ascended the throne as sultan Ala-ud-Din Hassan Gangu Dahmani. This new reign commenced in 1347, the capital being established at Gulburga, the kingdom including, besides that city, Daulatabad and Bidar. Ala-ud-Din sent for his old master the Brahman, Gangu, and entrusted to him the care of the State treasury. A man noted for his great administrative ability, by name Malik Saif-ud-Din, was appointed prime minister, and in order to cement the administration the king married his son to the minister's daughter, the wedding being celebrated with great rejoicing. It is said—"Ten thousand robes of cloth of gold, velvet, and satin were distributed among the nobles and others. One thousand Arab and Persian horses, and two hundred sabres set with jewels, were also divided among the nobles. The populace were entertained with various amusements, and engines were erected in the streets of Gulburga, which cast forth showers of confectionery among the crowd. The rejoicing lasted a whole year, on the last day of which the nobility and officers presented offerings of jewels, money, and the purest productions of all countries to the sultan. The sultan became very popular with his subjects, who, by-the-by were mostly aliens, and there were no revolts. His whole career shows him to have been a

born ruler of men. Only one conspiracy is mentioned in history, and that was prompted by his late confederate, the ex-sultan Ismael. Ismael, who had been created Amir-ul-Umara, or chief of the nobles, became jealous of the power placed in the hands of the prime minister. He thereupon secretly formed a conspiracy to assassinate the sultan and replace himself on the throne, but the plot was revealed by one of his own creatures. Ismael was charged with treason before all the nobles of the state, and, being found guilty, was executed. This action, though severe, merely showed the shah's uprightness, for he did not confiscate the traitor's property. On the other hand, he placed Ismael's son in the same exalted position that his father had held.

Some time after the above incident the raja of Warangal evidenced an intention of throwing off allegiance to the sultan. However, he was overcome by a combination of the diplomacy of the sultan and a consideration for the friendship that had formerly existed between them. He agreed to the sultan's wishes in everything, and also agreed to pay the tribute which he had before been paying to the sultan of Delhi. About this time an army was sent into the Karnatic, Southern India, and their success must have been great, for those who returned brought to their king enormous booty of great value. On the invitation of a Hindu raja of Gujarat in 1357 the king despatched an army of 30,000, a part of which he placed under the command of his son Mahmud, he himself following with the main body; but, falling sick on the way, he returned to Gulburga. Then, thinking that his end was drawing near, he divided his kingdom into four provinces. The first, extending from Gulburga to Dabul on the west, and to Raichur and Mudgal on the south, he placed in charge of his minister; the second, comprising the country situated between Choul, Daulatabad, and Mhirpatan, he entrusted to his nephew, Kiber Mahmud; the third, Mahur Mamgur, and a portion of the Berars, was given to Safdar Khan; and Bidar, Indur, Kaulas, and the Telingana were placed in charge of the minister's son. The king was ill for six months, although he continued to transact state business. Many acts of clemency marked this period of his reign. He released all prisoners in his dominions, with the exception of seven accused of capital offences, and even these he handed over to his son Mahmud to be dealt with as he thought proper after his death. Shortly before his death he gave considerable sums of money to be distributed to the poor. He died on February 10th, 1357, in the sixty-seventh year of his age, and the twelfth year of his reign, and was buried in a tomb to the west of the fort.

Ala-ud-Din was succeeded by his son Mahmud Shah, whose accession was celebrated with great rejoicing, the festivities being carried out at an enormous expenditure. Ferishta gives the following description of Mahmud Shah's court: — "On the canopy over his seat he caused a golden ball, inlaid with pearls, to be placed, on which was a bird of paradise, composed of precious stones, on whose head was a ruby of inestimable price, presented to the late king by the raja of Vizianagar. He increased the train of his attendants, and divided the nobility and officers into four orders, appointing to each specific duties, and a time for attendance at court. Every day, except on Fridays, he gave a public audience early in the morning, and continued to transact business until the crier proclaimed noon-tide prayer, when the court broke up. Previously to his ascending the throne, he used to prostrate himself before it—out of respect, as he said, to the memory of his father." The expenditure on the occasion of the king's accession, coupled with the expense of sending his mother on a pilgrimage to Mecca, attended by a large following of nobles and chiefs, brought the treasury to a very low condition. The Hindu rajas of Vizianagar and Warangal, taking advantage of this, and of a young king on a newly-established throne, sent envoys demanding the territories taken from them by the king's father. Mahmud Shah, not being just then prepared for war, detained them with excuses, until such time as his preparations were complete. The envoys were then sent away with messages from him demanding tribute. The result of course was war. The Warangal raja besieged Fort Kaulas, but he was defeated, and his country was pillaged as far as Warangal. He was compelled by the Bahmani general to pay the tribute first demanded, and the cost of the campaign, and to send rich presents to the king at Gulburga. For some years after this there was peace, and the king appears to have devoted himself to strengthening his kingdom, and improving and beautifying Gulburga. It is thought by some that during this period the great mosque was built, but local tradition says that this building was originally the durbar hall, and that it was here that the great throne was set up.

In 1371, some horse-dealers on their way to Gulburga were detained by the Warangal raja, who compelled them to sell him their horses. This caused another war, in which the Hindus were again defeated, and the Warangal raja's son, Venayek Deo, was taken prisoner. Owing to the latter's insolent replies and behaviour before Mahmud Shah, the king ordered his tongue to be cut out and his body burnt. This so exasperated the raja that he harassed the king on his return march to Gulburga, and compelled him to abandon his baggage, besides losing 2500 men out of 4000 men he then had with him. The king, being wounded, halted at Kaulas, being met there by his minister and the remainder of his army. The Warangal raja's revenge not being satisfied, he



THE KINGS' TOMBS, GULBURGA.

joined the raja of Vizianagar in asking aid from the emperor of Delhi, and promised, if help to destroy the Bahmani kingdom were sent to him, to pay large tribute. This the emperor refused, and Mahmud Shah, hearing of these overtures, renewed hostilities and personally advanced on Warangal, another force being sent to besiege Golconda. These armies were two years in the field: eventually the raja, being at the king's mercy, sued for peace, which was concluded on the raja giving a present of 300 elephants, 200 valuable horses, 33 lakhs of rupees, and the hill-fort of Golconda with its dependencies. Peace having been restored, the king marched to Bidar and disbanded his army.

A treaty was drawn up at Gulburga between the two kingdoms, under which Mahmud Shah bound himself and his successors to protect the raja from further encroachments. The raja presented the king with a valuable throne set with jewels, which had been prepared some time before for presentation to the emperor of Delhi, Mahomed Taghlak Shah. Ferishta says of this throne: — "This was nine feet long and three feet broad. It was made of ebony, covered with plates of gold, and set with precious stones of great value. Every successive king made a point of adding to it some valuable stones. During the reign of Sultan Mahmud, some years later, it was valued at three and a half crores of rupees (about three and a half millions sterling). At this time it was taken to pieces and some of the jewels were set in vases and cups." This throne was sent to Gulburga and placed in the durbar hall.

Great festivities followed the treaty, and, during the rejoicings held at Gulburga in celebration, a band of musicians who had made their way to Gulburga so pleased the king that he, being flushed with wine, ordered his minister to give them a draft for gratuity on the raja of Vizianagar. The minister, however, did not at once despatch the draft, and, on the king enquiring the following day if it had gone, the minister was compelled to reply in the negative, explaining that he had questioned in his mind the king's seriousness. The king answered: – "Think you a word without meaning ever escapes my lips? The order I gave you arose not from intoxication, but from serious design." A messenger was thereupon sent with the draft, but the Vizianagar raja, on receipt, became so angered that he had the messenger paraded through the city on an ass, and at once made preparations for war. He collected an army of 30,000 horse, 3,000 elephants, and 100,000 foot, and marched on Mudgal Fort, which he captured, putting the entire garrison to death. Mahmud Shah in the interval was collecting troops at Daulatabad and Gulburga, and on a survivor of the massacre at Mudgal bringing news of the slaughter, he was so madly enraged that he had the poor messenger instantly put to death, saying, "I cannot look in the face of a man who witnessed and ran away from the slaughter of so many brave com-

panions." He at the same time swore an oath that he would not sheathe his sword until he had slain 100,000 infidels in revenge. In the war that he then waged he crossed the river Krishna, with but a small force. The Hindu forces retreated towards Adoni, but in a night attack on their camp he routed them with great slaughter and captured elephants, horses, and guns. The raja escaped, but he left behind him the whole of his treasure, and seventy thousand Hindus were put to death, regardless of age or sex. The booty was enormous. Halting at Mudgal for the rains, the sultan advanced on Adoni with an army which included a force of artillery in which were Turkish and European gunners. The Vizianagar raja, Krishna Rao, had a famous Hindu general, who asked the raja if he should bring the Mussalman king alive or only his head on a spear. A desperate battle was fought on August 22nd, 1373, the Hindus being defeated, and the above-mentioned general killed. A general massacre followed, and the vast Hindu army was broken up, the raja flying to Vizianagar. Mahmud Shah laid siege to the city, but, making no impression, he feigned illness and retired towards Gulburga. The raja followed, and the king in another night attack on the raja's camp, slew thousands of his troops. Further massacres of Hindus followed, and the raja was compelled to sue for peace. He sent ambassadors to the king, who reminded him that he had only vowed to slaughter 100,000 Hindus and not to exterminate them entirely. The king replied that even if 200,000 had been slain he would not listen to negotiations until the raja had paid the musicians. This was thereupon agreed to by the ambassadors, and the money was at last paid. Mahmud Shah then made the remark: "Praise be to God that what I ordered has been performed; I would not let a light word be recorded of me in history." The king appears to have repented of this wholesale slaughter, and a treaty was therefore made in which he took an oath that he would not hereafter put to death a single enemy after a victory, and would bind his successors not to do so. Ferishta says that "from that time it was the general custom in the Deccan to spare the lives of prisoners of war." The king returned to Gulburga, but an insurrection broke out at Daulatabad, compelling him to leave his capital almost immediately. At Paitan he defeated the rebels, who fled to Daulatabad. He laid siege to that city, but in the night the rebels evacuated it, fleeing to Gujarat. Before going, however, they left their women and children under the protection of a Mahomedan saint. The sultan hearing of this sent for this saint, Sheikh Ein-ud-Din, but the latter refused to grant an interview on account of the sultan's habit of drinking wine. The sheikh was then ordered to leave the city, which he did, going to the tomb of Burhan-ud-Din, and there he defied the sultan, asking: "Where is the man who will drive me hence?" The sultan appears to have wished to propitiate the saint, for he sent the following message to him:—"I am submissive to thee; be thou submissive to me." The sheikh then agreed to pay the sultan allegiance if he would forego drinking wine, and enforce the laws against robbers, and when sending this message he addressed the sultan as the "victorious." This courtesy appears to have appeased the king, for, on returning to Gulburga after quelling the rebellion, he ordered all the distilleries in the kingdom to be destroyed, and all the laws to be strictly enforced. He routed out all the dacoits in the Deccan, putting to death in about seven months nearly 8000 banditti, whose heads were sent to Gulburga and displayed outside the gates as a warning to others, and peace then reigned for some years. The neighbouring Hindu rulers paid tribute regularly. The king made annual tours through his kingdom, and personally investigated complaints and grievances. He died on March 31st 1374, and was buried by the side of his father, and on his tomb were engraved the words, "All is vanity." No king in the Bahmani dynasty ever collected such enormous treasure as did Mahmud Shah. It is also said that, during his reign, 500,000 Hindus were slain. Mahmud Shah, however, did much to strengthen the kingdom founded by his illustrious father. He was personally brave, and was possessed of considerable military ability. Most of his wars were carried on with a mere handful of men compared to the strength of the armies of his enemies. Mahmud Shah was succeeded by Mujahid Shah, his only son. He was nineteen years old, tall, and of strong physique. He commenced his reign by demanding from the raja of Vizianagar some forts between the rivers Krishna and Tungbhadra. The raja replied asking for the forts of Raichur and Mudgal to be restored to him. This practically amounted to a declaration of war. Mujahid Shah thereupon assembled an army, marched to Adoni, and left a portion of his troops to besiege it, he himself advancing on Vizianagar. The raja withdrew to the south of the city, but the king drove him out. The raja returned by another route to the city, and in the siege that ensued a number of engagements took place, in one of which the Mahomedan king nearly lost his life. A famous temple outside the city was captured and looted, and on the king striking the image in the temple on the face, the act was observed by a dying priest, who remarked: "For that act thou shalt die ere thou reachest thy kingdom," a prophecy which was fulfilled. The king was forced to raise the siege, but took about 70,000 prisoners with him. He left for Adoni, and besieged that city for nine months but for want of supplies he retired to Mudgal. He rested there, and whilst on a hunting expedition Daud Khan, his uncle, formed a plot for his assassination. One day, while fishing, his eyesight fai

him, and he was taken to his tent. During the night Daub Khan and three others entered the tent whilst the king was asleep, and, on the slave crying out, his master awoke, but being blind he fell an easy prey to Daub Khan, who stabbed him to death, the slave being killed at the same time by one of the conspirators. This was on April 14th, 1378. The king's body was taken to Gulburga, and Daub Khan was proclaimed king by the nobles, Mujahid Shah having died childless.

Daub Khan, after securing the allegiance of the army, marched to Gulburga, where he ascended the throne amid great magnificence and state. Dissension arose amongst the nobles with regard to Daub Khan's right to the throne, but peace was restored through the efforts of the minister, Malik Saif-ud-Din Ghauri. Mujahid Shah's sister, however, refused to acknowledge Daub Khan, and plotted his death. On May 19th, 1378, while praying in the great mosque of Gulburga, he was cut down with a sword and killed on the spot. An attempt was then made to put Daub Khan's son (a boy of nine years of age) on the throne, but Mujahid Shah's sister, who had the child in her charge, declared that no son of the murderer of her brother should ascend the throne, and she caused the poor little fellow to be blinded. To pacify her, and to avoid further trouble, she was allowed to appoint a ruler, and she nominated Mahmud Shah, the youngest son of the first king, Ala-ud-Din.

Mahmud Shah II.'s reign was one of peace, but his first act was to punish the murderers of the late king Mujahid Shah. The aged minister Saif-ud-Din, who had resigned when Daub Khan was proclaimed king, became his adviser, and was created governor of Gulburga. Mahmud was a wise prince and a good king. He was a linguist and a scholar, and was fond of poetry. During his reign there were no wars. On the other hand, his court was the meeting place of poets and wise men from far and near. He evidently believed the pen to be mightier than the sword, for he founded schools all over his kingdom, and gave stipends to expounders of scripture, and charity to the blind and poor. He had only one wife, and to her he was constant. During a famine he employed 10,000 bullocks to bring in grain from Gujarat, which was sold to his people at cheap rates. He died on April 20th, 1396, beloved by all. The day after his death, his minister died at the advanced age of 107. There was but one rebellion during this reign ; this was organized by the governor of Daulatabad and his two sons, but it was promptly quelled and the leaders were slain.

Ghais-ud-Din succeeded his father, Mahmud Shah II., at the age of seventeen. He was an amiable prince, but he was unfortunate enough to excite the jealousy of a powerful Turkish slave named Lalchin, who aspired to be minister, and the latter conspired against him. This slave had a beautiful daughter, whom the king wanted to put into his harem. On June 19th, 1396, her father gave a banquet, and after Ghais-ud-Din had been induced to order his personal followers to withdraw, ostensibly at the king's wish, Lalchin put out the king's eyes with a dagger, and the rest of the attendants were murdered. The king was put into confinement, and his brother, Shams-ud-Din, who was only fifteen years of age, was proclaimed ruler.

Daub Khan had left three sons, Mahmud Sanjar, Feroz Khan, and Ahmed Khan. All these three had been educated and brought up by their uncle Mahmud Shah II., and it was supposed that Feroz Khan would succeed him, as Mahmud Sanjar had been blinded by Mujahid Shah's sister. Mahmud Shah II. had given his daughters to the two younger princes in marriage, and they, after the despatch of Ghais-ud-Din, instigated their husbands to avenge their brother's wrongs. Lalchin, hearing of this, accused them of treason, and tried to get them arrested, but they fled to friends at Sagar, a fort near the capital. From there they begged for forgiveness, saying that they had no traitorous intentions, but only desired the degradation and punishment of Lalchin. This the king, Shams-ud-Din, refused to entertain, and the two princes marched with 3000 followers to the river Bhima and there waited for some of the other nobles to join them. They were disappointed, but letters were sent to them privately, advising them to obtain pardon from the king, and his mother. Whilst undecided as to whether they should follow their petition up in person or not, Feroz, the son of Daub Khan, met a mad fakir who said that he had come for them from the king. They therefore set out. After arrival (November 1396) Feroz Khan with twelve silladars attended the king's durbar, and 300 of his followers gained admission to the fort at the same time. With his brother, Ahmed Khan, he had arranged that under various pretences he should bring up sufficient men to overpower the court attendants. Ahmed Khan, on his arrival at the durbar, imagining that the plot had been discovered, cut down the guards, rushed with his followers into the durbar, and found that the king and Lalchin had fled. They were found in an underground apartment of the palace, and were confined there. Feroz, taking advantage of his good fortune, proclaimed himself king. The boy-king, Shams-ud-Din, was blinded and imprisoned at Bidar.

Feroz Shah ascended the throne in November 1396. During his reign the kingdom of Gulburga flourished greatly, and reached what was possibly its highest point of prosperity. In 1398 the Vizianagar raja invaded the Raichur-Doab ; the king thereupon advanced to the river Krishna, encamping on one side, whilst the raja occupied the other. The river being in flood, some days elapsed before the two armies came

into combat, but in the fight that eventually ensued the raja's son was killed. The raja fled with his son's body, and the king chased him to Vizianagar, laying waste and looting the country as he went. Feroz Shah obtained immense booty, and a considerable sum of money had to be paid by the raja. Peace was then patched up under the old conditions. In the same year Feroz Shah made war against the raja of Kehrla in Berar, who was forced to submit and to pay tribute as fixed by the first Bahmani king. In 1401, hearing of Timur's intended invasion of India, Feroz Shah made offers of submission to him, and in a firman given by Timur, Malwa and Gujarat were conferred on him. The rulers of these provinces tried to court his friendship, but at the same time secretly promised assistance to the raja of Vizianagar.

In 1406 the raja of Vizianagar proceeded to Mudgal, with an army, in order to obtain possession of a beautiful girl, the daughter of a goldsmith. The king marched on Vizianagar, but failed to take the city. He moved south, and sent his brother to ravage the country further south, and the latter returned with sixty thousand prisoners and an enormous quantity of loot. Afterwards peace was asked, and granted on the condition that the raja should give the king his daughter in marriage, ten lakhs of huns, five maunds of pearls, fifty elephants, two thousand slaves, and the fort of Bankapur. The marriage was celebrated in the city of Vizianagar with great pomp and rejoicing, the utmost cordiality being shewn by both king and raja. When, however, the two monarchs were taking leave of each other, some offensive observations passed between the two, showing that, in spite of the union of the two families, the enmity of years was not altogether allayed.

Feroz Shah returned to Gulburga, but after a short time he bethought himself of the cause of the war, and sent for the goldsmith's daughter. She was brought to court, and her beauty was found to be so great, far surpassing all reports, that the king gave her in marriage to his son Hassan Khan, the sultan thinking himself far too old to mate with such loveliness. The girl's family were rewarded with grants of land and other rich gifts. In 1412 the celebrated saint, Ghesu Daraz, Banda Nawaz, arrived at Gulburga from Delhi, and predicted that the crown would never descend to the sultan's son, but go to his brother Ahmed.

In 1417 the king marched from Gulburga to take Pangal fort. During the siege a pestilence broke out amongst his army, and great numbers died daily. Discontent ensued and many nobles withdrew. The raja of Warangal and other chiefs advanced on Pangal, and in the battle that followed the king was beaten and nearly captured. The Hindus massacred the Mahomedans and exposed their heads on the battle-field. They pursued the king into his own country, laying it waste, by their savage action avenging themselves for the slaughter done by the Mahomedans in previous ages. Feroz Shah in his need applied for assistance to the king of Gujarat, but the latter, owing to his having state troubles of his own, could not render it. At last the king's brother, Khan Khaman, after repeated battles, expelled the enemy. But these misfortunes so preyed on the mind of Feroz Shah, that both his health and his mind gave way. Two slaves, Hushiya and Bidar, were at this time the king's advisers, and they represented that if it were his desire to have his own son Hassan Khan succeed him, it would be advisable to get his own brother Ahmed Shah out of the way. Acting on this advice, the king tried to make his brother a prisoner, but the latter fled with his son to his own estate. Having but a small number of followers, he induced others to join him, and eventually mustered a thousand strong. The king's advisers were advancing to meet him with eight thousand men. Ahmed Shah avoided an actual engagement, but coming in contact with a band of Banjaras, who had two thousand head of cattle and three hundred horses, he bought the lot and used them as a mock force to impress upon the enemy a false strength. He placed a few mounted men in front with lances and pennants, and giving out that some chiefs had sent him assistance he advanced to meet the king's troops, who were headed by Hushiya and Bidar, with his real force, with orders for the mock force to come out of a wood after the battle had begun. Hushiya and Bidar had in the meantime been in fear of Ahmed Shah obtaining assistance, and, immediately they saw the mock army, they, with the whole of their troops, became panic-stricken, and commenced to fly. Ahmed Shah pursued them and was joined by troops from all quarters. The king, although ill, headed a new force for the purpose of attacking his brother, but just outside Gulburga he was defeated, and he thereupon fled to the city. Seeing resistance useless, he surrendered the city to his brother. Feroz Shah, who was dying, commended his son Hassan Khan to his brother's care, and asked that his brother should be crowned before he died. This was done, and ten days afterwards—September 25th, 1422—Feroz Shah expired, and was buried with regal pomp.

Feroz Shah was the greatest of all the Bahmani kings, a linguist, a philosopher, a natural scientist, and a lover of music. He organised disciplined troops, and built Ferozabad, a town on the river Bhima. This town he laid out with great taste, and made it a pleasure-resort, and there he generally resided. He built a number of palaces, in which he kept an extensive harem. In his harem were Arabians, Circassians, Georgians, Turks, Russians, Chinese, Afghans, Rajputs, Bengalis, Gujaratis, Telinganis, Mahrattas, and others. It is said that the king could converse with all his ladies each in her own language. By keeping separate palaces he avoided domestic

troubles, and by dividing his attention he pleased all equally. Feroz Shah increased the commerce of the country greatly; he sent ships to all countries; and attracted many accomplished foreigners to his court.

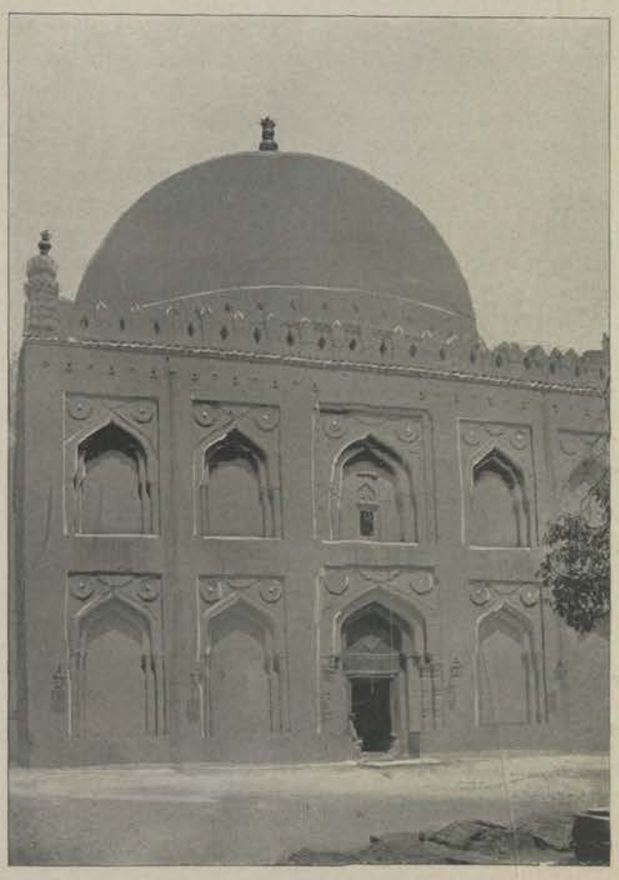
Ahmed Shah was crowned on September 15th, 1422. He showed great generosity; he gave to the son of the late king the town of Ferozabad to reside in, and made him a handsome allowance besides. This prince, being fond of sport and pleasure, gave the king no trouble; but during the next reign he was blinded and confined to his palace. The two ministers of the late sultan were taken into favor, and one of them was appointed "chief of the nobles," the other being made governor of Daulatabad. However, Ahmed Shah was determined to avenge the defeats inflicted on his brother, so he invaded the raja of Vizianagar's country with 40,000 men. The forces first saw each other on opposite sides of the river Tungabhadra, and remained facing each other for days. Ahmed Shah, however, crossed the river one night, and at daybreak a Mahomedan pillaging party surprised the raja in a sugarcane plantation. Mistaking him for a villager, they compelled him to carry a bundle of sugarcane to their camp, from which, however, he effected his escape, and meeting some of his officers, he, with his army, which was thoroughly disorganized, left for his capital. Ahmed Shah, seeing the uselessness of besieging the city, overran his enemy's country, and laid it waste, slaying thousands and destroying temples, thus disregarding the old agreement made with his uncle. A body of Brahmans thereupon swore that they would murder Ahmed Shah, even if they lost their lives, and they nearly succeeded in doing so. Peace was, however, at length restored. Soon after, while out hunting, the king was surprised by a party of the enemy and pursued, whereupon he took shelter within an enclosure. Here his friends joined him, and but for their prompt arrival he would undoubtedly have been slain. As it was, he was rescued only with great difficulty and loss of life. The officer who went to his rescue was at once raised in rank and made governor of Berar, and titles were bestowed upon him. Peace was then again restored, and Rao Rai, the raja, agreed to pay his arrears of tribute, and give presents. This was done by an embassy, headed by the raja's son. The sultan received him with honor, and invested him with a robe of honor, a jewelled sword, and other presents. The king then returned to Gulburga, but he had much to occupy him on his return, as for two years there was famine and much distress in the country.

GATEWAY, BANDA NAWAZ SHRINE, GULBURGA.

In 1424 war was made against Warangal, the raja having refused to pay tribute. The king proceeded to Golconda, and sent a general with a portion of the army against the raja. This war was most disastrous to the raja. His army was defeated with great loss, he himself was killed, and Warangal was sacked. The sultan advanced, took possession of the fort, and (according to Ferishta) "took possession of the buried treasures of ages which had till now been preserved from plunder and had accumulated yearly by the economy of the rajas." After rewarding his general, Ahmed Shah returned to Gulburga. The next year a zemindar rebelled. He was, however, defeated and put to death with 6,000 of his followers. The same year the king gained possession of a diamond mine in Kalyana, and destroyed temples, replacing them with mosques. After a year's absence he returned to Gulburga. In 1426 the raja of Kehrla's territory was invaded by the king of Malwa. The raja asked for help from Ahmed Shah, but, after starting to the raja's assistance, the latter felt that he could not assist a Hindu against one of his own faith, so he retired. The Malwa king, putting this down to cowardice, commenced a series of attacks. Ahmed Shah, resenting this treatment, led the Malwa king into an ambush and almost annihilated his troops. The victory thus became complete. The

Malwa king fled with his whole army. He was followed though by Ahmed Shah, who put about two thousand of his men to death and secured their elephants and baggage, and also the king's harem. On his return march the sultan halted at the ancient city of Bidar, and being much struck by its situation he decided to transfer his capital thither. He commenced to rebuild the city, which was eventually finished in 1431.

In 1429 a force was sent into the Konkan. This was at first successful, but the Gujarati king, in defending his territory, defeated this force in several engagements, and took the general and many others prisoners. A reconciliation was brought about on Ahmed Shah advancing to avenge these defeats. The king died at Bidar on February 19th, 1435, and it was then that Bidar became the capital of the Bahmani kingdom. Shortly before the death of the king, a large sum was given for distribution to the holy men of Kerbella. After having taken leave of the king, an officer of the royal blood, Shere Malik, becoming offended at the priest not paying him due respect, had him pulled off his horse. The priest complained to the king, who had the officer trampled to death by an elephant. A continuance of the history of the Bahmani dynasty will be found under "Bidar."



SHRINE OF BANDA NAWAZ, GULBURGA.

In 1495, Dastur Dinar, an Abyssinian eunuch, the governor of Gulburga, declared his independence, and the then king, Mahmud Shah, sent a force, which defeated Dastur Dinar, making him a prisoner. He was, however, reinstated. In 1498, the Bijapur king led an army against Gulburga, and the governor fled to Ahmednagar. In 1504 the Bijapur forces defeated Dastur Dinar, who fell on the field of battle, and Gulburga was occupied by the victorious troops. In 1514, Gulburga was retaken by Amir Bareed, and conferred on Jehangir Khan, the son of the late Dastur Dinar. He was, however, attacked and defeated, and the Bijapur troops re-occupied Gulburga, where in the same year the marriage of Mahmud Shah's son with the sister of Ismael Adil Shah was celebrated with great magnificence.

From this period Gulburga remained in the possession of the Adil Shahi kings until the Mogul invasion of the Deccan. In 1631, Asaf Khan, one of Shah Jehan's generals, was ordered to march into the territories of the Bijapur king. He advanced to Gulburga, but found that the governor of the place had removed the inhabitants into the fort. The town was attacked and plundered, but the imperial commander-in-chief did not think it expedient to invest the fortress, which is described as having been "well armed with guns, muskets, and other instruments of war." In 1635 the country about Gulburga was ravaged by Khan Jehan, but the fortress does not appear to have been invested. After the capture of Bidar in 1657, Gulburga was besieged and occupied by Muazzam Khan (Mir Jumla). From this time Gulburga formed part of the Deccan possessions of *Delhi*. Governors were appointed and a garrison was maintained in the fort. One of these governors was Iradat Khan, the author of the history which bears his name. In 1686, after the fall of Bijapur, the emperor Aurangzeb arrived at Gulburga to visit the tomb of the celebrated saint Banda Nawaz, and after remaining there for a short time he went to Golconda. After Aurangzeb's death in 1707, Gulburga came into the possession of the first of the Nizams, the governor submitting to the new *régime*.

List of the Bahmani Kings of Gulburga.

1.	Ala-ud-Din	1347 — 1357.
2.	Mahmud Shah	1357 — 1374.
3.	Mujahid Shah	1374 — 1378.
4.	Daub Khan	1378 — 1378.
5.	Mahmud Shah II. ...	1378 — 1396.
6.	Ghais-ud-Din	1396 — 1396.
7.	Shams-ud-Din	1396 — 1396.
8.	Feroz Shah	1396 — 1422.
9.	Ahmed Shah	1422 — 1434.

The Town of Gulburga.

GULBURGA is the official head-quarters of the division, and the chief town of the district, of Gulburga. The population of the town is 28,260, that of the district 649,258, and that of the division 2,430,999. Gulburga is 353 miles from Bombay, on the Bombay and Raichur section of the G. I. P. railway. Approaching the town from Raichur, the surrounding country is an undulating plain, surrounded by low hills. During the rainy season, and for some time afterwards, the town and its environs present a very pleasing pastoral aspect, which might be defined in the words which Dickens used to describe the southern downs of England.—"A midland spacious tract of downs with every variety of little hill and plain to change their verdant surface." During the hot weather, however, the country presents the usual dreary parched appearance common to an Indian summer landscape.

Many of the present attractions of Gulburga are due to Nawab Yar Jung Bahadur, a late subadar of the division, who had charge from 1865 to 1880. He it was who greatly improved both the town and the surrounding suburbs. The town, which is two miles north of the railway station, is reached by a good road, on each side of which are bungalows and Government offices. The travellers' bungalow is a comfortable building, standing near the railway station, and opposite to it is the custom house, whilst near by is the British post-office. About half a mile further on is the residence of the subadar, or commissioner of the division, which is a fine building standing in a large compound. It was built about twenty years ago, and is furnished in European style. The subadar's court-house stands on the maidan near by. About half-way to the town from the railway station there is a pretty public garden in which there is a band-stand surrounded by ornamental stone water tanks. Close by is a museum, and a club house with tennis courts. The museum contains some interesting relics, including some slabs of black stone with inscriptions from the Gulburga and Raichur forts. The garden was planted about twenty years ago. It is stocked with fruit such as oranges, limes, mangos, custard-apples, plantains, and cocoanuts, the latter having been first imported from Madras. The garden now contains over two hundred cocoanut trees. The flower garden is prettily laid out. Roses grow in abundance, and crotons flourish in great variety. These gardens also produce several varieties of vegetables and are self-supporting

RESIDENCE OF THE SUBADAR, GULBURGA.

THE PUBLIC GARDENS, GULBURGA.

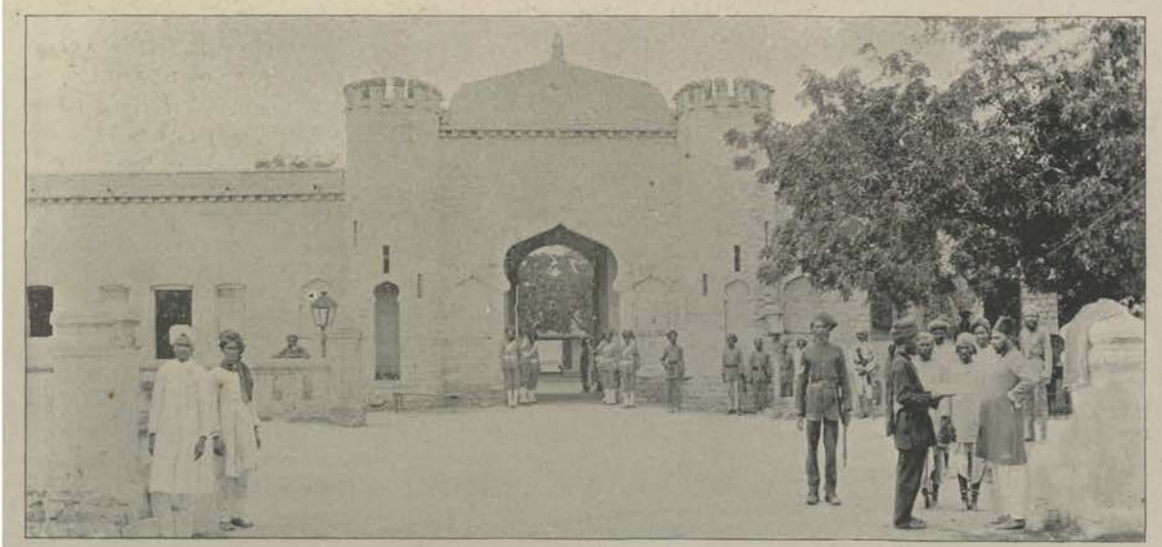
the expenses being about four thousand rupees and the income much the same. Opposite the gardens are the lines of His Highness the Nizam's Infantry. Nearer the town, on the right, is a large sheet of water called the Mahabub Sagar tank, so named after the present Nizam. This is the original site of a very ancient tank. An extensive bund was built about twenty-five years ago, and the tank now supplies good water to the inhabitants of the town and suburbs, and is a great convenience to the public in general. To the south of the tank is the court-house of the first talukdar (collector). This is a substantial building of stone, with two towers, and, standing on an elevation as it does, it has a castle-like appearance.

The entrance to Gulburga is by a handsome gateway, with Mahomedan arches surmounted by a crescent and a five-pointed star. The town is well built, with four good roads traversing it and graduating to a centre, where there is a handsome fountain surmounted by a flag staff, where on state occasions

THE EAST GATE, GULBURGA FORT.

THE TALUKDAR'S COURT, GULBURGA.

the yellow flag of His Highness the Nizam floats. The town has four handsome gateways, a good market, a hospital, dispensary, high school, and library, all built by the subadar before referred to. Near the south gate is H. H. the Nizam's post office, and to the left of the gate is the central jail of the division. Its walls are very strongly built of granite, with bastions at the corners for the guards. The interior has a neat appearance, and is of great extent The convicts are housed in clean airy barrack-like buildings, and appear to be fairly well reconciled to their lot; in fact, were it not for the clanking of their chains, it would be difficult to realize that they are prisoners. The cost of building the jail was one lakh and four thousand rupees; it was built almost entirely by convict labor. At present there are about seven hundred and fifty prisoners within its confines, four hundred of whom are in for life. Long-sentence prisoners are sent to this place from all parts of the district. They represent many castes, including Bhils, Bedars, Kaikaris, Pardhis, Arabs, Rohillas, &c. This jail is a very interesting place. It has the appearance of a well-to-do colony of industrious artisans, all plying their trades with a certain amount of cheerfulness. It is surrounded by a high wall, and has only one exit, which is always strongly guarded. The whole is under the superintendence of Nawab Ali Yawar Jung Bahadur, who is an able and genial officer. In his office samples of the manufactures carried on within the prison can be seen. Silk cloth in fancy checks, suitable for coats or dresses, is shown, the price of which ranges from Rs. 2 to Rs. 4-8 per yard according to width. There is also silken material mixed with cotton at twelve annas per yard. These are very excellent and pretty materials. Cotton cloth is made in blue, red, and white checks, and for this material there is always

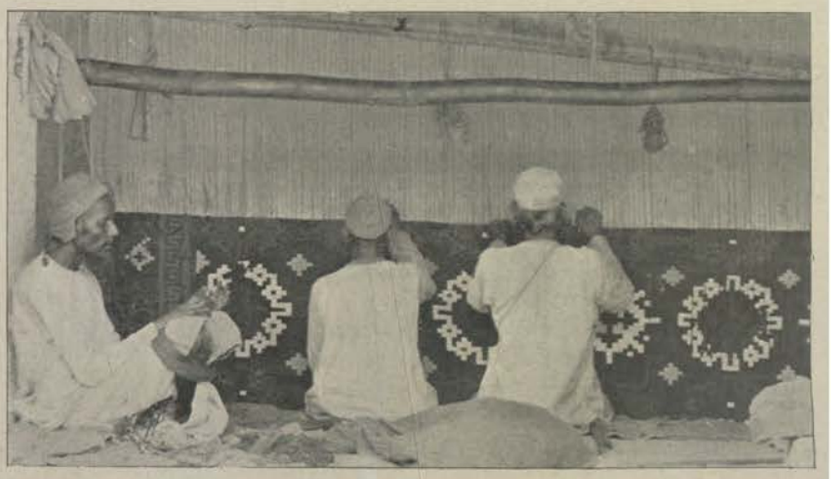


THE JAIL, GULBURGA.

INSCRIPTION IN THE MUSEUM, GULBURGA.

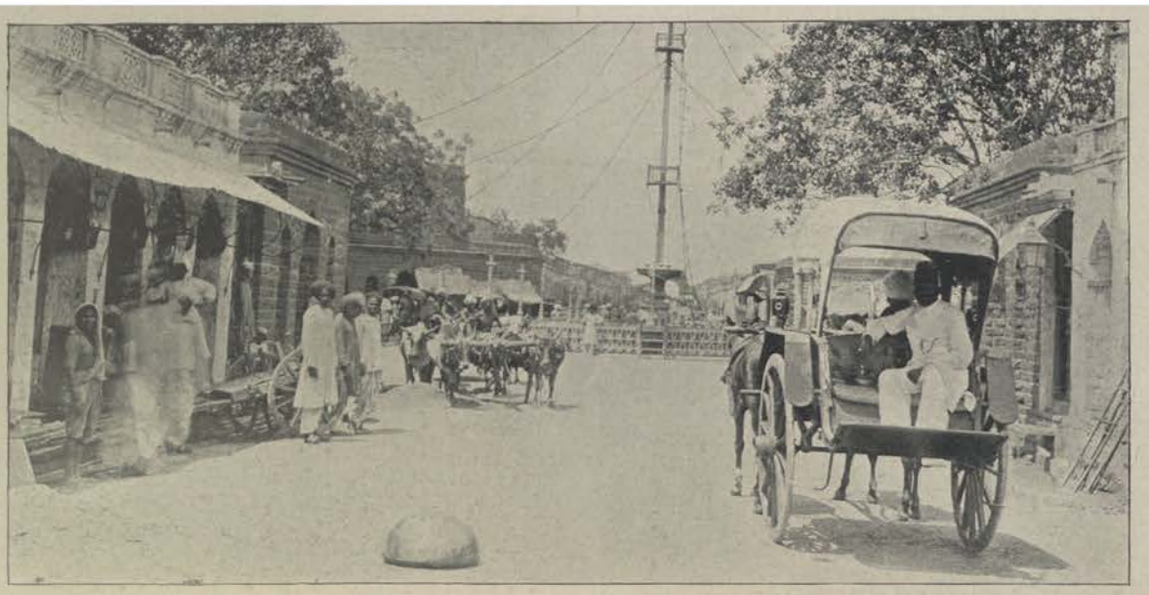
CARPET WEAVERS, GULBURGA.

a demand. Saris and dhotis are made of much the same material. Good strong horse-cloth, in plain colors and checks, and rough cotton cloth, are also made, the latter being used for clothing for the prisoners. Cotton webbing for beds, and for use in making tents, is also made in response to the large demand. Another large manufacture is that of tents. This industry has developed and increased to such an extent that it bids fair to compete with that of Cawnpur in the North-West Provinces. The buildings devoted to carpet-weaving are long sheds, open at each side, having a wall down the middle. The carpet-making by hand is very interesting. The carpet, as it is woven, is rolled on a heavy roller and lowered into a trench, the weavers sitting on the outer side of the trench. Some of the carpets are of handsome designs and thick cotton and wool pile, and are said to wear extremely well. Carpets are also made here of silk. Table cloths, purdahs, dhurries, and both silk and cotton handkerchiefs, are also manufactured, and they find a ready sale. Serviceable furniture, of teakwood and cane, has been made in the jail for some time past. Then there are other manufactures of cane-work, such as chicks, matting, &c., and pottery and brass work is done. Shoemaking and book-binding are being attempted, and success seems almost assured. The jail superintendent has lately received intimation that in future all uniforms and shoes required for the military and police of the State are to be made at the jail at Gulburga.



CARPET WEAVERS, GULBURGA.

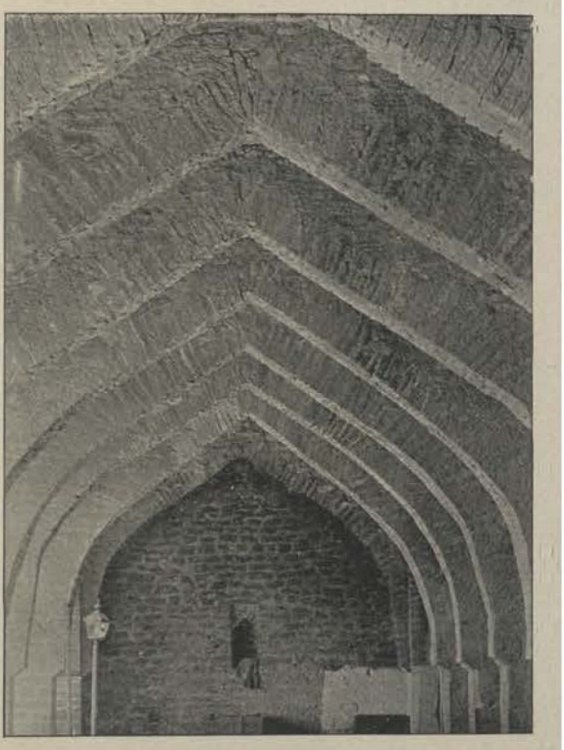
The celebrated old fort of Gulburga is about a quarter of a mile from the western gate of the town. It is in a ruined condition, but the walls are receiving the attention of the Public Works department. The fort is an extremely interesting relic of an interesting period in the history of the Deccan, but it cannot of course be expected that the Government will go to any very considerable expense in the matter of res-



STREET SCENE, GULBURGA.

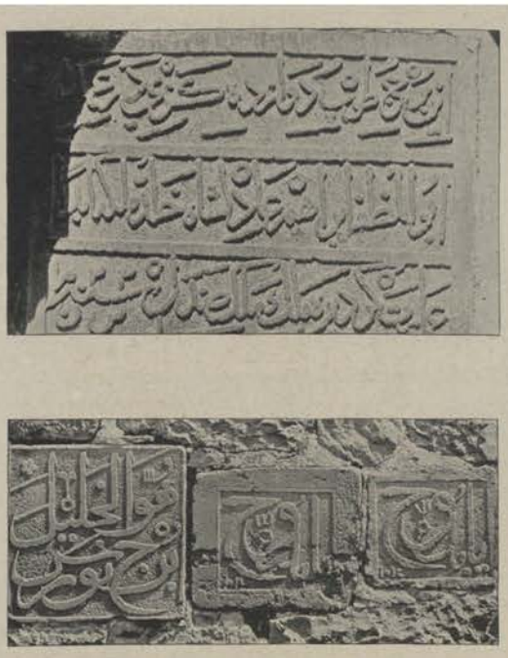
toration. Much might, however, be done by wealthy patrons who are interested in archæology to preserve these remains, as well as others with which the State abounds. Some of the outer walls of a building, with quarters for servants, are still standing, as well as portions of a stone gateway, and, judging from the extent of the ruins, this place must once have been one of the palaces of the kings. Opposite this gateway is a semi-circular enclosure, containing wells and tanks that were evidently used to supply the garrison with water. These wells are still used, and still guarded. To the north of this ruined palace are two gateways, distant about one hundred yards from each other, and between them are ruins of what appears to have been a caravanserai, possibly built for the use of pilgrims to the great mosque.

Nearly every archæologist and antiquarian who has visited the place has spoken in the highest praise of the great mosque, and pronounced it to be a superb structure and unique of its kind in India. The peculiarity of the building, independently of its massiveness and extent, is that the court-yard, which is usual between the entrance gateway and the mosque proper, in this case is covered by a roof, the light being admitted through the side arches. Mr. Fergusson, in his account of it ("Eastern Architecture," page 544), styles it "one of the finest of the old Pathan mosques in India," and he further says, "it would be a pity if the building were allowed to lapse into the same decay and desolation as those which surround it." The mosque is now undergoing thorough repair and restoration inside and out, at a cost to the Government of fifteen thousand rupees. Many other interesting relics of a past age, both here and in other parts of the State, are also being restored, so that it cannot be truthfully said that the



THE GREAT MOSQUE, GULBURGA.

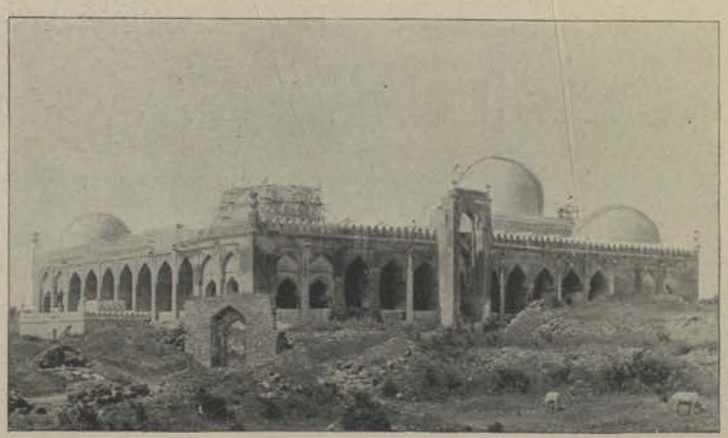
Government of His Highness the Nizam are neglecting to care for the archæological remains in which the State is so rich; but a work of this magnitude will extend over many years. The large illustration here given shows the workmen employed in repairing the domes of the great mosque in 1897. These domes now stand out in brilliant relief in their vivid whiteness against the blue sky, and can be seen from many miles. The building measures two hundred and sixteen feet by one hundred and seventy-six feet, and thus covers an



INSCRIPTIONS, GULBURGA FORT.

CARPET USED FOR PRAYERS.

area of 38,016 square feet. Formerly the entrance from the east was through a small courtyard in which are some graves, but both this and the main entrance are now closed. In the centre of the building are two doorways facing north and south, with porticos rising to a height of about eighteen feet above the main building. The roof of the main building is about thirty-six feet from the ground, and the side arches are 24 feet high. There are fourteen arches on each of the sides to the north and south, and nine on the east, the west being closed by the mosque proper. The roof of the building is supported by one hundred square stone pillars, about twelve feet high, from the tops of which spring graceful arches. These form nine aisles converging towards the pulpit platform. The seven central aisles are each twelve feet wide and the two outer ones twenty-five feet wide. The columns of these two latter are lower than those in the rest of the building. The mosque proper has thirty-four columns. The central mehrâb was renovated about twelve years ago, and is ornamented in stucco. On the right of the mehrâb is the pulpit, and to the left is a slab of black basalt with a Persian inscription. This stone was removed from the walls of the fort. Over the centre of the mosque rises the great dome, the inside construction of which is ornamental, and which when renovated will doubtless have a very beautiful appearance. On each side of this are two smaller domes with ornamental interiors. The building has no further ornamentation whatever, but is still majestic in its simplicity. The large dome springs from a platform which is some ten feet above the roof of the main building. The height of the dome is one hundred and seventy feet from the ground. There are two smaller domes, one on each side of the large one, and two north and south of the east entrance. The rest of the area of the roof is covered with small domes, twenty-seven being round and seventy-five oblong. Altogether one hundred and seven domes crown this magnificent pile of granite. The mosque was probably built about 1365 by Mahomed Shah, the second Bahmani king of Gulburga. This monarch spent a very considerable amount of money in building palaces, beautifying his capital, and putting his whole establishment on a footing of great magnificence.



THE GREAT MOSQUE, GULBURGA.

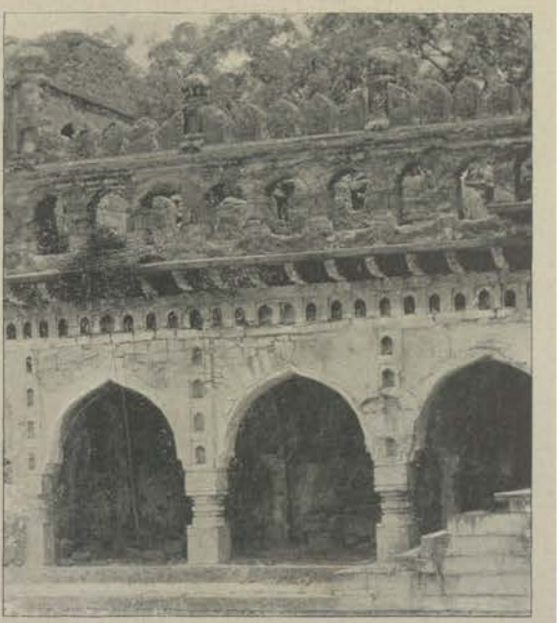
Near the centre of the fort is the Bala Hissa or citadel, which was built by Sultan Ala-ud-Din, about 1355. It is a remarkable building, springing

THE CITADEL, GULBURGA.

almost perpendicularly from the ground. The height is 85 feet and the surrounding wall at the top is fourteen feet wide. The ascent is made by a wide flight of steps on the west side of the building, which rise to a height of almost sixty feet, and the citadel proper is then entered. On the summit there are three old guns, one of which is fourteen feet long, and has ten rings, as shown in the illustration. The guns have been dismounted and cast aside. Close by the Bala Hissa is a small ruined mosque with small pillars, two of which show traces of carving. Behind this is a lane leading to the western gate. On each side are roads of arched buildings formerly occupied by the kings' troops. They are peculiar, as the roofs are pyramidal in shape, and the indications are that the materials used in their construction must have at one time formed a portion of a Hindu temple. At the end of the lane is a gateway of Hindu design, at each side of which are some curious little carved pillars. Near this gateway on the left is a small mosque, the low arches of which rest on short Hindu columns about four feet high. The building shows traces of having been profusely decorated. It has lately been repaired and whitewashed. An endeavour has been made to leave the Hindu columns in their original black, and the effect is very peculiar for a mosque. Beyond this mosque, to the south, is a bastion on which is a gun 28 feet long, with twenty rings, by which it was probably slung into position. Near by is a slab let into the wall of the fort, with an inscription, stating that the bastion was built and the gun laid by Mullick Sunder, an engineer, in the time of, and by order of, Ibrahim Adil Shah of Bijapur. Before the western gate is reached there is another gateway of Mahomedan construction. The western gate has two teak-wood doors which are now always kept closed, but there is a postern through the wall on the left. This gateway is remarkable, for it has the remains of two turrets on either side. Outside the gate the surroundings are very striking. The outer wall is built of mud, but it rises to a great height from scarped rocks. The inner walls are mediæval in appearance. Turrets, bastions, battlements, walls, and revetments, rising one above the other, from rugged rocks, appear to be all crowded together, while between the two walls is the dry bed of the moat in which flourishes rank vegetation, with here and there a palm tree to add to, and emphasize, its Eastern appearance. This scene, when flooded with sunshine, is picturesque in the extreme when viewed from the bridge, and would doubtless prove an inspiration to a scenic artist.

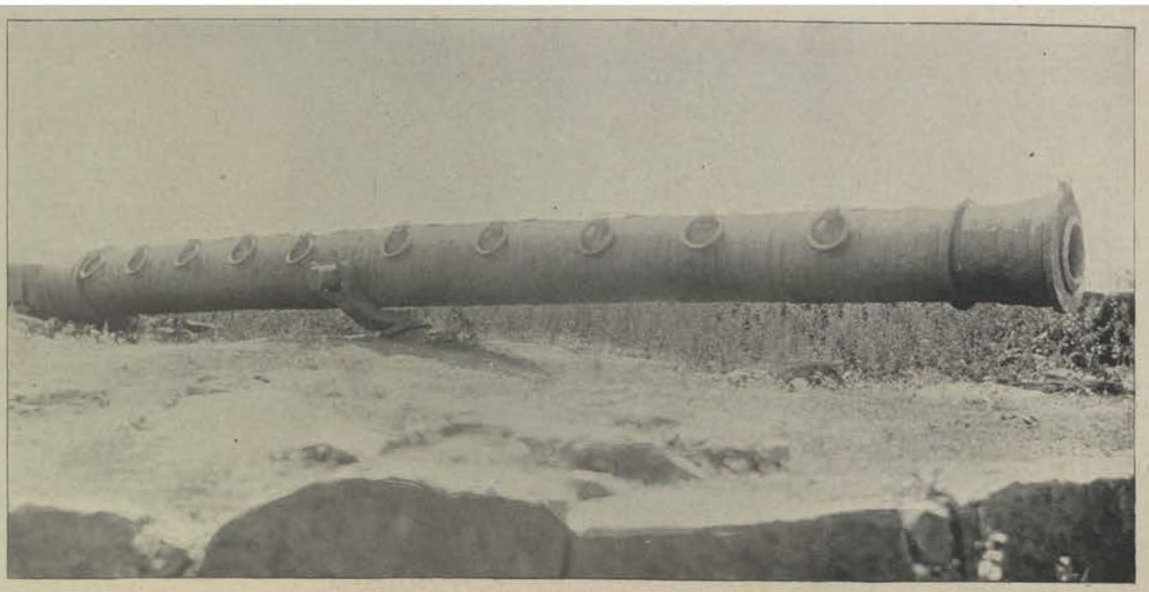
THE WESTERN GATE, GULBURGA.

THE CHOR GUMBAZ, GULBURGA.



THE CARAVANSERAI AT BANDA NAWAZ.

About four miles to the south-west of the fort, there is a gloomy old domed building called Chor Gumbaz (thief's dwelling). The following is the history of this place as told by the natives of the town :— The dome was built about 1420 by a rich merchant, and offered as a present to the famous saint Banda Nawaz. The latter, however, refused it, stating as his reason for doing so that, as the merchant had been a money-lender, he could not reside in a dwelling that had been built with money obtained by usury. The building was then abandoned as being unlucky. It being some distance from the town, it was taken possession of and made the secret head-quarters of a famous freebooter and a band of robbers. For years



ANCIENT CANNON, FORT, GULBURGA.

these men pillaged the surrounding towns and villages, keeping their head-quarters a secret. On one occasion the leader even paid a visit *incognito* to the great saint Banda Nawaz, and robbed him. The inhabitants of Gulburga were quite in ignorance of the fact that the freebooter was residing so near them, until, out of bravado, he notified the fact himself, trusting to the intricate passages in the building to escape detection. He was, however, driven from his hole like a rat, duly brought to justice, and beheaded amid the general rejoicings of the people to whom he had been so long a terror. The roof of the building is about 50 feet from the ground, and the dome rises another 30 feet higher. There are towers at the four corners, surmounted by small domes. The central hall measures 74 feet by 66 feet, and the doorway, which has been partly bricked up, measures 11 feet by 8 feet. It will be noticed that the building is not large, but the intricate zig-zag staircases and passages to the dome and vaults baffled would-be investigators for a long time. The building is now used by the surrounding cultivators.

To the west of the fort is the tomb of Ala-ud-Din Shah, the first Gulburga sultan, who died A. D. 1359. Of him it is written:—"He deserves a high place amongst the great men of the world's history."

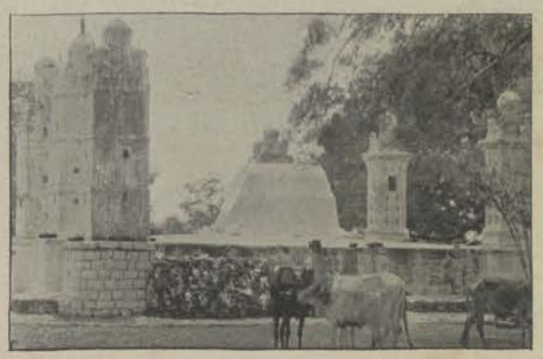
About a mile to the east of the town are the seven tombs of the seven kings who reigned from 1359 to 1435.

About half a mile to the east of the "seven gumadjes" is the celebrated shrine of Banda Nawaz, or Gisu Daraz, the Mahomedan saint. This is approached through a large arch with doors, inside which is a courtyard with a mosque, college, and serai. Under the arch is the naubât-khana. These are said to have been built in 1686 by Aurangzeb when he visited Gulburga on his way to Golconda, but they are more likely to have been erected in 1422 by Ahmed Shah, who succeeded his brother Feroz Shah, as it is known that he treated the saint with more than ordinary generosity. He built a college for him, and endowed him richly with villages and jaghirs; moreover, a portion of the building in the courtyard shows that materials from Hindu temples have been used in its construction. This was doubtless done many years before the time of Aurangzeb. The present shrine is supposed to have been built in 1640 by one of the saint's descendants. The walls are decorated with texts from the Koran, in gold letters. None but true believers are admitted inside the shrine, and all visitors to the inner courtyard have to remove their shoes. This celebrated saint came to Gulburga from Delhi during the reign of Feroz Shah about 1412. The king showed him considerable favor, even leaving his town of Ferozabad, about nine miles away, and going to Gulburga to meet and welcome him. The king's brother (afterwards Ahmed Shah) made a very close friend of him, built a palace for him, and was a constant attendant at his lectures. Some time after his arrival, in about 1415, the Shah asked the saint's blessing on his son Hassan, a weak and dissipated prince, but this

ANCIENT CANNON, THE CITADEL, GULBURGA.

was refused, the saint declaring that the crown was destined by Providence to go to the king's brother. At this the king became enraged, and ordered the saint to leave the city, declaring that he, his disciples, and his students, were dangerous to the peace. The saint obeyed the king, and retired to the spot where his tomb now stands. A few years after this the king allowed his affairs to drift into the hands of two of his slaves. These people, becoming jealous of the growing popularity of the king's brother Ahmed, induced the king to agree to put out his eyes. Ahmed, however, had timely warning, and escaped, but before he prepared for flight he visited the holy syed with his son, and asked his blessing. Of this visit Ferishta writes:—"The syed took the turban from his own son's head, divided it into two parts, tied each round the heads of the father and son, and, extending his hands over them, hailed them both with future royalty." Ahmed then left the city with 400 followers. The Shah pursued him and gave battle, but his forces were several times defeated, and he at length abdicated and made over the kingdom to his brother. Thus did the saint's prophecy come true. The tomb is still highly venerated by Mahomedans, and thousands of the Faithful visit the shrine yearly. It is thought that Gulburga would long since have dwindled into complete insignificance had it not been for the celebrity of this shrine. An oorus is held here yearly in honor of the saint, and this lasts for fourteen days, and is attended by thousands of people. A large business is carried on at the fair in both imports and exports, and it is this that has gradually brought the town to its present prosperous condition.

SHRINE OF SIRAJ-UD-DIN.



SHRINE OF RUKN-UD-DIN.

Some years since, the descendants of the saint gave way to debauchery and excesses, which led to the expulsion of the family from Gulburga and to the appointment of a Government nominee to receive the revenues, which had hitherto been assigned to the family for their support. The shrine is said to be still attended by some of the descendants of the saint.

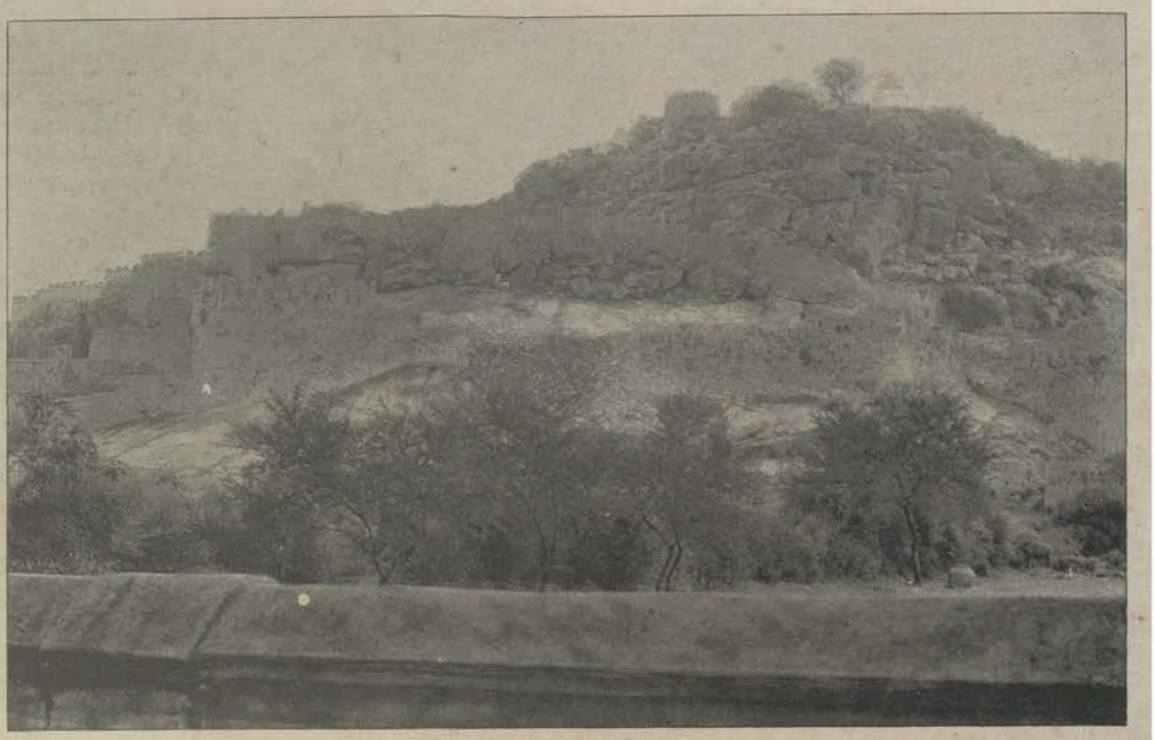
On a hill near the Char Gumbaz is another shrine without a dome. It is that of Rukn-ud-Din who lived there about 1395. He originally dwelt in the city, and Panda Nawaz for a time lodged with him. They, however, quarrelled and parted, Rukn-ud-din declaring that he would never look in the face of Banda Nawaz again. He then established himself where the shrine now stands. Nearer the fort is the shrine of another saint, who arrived about 1380. His name was Siraj-ud-Din. Both these shrines are held in great veneration, and large numbers of Mahomedans visit them, and Hindus also.

At the end of 1883 a large cotton mill—called the Gulburga Mahabub Shahi mill—was opened at Gulburga by His Highness the Nizam. His Highness took much interest in the improvements in the town that were pointed out to him, afterwards showing his desire for its welfare by taking shares in the Gulburga Mill.

Sultan Feroz Shah built for himself, about 1400, a city not far from Gulburga, on the banks of the Bhima, which he called Ferozabad, after himself. But this was more of a pleasure-resort than a town, and after his death it soon fell into decay.

The climate of Gulburga is mild, with no extremes, the thermometer averaging 82½°, but at times, in the hot weather, it rises much higher.

VIEW OF GULBURGA.



THE FORT, RAICHUR.

Raichūr.

RAICHUR is one of the best-known towns in His Highness' Dominions by virtue of its being an important junction on the Great Indian Peninsula railway between Bombay and Madras. It is 443 miles from Bombay, is in the Gulburga division, and is the chief town of the Raichur district. The population of the place was 23,174 in 1891, when the last census was taken, and that of the district was 512,455. Raichur is said to be one of the oldest towns in the southern part of the Deccan; at any rate an inscription in the fort dated 1294 records the fact that the town was built by Gore Gungaya Raddivaru, whom it describes as "the auspicious right-hand club of Rudra Deva." Gore Gungaya was prime minister and commander-in-chief to king Pratapa Rudra Deva, who reigned at Warangal at this period. During the reign of the Bahmani kings at Gulburga Raichur was a strong and important frontier fort. Previous to that it was in the possession of the Vizianagar rajas, who, after losing it, made repeated attempts to recapture it. Many bloody battles were fought in the repeated strifes for the fort, the first of which mention is made having occurred in 1435 * After the decline of the Bahmani power, towards the close of the fifteenth century, Raichur was incorporated with the Adil Shahi kingdom of Bijapur. This and several other forts were re-taken by the king of Vizianagar in 1519. After the subjection of Golconda and Bijapur by Aurangzeb, Raichur also fell into his hands, and since then it has been ruled from Hyderabad. The Raichur-Doab and some other districts were made over to the British under the treaty of 1853, but were restored to the Nizam's Government in 1860.

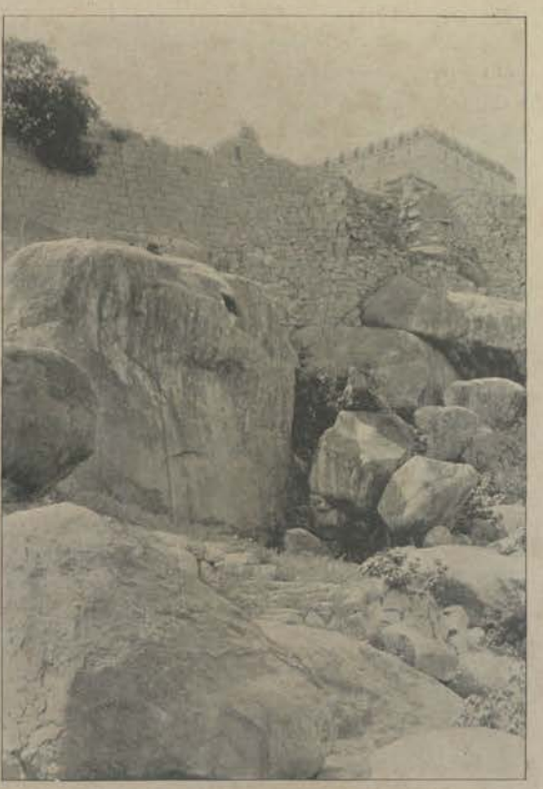
The defences of the fort consist of substantial stone walls and bastions on three sides, surrounded by a moat, while on the fourth side there is a steep isolated rock, about 200 feet high. Beyond this is the

THE MOAT, RAICHUR FORT.

* See "Historical Retrospect, Bidar."

THE TALUKDAR'S COURT, RAICHUR.

town. Between the inner and the outer fortifications the ground is under cultivation. The outer fortifications were constructed after Raichur came into the possession of the Bijapur king. The inscriptions give the dates of the completion of the various works as extending from 1563 to 1619. The inner fortifications are of great strength, and have been most carefully constructed. They are built of huge blocks of stone, the largest of which is 41 feet 6 inches long, by 4 feet 6 inches high. Mr. H. Cousens says of this huge stone: "But what makes the Raichur fort particularly interesting is the presence of a well-cut long old Telegu inscription upon one of the stones in the wall, a few yards from one of the western gates. The inscription records the erection of the fort by Gore Gungaya Ruddivaru in A. D. 1294 and appears to have been another work of the old Warangal kings. Being on the borders, Raichur was in later times a bone of contention between Vizianagar and the Bahmani kings. The stone upon which the inscription is engraved is the largest in the fort. It was no doubt specially selected for the inscription, being one that by its enormous weight was not likely ever to be displaced. It measures 41 feet 6 inches in length, the inscription covering over 13 feet of this. Roughly carved upon another stone close by is a representation of the way in which this stone was brought from the quarry. It is shown lying upon a great heavy four-wheeled cart, tilted up towards the point so that the rear end of the stone

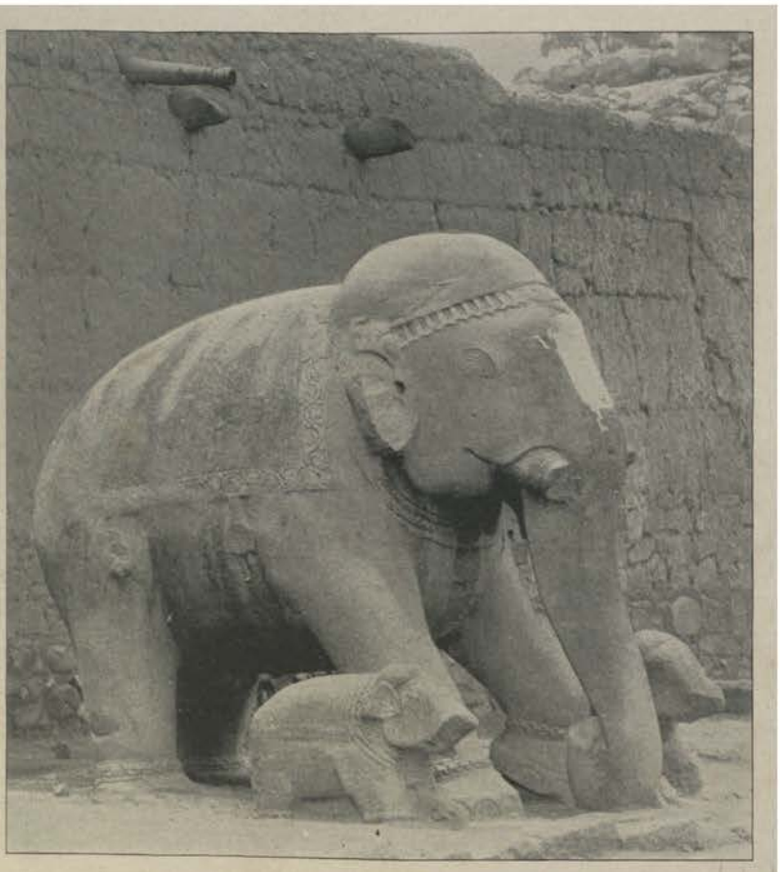


THE CITADEL, RAICHUR.

nearly touches the ground. Buffalos are yoked to the cart in pairs, and as they grow smaller forward, and more indistinct, it is difficult to count them. Probably this is meant for perspective. Upon the forward upturned end of the stone is perched the driver, whip in hand, while others are applying long levers to the wheels and stone to help it along. There are several other rough carvings of sorts."

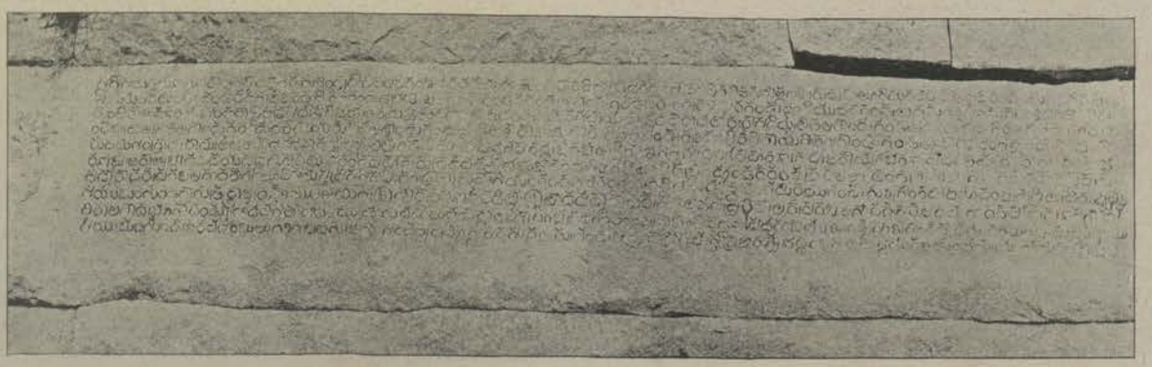
From the summit of the citadel of Raichur a fine view of the town and surrounding country is obtained. In the citadel is an old gun 20 feet 4 inches in length, made of 12 iron bars banded together by three iron coils.

On the road to the fort from the railway station, which is about a mile distant, are the Mahabub gardens. These are well kept, and situated in them is a club for Europeans and Natives, with billiard and reading rooms, tennis courts, boating facilities, &c. About a mile and a half from the station is the court-house of the first talukdar, which is a new and substantial building built on a rock. Inside the fort are located the jail, the treasury, a school, and H. H.'s civil dispensary under the charge of a European doctor. The old Hindu palace is used as the jail. There is an old Hindu temple near by, to which has been added a Mahomedan minaret. Next to the dispensary is the "Elephant gate," so called because near it there is a large elephant carved out of a solid piece of granite. The town commences just outside this gate, and is about a mile in length, a portion of it being enclosed by the outer wall of the fort. The cantonment is about five miles to the north of the town, and here there is a detachment of H. H. the Nizam's 3rd Infantry located. At the railway station there are comfortable refreshment and waiting rooms. The town has two good travellers' bungalows, one of which is adjacent to the station, the other being near the court-house. There is a British post office near the station, and a school for the children of employés on the railway.

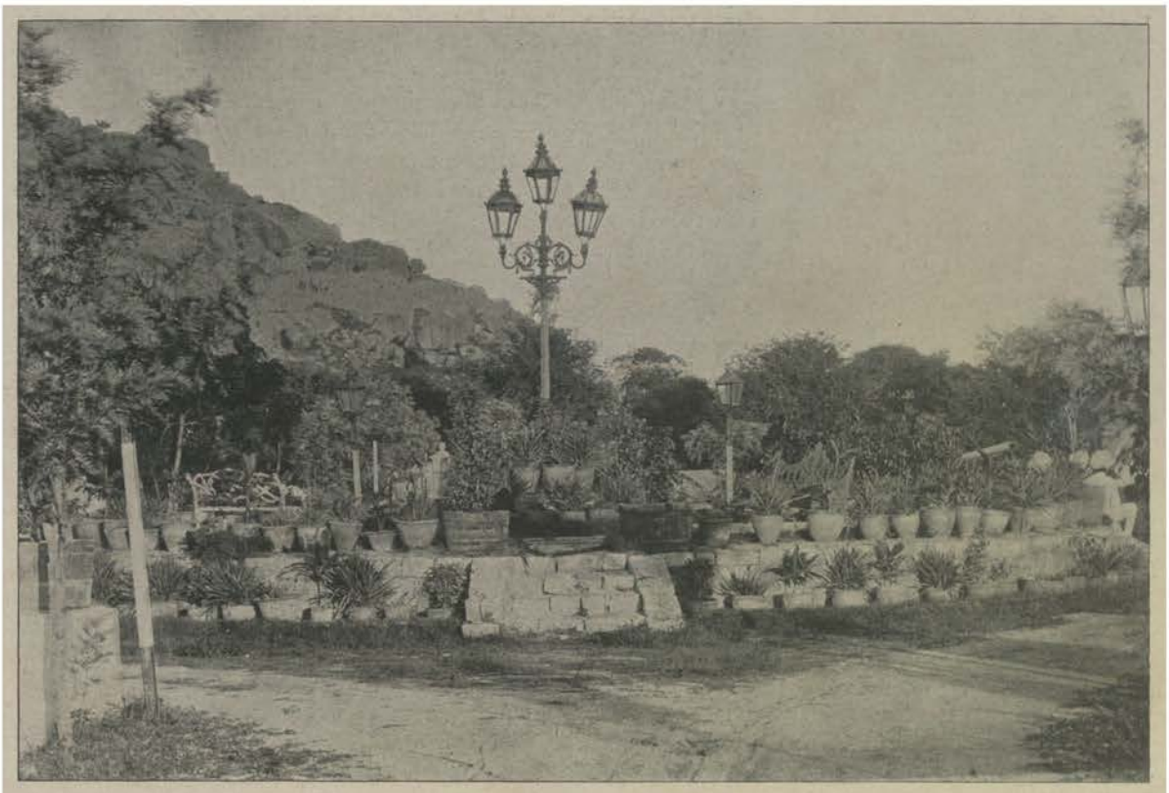


CARVED ELEPHANT, RAICHUR FORT.

Since the introduction of the railway the trade of Raichur has increased considerably. There are several rich native merchants in the town who trade largely in grain, cotton, and other articles of local produce, which they export to Bombay and Madras. Raichur is famous for its glazed pottery-ware and its slippers, quantities of which are manufactured in the town. There is no doubt that the town will continue to grow in wealth, and the able administration of the present first talukdar will not be the least considerable incentive to its progress.



INSCRIPTION ON THE GREAT STONE, RAICHUR.



THE PUBLIC GARDENS, RAICHUR.

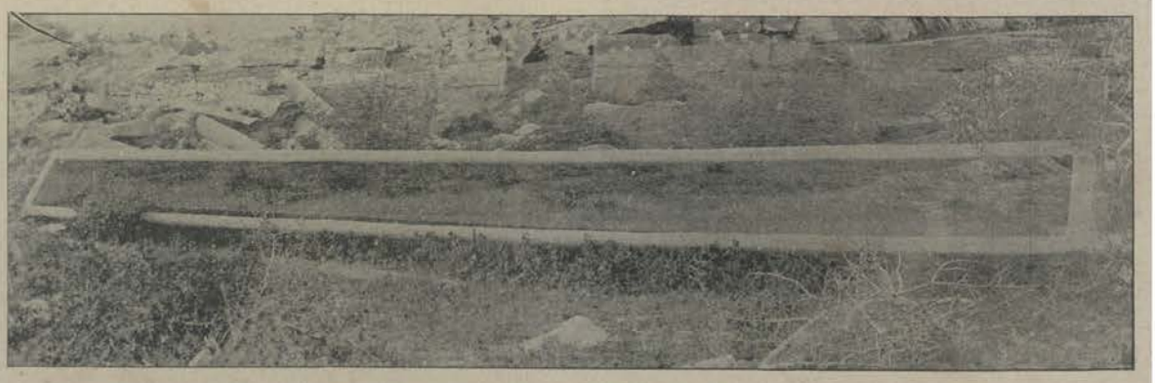
MINARET, RAICHUR FORT.

ELEPHANT GATE, RAICHUR.

Anagundi.

ANAGUNDI is an old fortress and town in the Raichur district, eighty-four miles south-west of the town of Raichur, and nine miles from Hospet, a station on the Southern Mahratta railway. Anagundi is situated on the north bank of the Tungabhadra, and is the seat of the rajas of Anagundi, who are the lineal descendants of the kings of Vizianagar, the ruins of whose capital are on the opposite side of the river. Anagundi is said to have been fortified by Narsinha about the beginning of the sixteenth century. It is close to the site of the ancient city of Kishkindha of the Ramayana. Rama was at this place when the news of the abduction of Sita by Ravana reached him, and it was with the aid of the king of Kishkindha that he regained her. After the legendary period Anagundi is mentioned in connection with the Yavanas, about the middle of the fifth century. The Vizianagar dynasty was founded in 1336, and Anagundi then became a suburb of that city. The fortifications, which are now much decayed, consisted of two rows of fortified lines lying north-east and south-west of each other. On the north of the town there is a perfectly inaccessible range of granite hills, surmounted by piles of fantastic rocks, along the tops of which are high walls, with bastions at intervals, in Hindu style. The only entrance to this labyrinth of rocks was through a narrow gorge on the eastern side, also strongly fortified. The founders of the Vizianagar dynasty were assisted by a famous scholar, Madhava, nicknamed Vidyaranya or Forest of Learning, the eleventh successor of Sankarachariar, who, according to Dr. Burnell, was the same as Sáyana the commentator on the Vedas. The town was first called after him but was subsequently named Vizianagar—the place of victory. After the formation of the new kingdom, there were continual hostilities, with intermittent alliances, between Vizianagar and the neighbouring Bahmani Mahomedan kingdom. When the Hindu kings were at the zenith of their power in 1560 the capital was of great extent, but after the decisive battle between Vizianagar and the Mahomedan allies in 1565, Vizianagar and Anagundi were completely destroyed.

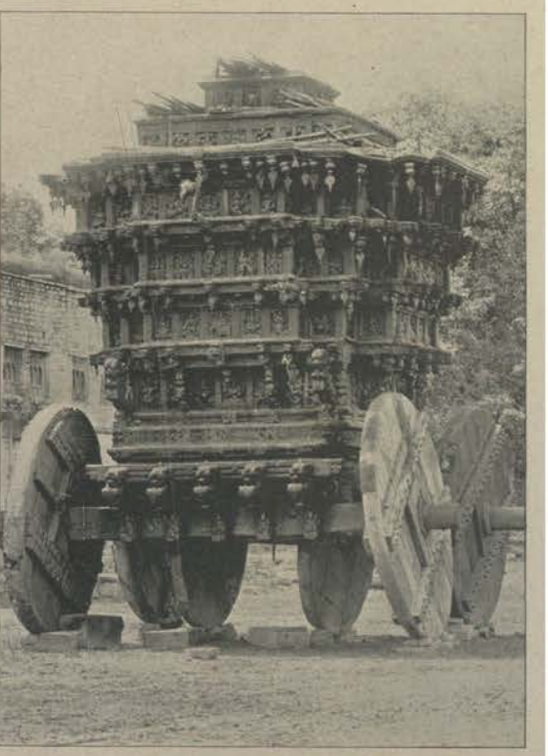
THE ELEPHANT STABLES, ANAGUNDI.



THE ELEPHANT TROUGH, ANAGUNDI.

THE KING'S PALACE, VIZIANAGAR.

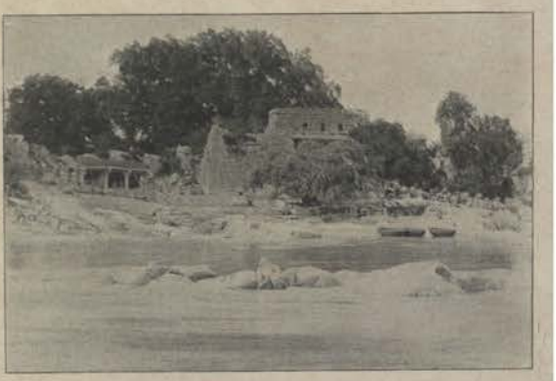
THE RAJA'S PALACE, VIZIANAGAR.



A JUGGERNATH CAR, VIZIANAGAR.

CARVED FIGURE, VIZIANAGAR.

The following is a description by Caesar Frederike of the city two years after the battle. – "I have seen many kings' courts, yet have never seen anything to compare with the royal palace of Vizianagar, which hath nine gates. First when you go into that part where the king lodged, there are five gates kept by captains and soldiers. Within these are four lesser gates, which are kept by porters, and through these you enter into a very fine court at the end. The city is twenty-four miles round, enclosing several hills. The ordinary dwellings had earthen walls, but the three palaces and the pagodas were all built of fine marble."

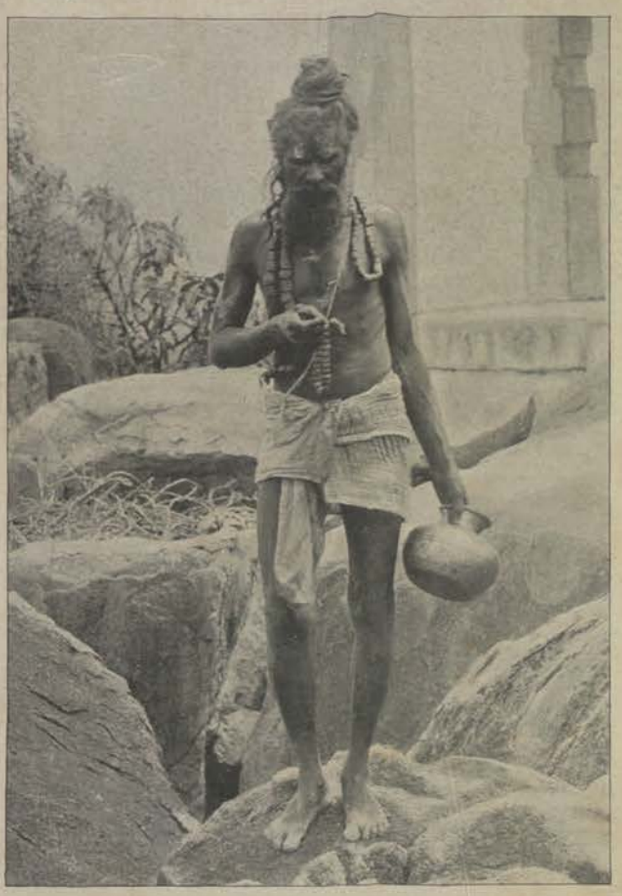


VIEW OF ANAGUNDI.

The following description is given by Colonel Meadows Taylor, who visited Vizianagar in 1859.— "After breakfast I ordered my palanquin and wandered over the western portions of the city. I saw the barriers of rocks extend to the south, forming a strong line of defence, the only aperture being a pass between them and the spurs of the Raman Mullay mountains. This was the pass by which the Bahmani king, Mujahid Shah, entered the lines of defence in 1378, and endeavoured to take the city; but owing to the neglect of one of his generals, who had been directed to occupy an eminence to the west of the city, which was the real key to the place, and who failed in his duty, the king could only penetrate

TOMB IN THE RIVER AT VIZIANAGAR.

the first line of defence, where a huge image of Hanuman, the monkey-god, stands alone, carved out of a great granite boulder. The raja's sleeping palace was a curious conception of Mussalman-Gothic architecture, the upper rooms of which would make a delightful residence if purged of the bats or swallows, and wild pigeons' nests. The fine tower, with a Gothic pavilion at the top, whence there is a glorious view; the elephant stables and treasury still perfect; and the ruins of the raja's palaces, and their courtyards, which are very extensive; with a host of picturesque scenes, and masses of ruins; are all objects of interest. Lofty pillars of granite support the roof, carved out of solid blocks of stone. Some of these are fashioned like horses or lions: on the horses' backs there are female figures; others have rows of slender figures round them, cut away from the main stem, giving a graceful airy effect, which is very charming. Every portion of the interior is covered with rich minute carving and some parts are polished like glass. Outside, the basement consists of rows of elephants, and above these run several courses of different ornaments of elegant patterns. The projecting curves of the cornices are likewise elaborately carved; and the whole presents an appearance of extreme lightness and grace, which I have not before noticed in any Hindu edifice. Tipu Sultan, when encamped near Bijanagar (Vizianagar), had a mine sprung in the roof, in the hope of destroying the buildings; but it only made a small hole, and Tipu then said he had been warned in a dream not to destroy the holy temple. The deity to whom it was dedicated was Withul or Krishna, and it had been the intention of one of the raja's ancestors to remove the bold image from Pundharpur to it, as being a more appropriate dwelling place. The god, however, refused to stir, and in consequence the building has never been fully consecrated. Close to the exterior of the temple there is what appeared to me to be a richly ornamental triumphal car, to be used at festivals; but this proved to be also of granite, a great boulder having been wrought, as it stood, into the perfect resemblance of a car, the wheels of which seemed only to require a push to make them turn, so well was the carving executed. From the Matun Purwut, a stupendous pile of rocks, by the stone steps which had been cut in them, I had enjoyed a magnificent view. The whole area of the old city lay spread out before me—the noble temples and their lines of buildings, the ranges of fantastic rocks piled on all sides, the course of the river, for miles above and below the gats, and the blue Raman Mullay mountains, and their varied spurs, stretching away to the south. The raja pointed out to me all the objects of interest, the battlefield of Mujahid Shah, and the Lake Cumlapur, glittering in the bright sunlight. It was indeed a magnificent panorama, and one never to be forgotten."



ATTENDANT ON THE MONKEY-GOD.

descendant of the famous family above referred to still resides at Anagundi, and enjoys the title of raja.

The river is crossed in large basket boats made of cane and covered with leather. Near the centre of the river there is a rock on which is built the tomb of king Krishna Deva who died in 1530. Half a mile down the river are two similar tombs, and close to the landing stage on the Anagundi side of the river is a temple, the gates of which were removed to the Madras museum about seventeen years ago. About a quarter of a mile from the landing place is the palace of the present raja. The town of Anagundi is at present small, having a population of only about 1500. There is a temple of a monkey-god situated on a high hill about two miles from the town. The god is carved out of a piece of solid rock about six feet high, and is painted red, and covered partly with silver paper. This shrine is supported by the raja of Anagundi.

THE MONKEY GOD, VIZIANAGAR.

TOWER OF KING'S PALACE.

A MONKEY GOD SHRINE.

TEMPLE AT ANAGUNDI.

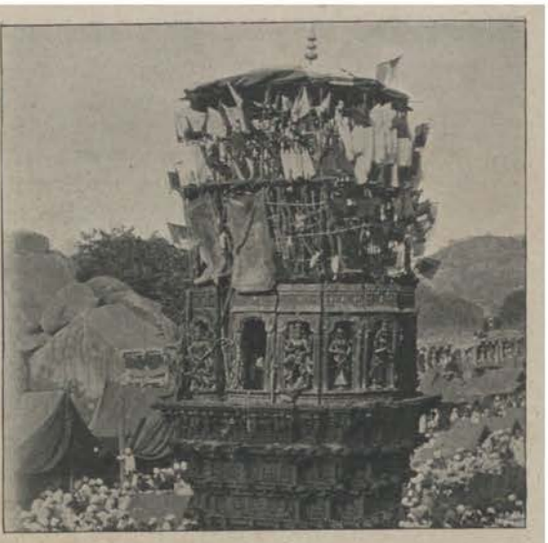
TEMPLE AT VIZIANAGAR.

An idea of the size and splendor of Vizianagar will be gleaned from the following extracts from the Matla'us-s-S'dani of Abdu-r-Razzak (Elliott and Dowson's History, Vol. IV., pages 89 *et seq.*):—

"The city of Bijanagar is such that eye has not seen nor ear heard of any place resembling it upon the whole earth. It is so built that it has seven fortified walls, one within the other. Beyond the circuit of the outer wall there is an esplanade extending for about fifty yards, in which stones are fixed near one another to the height of a man, one half buried firmly in the earth, and the other half rising above it, so that neither foot nor horse, however bold, can advance with facility near the outer wall. The seventh fortress is placed in the centre of the others, and occupies ground ten times greater than the chief market of Hirat. In that is situated the palace of the king. From the northern gate of the outer fortress to the southern is a distance of two statute parasangs, and the same with respect to the distance between the eastern and western gates. Between the first, second, and third walls there are cultivated fields, gardens, and houses. From the third to the seventh fortress shops and bazaars are closely crowded together. By the palace of the king there are four bazaars, situated opposite to one another. That which lies to the north is the imperial palace or abode of the Rai. At the head of each bazaar there is a lofty arcade and magnificent gallery, but the palace of the king is loftier than all of them. The bazaars are very broad and long, so that the sellers of flowers, notwithstanding that they place high stands before their shops, are able to sell flowers from both sides. Sweet-scented flowers are always procurable fresh in that city, and they are considered as even neces ary sustenance, seeing that without them they could not exist. The tradesmen of each separate guild or craft have their shops close to one another. The jewellers sell their rubies and pearls and diamonds and emeralds openly in the bazaar. In this charming area, in which the palace of the king is contained, there are many rivulets and streams flowing through channels of cut stone, polished and even. On the right hand of the palace of the sultan there is a dewan-khana, or minister's office, which is extremely large, and presents the appearance of a chihal-sutan, or forty-pillared hall, and in front of it there runs a raised gallery, higher than the stature of a man, thirty yards long and six broad, where the records are kept and the scribes are seated. These people have two kinds of writing, one upon a leaf of the hindi nut (cocoa-nut), which is two yards long, and two digits broad, on which they scratch with an iron stylus. These characters present no color, and endure but for a little while. In the second kind they blacken a white surface, on which they write with a soft stone cut into the shape of a pen, so that the characters are white on a black surface, and are durable. This kind of writing is highly esteemed. In the middle of the pillared hall, a eunuch, called a danaik, sits alone upon a raised platform and presides over the administration, and below it the mace-bearers stand drawn up in a row on each side. Whoever has any business to transact advances between the lines of mace-bearers, offers some trifling present, places his face upon the ground, and, standing upon his legs again, represents his grievance. Upon this the danaik issues orders founded upon the rules of justice prevalent in that country, and no other person has any power of remonstrance. When the danaik leaves the chamber, several colored umbrellas are borne before him, and trumpets are sounded, and on both sides of his way panegyrists pronounce benedictions upon him. Before he reaches the king he has to pass through seven gates, at which porters are seated, and as the danaik arrives at each door an umbrella is left behind, so that on reaching the seventh gate the danaik enters alone. He reports upon the affairs of the State to the king, and after remaining some time returns. His residence lies behind the palace of the king. On the left of the palace there is the mint, where they stamp three different kinds of gold coins, mixed with alloy. One is called veraha, and weighs about one miskal, equal to two kopaki dinars; the second kind is called partab, and is equal to half of the first; the third is called fanam, and is equal to the tenth of the partab. The last is the most current. Of pure silver they make a coin equal to a sixth of a fanam, which they call tar, which is also in great use. The third of a tar is a copper coin, called jital. The usage of the country is that at a stated period every one throughout the whole empire carries to the mint the revenue (zar) which is due from him, and whoever has money due to him from the exchequer receives their pay every four months, and no one has an assignment granted to him upon the revenues of the provinces. This country is so well populated that it is impossible in a reasonable space to convey an idea of it. In the king's treasury there are chambers, with excavations in them, filled with molten gold, forming one mass. All the inhabitants of the country, whether high or low, even down to the artificers of the bazaar, wear jewels and gilt ornaments in their ears and around their necks, arms, wrists, and fingers."

Edward Barbarossa, who travelled in India early in the sixteenth century, was equally panegyric regarding the commercial wealth of Vizianagar. He described the place as "of great extent, highly populous, and the seat of an active commerce in country diamonds, rubies from Pegu, silks from China and Alexandria, and cinnabar, camphor, musk, pepper, and sandal from Malabar."

CARVED GRANITE CAR, HAMPI (VIZIANAGAR).



SIVA'S RATH, HAMPI.

RUINS OF LADIES' BATH (INSIDE VIEW).

QUADRANGLE OF PUMPAPATTI TEMPLE, HAMPI.

CIRCULAR BASKET BOATS, HAMPI.

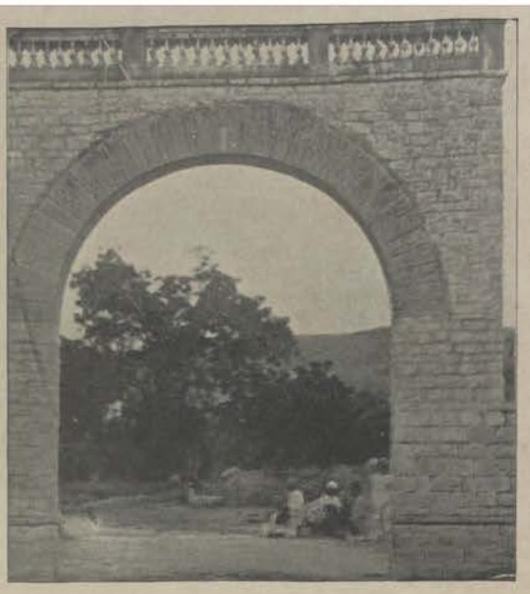
TUNGABHADRA RIVER AND RISHIMUKH TEMPLE, HAMPI.

THE FORT, KUPPAL.

Kuppal.

KUPPAL, on the Southern Mahratta railway, fifty-seven miles west of Bellary, is an old hill-fort and village in the Raichur district, and has a population of about 5500. The town, which is about a mile from the railway station, is entered by a large archway, which is one of five in the town. The fortifications consist of two separate forts, the upper one being on a lofty and nearly insulated hill in a gorge on the east side of a cluster of rocky hills, which occupy an area of several square miles. This fort is about four hundred feet above the level of the town, and at one time must have been exceedingly strong. On the north and east sides there is a moat; on the western side the rock rises almost perpendicularly, and at the foot of this there is a large lake which supplies the town with water. The fort is accessible only by a flight of steps, which wind in and out among the rocks. The final ascent to the summit has to be made over a bare rock, and is hazardous. This rock is hollow and has been used as a powder magazine. There are five wells, two in the lower fort and three in the upper. Near one well there are barracks used by soldiers who guard the water. How many guns were ever carried up the rock referred to it is impossible to say, but there are several old ones in the upper batteries. In 1786 the place was occupied by Tipu Sultan, and

OLD WELL, KUPPAL FORT.

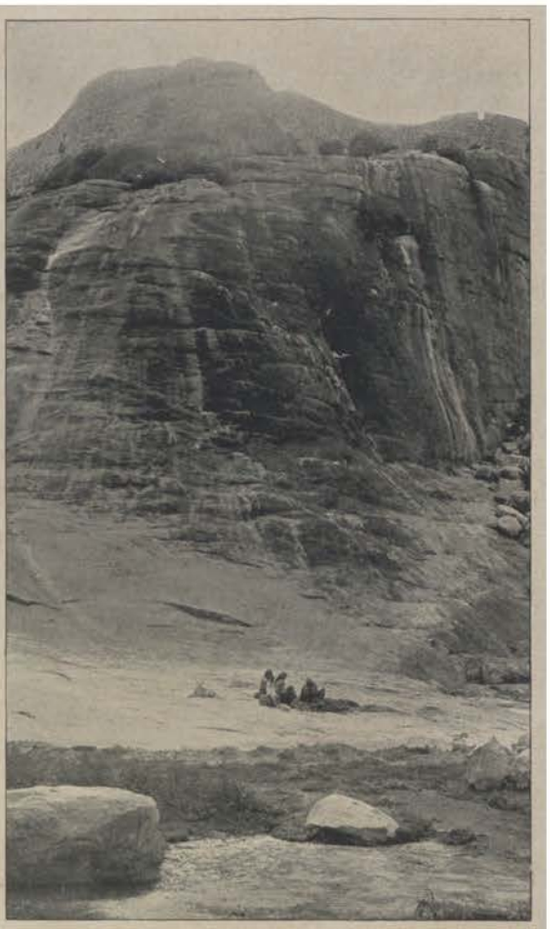


ARCHWAY, KUPPAL TOWN.

in 1790 it was besieged for six months by the forces of the British and the Nizam, and many valuable lives were lost before it was finally carried. Its capitulation occurred owing to the receipt of the news of the occupation of Bangalore by the British. Bahadur Bandar, another fortress on a steep rock, about two miles north, surrendered the following day. In the following year the two forts were surrendered to the Nizam of Hyderabad. The upper fort is supposed to be very old, but the lower one is more modern, having been rebuilt by the French engineers of Tipu Sultan. Kuppal was seized in 1857 by the Brahman conspirator, Bhin Rao, who had induced the young raja of Shorapur to defy the British during the mutiny, but he found himself in a trap. Finding that they could not hold the place, he and his followers made for the steps of the fort, where he and many of them were slain, the rest surrendering for want of food.

Kuppal is a jaghir of the Salar Jung family, having been given to the late Sir Salar Jung I. in exchange for a jaghir in the Berars, which was assigned to the British with that province.

INSCRIPTION NEAR GATE, KUPPAL.



BAHADUR BANDAR FORT.

GATE TO THE CITADEL, KUPPAL.

Mudgal.

MUDGAL is a hill-fort in the Lingsugur district, from the chief town of which it is situated ten miles in a south-westerly direction. It is about fifty miles north of Anagundi. The population of the place is about 3500. It is situated in a hollow between large broad swells, and stands on the north skirt of several large groups of rocks. The fort extends four-and-a-half furlongs from north to south, and three and a half from east to west. The north part is situated on the plain, but the southern portion ascends, and includes the highest ridge of a rocky hill. The fortifications consist of a double line of walls, the profile showing an exterior ditch from two to three hundred feet wide. The wall comprises a rampart and a faussebraye, both furnished with strong parapets built of stone. Traces of the old fort are still to be seen, though they are disguised somewhat by modern improvements. The towers are numerous, and nearly all of them are very strongly built. The modern part of these works consists chiefly of an addition to the height of the parapet by massive stones placed along the top of the old wall, with small loopholes intervening. The interior of the fort is almost in ruins, but the outer works are in a tolerably good condition. A handsome pleasure-house surrounds the highest peak of the rock, and a large battery is placed upon another rock. Mudgal in A. D. 1249-50 was the seat of one of the governors of the Yadavas. The fort afterwards came into the possession of the Warangal rajas, and was taken from them by the Mahomedans early in the fourteenth century. When the Mahomedan Taghlaks' Deccan governors rebelled and established the Bahmani dynasty at Gulburga, Mudgal became one of the frontier forts of the new kingdom, but in 1373 the raja of Vizianagar slaughtered the whole of the Bahmani garrison. The king Mahmud Shah punished this act by sending an army to Mudgal, which eventually overthrew the raja and slew thousands of his troops. After the dissolution of the Bahmani dynasty Mudgal came into the possession of the kings of Bijapur, and after the fall of Bijapur Aurangzeb took the fort. He is said to have parcelled out the towers to his favorite officers, and to have called them after their names. There is a small Roman Catholic colony here, originally converted by one of St. Francis Xavier's monks from Goa. The colony was endowed by several of the Bijapur kings, and still enjoys several grants. Mudgal figures in history in connection with a goldsmith's daughter who resided there, and over whom a great battle was fought. She afterwards became the wife of Hassan Khan, the son of Feroz Shah, of Gulburga, about 1406.

Shorapur.

SHORAPUR, a town in the Lingsugur district, thirty-eight miles north-west of Raichur, and 22 miles from Yadagiri on the G. I. P. railway, was until 1860 the capital of a small Bedar state governed by a raja subordinate to the Nizam. This state was founded in the thirteenth century by a chief of the Bedars, a race of aboriginal descent, numerous in Mysore and the Southern Mahratta country. The chiefs, who were styled naiks, were originally freebooters, but in course of time they acquired considerable power, and, their bands having taken service with the kings of Bijapur and Golconda, they assisted the Mahrattas in the contest with Aurangzeb. In 1704 the Bedars gave so much trouble that the emperor Aurangzeb personally marched a force against them, and compelled them to retire to Shorapur. The naiks' descendants submitted to the first of the Nizams, but the state then fell into such hopeless arrears to its suzerain that in 1841-42 that portion of it to the south of the Krishna was ceded to the Nizam in commutation of payment, and a British officer was deputed at the same time to report on the state. He was succeeded by Captain (afterwards Colonel) Meadows Taylor in 1844, into whose hands the practical administration fell during the raja's minority, which lasted until 1853, when the raja came of age and assumed command of the state, Captain Meadows Taylor retiring from the office.

In 1858 it was found that the young raja was implicated in a plot against the British Government, and although attempts were made to persuade him back to allegiance he and his people perished in their hostile attitude. The Bedars threatened to assassinate Captain Campbell, who had been sent to try and bring the young chief to reason, a body of the contingent troops having to be sent for the captain's protection. These troops were attacked by the raja's Bedars and some Arabs and Rohillas, but the latter were defeated. In the meantime the raja escaped to Hyderabad, where he was shortly afterwards made a prisoner and subsequently tried by a military commission at Secunderabad, found guilty of treason, and sentenced to death. The sentence, however, was commuted to five years' imprisonment, but whilst on the way to Vellore Fort, Madras, where his term was to be spent, he shot himself, whether accidentally or not was never known.

Under the British treaty of 1860, Shorapur state was ceded to the Nizam in full sovereignty, and it has since been an integral part of His Highness' dominions.

Colonel Meadows Taylor had been sent back to Shorapur on the first symptoms of the raja's dis-

loyalty, and on his return to the province he was received by the people with the most enthusiastic affection. During the time he had been administering the state, its prosperity and order had been great, and the revenues had been doubled, and many improvements had been effected under his brilliant management of affairs. When, therefore, upon the cession of the province to the Nizam, Colonel Meadows Taylor had again to leave, the grief of the people was unbounded, and he was escorted out of the town by chiefs of all the Berars, with their followers, the women and children sobbing, and the men crying out: "Our women will sing of you as they grind corn in the morning, and will light their lamps in your name at night. Come back to us; oh, come back." Many of these same people travelled to Hyderabad on foot (about 155 miles) to pay their respects to him on his return to India many years afterwards.

Colonel Meadows Taylor thus describes the falls of the river Krishna, which are situated on the west frontier of the Shorapur district. "Here the great river Krishna leaves the tableland of the Deccan, and falls, by a descent of 408 feet in about three miles, into the lower level of Shorapur. The fall itself is not perpendicular, but becomes a roaring cataract, half a mile broad, when the river is in flood. The scene is then indescribably grand—an enormous broken volume of water rushing down an incline of granite, with a roar that can be easily heard at a distance of thirty miles, and a cloud of spray dashing high up into the air, while the irregularity of the incline, its huge rocks, and the deep holes which the waters have excavated, increase the wonderful effect of the cataract, and brilliant rainbows flash through the spray, changing with every breath of wind. Finally, the water falls into a deep pool, which becomes a whirling mass covered with billows, that, rushing in every direction, dash and break against each other, sending up great piles of foam."

Chitapur.

CHITAPUR is a ruined village thirteen miles north-west of Mudgal. It is remarkable as being the locality where the memorable battle of Talikot was fought in 1565 between the allied armies of the four Mahomedan kings of the Deccan, and Rama, raja of Vizianagar. The Hindus had erected formidable defences, traces of which are still visible beyond Chitapur, at Kakushgi and Tungudal, where there were fords across the Krishna. The Mussulmans appeared in force at Sultanpur, a village opposite to Chitapur, and the Hindus, thinking an attempt would be made to cross the river at the latter place, moved the main body of their army to its vicinity, leaving but small garrisons at the other fords. These were surprised by a night attack and carried, and on the next day a great battle was fought, in which the Hindu army was annihilated and their leader killed.

YADAGIRI FORT, NEAR WADI JUNCTION.

Naldrug.

NALDRUG district, in the division of Gulburga, has for its chief town a place of the same name. The town is comparatively speaking small, its population being only about 4000, whilst that of the district is about 650,000. The town of Naldrug is twenty-five miles east from Sholapur,* a station on the G. I. P. railway. The district of Naldrug was one of those surrendered by the Nizam to the British Government under the treaty of 1853, but it was restored in 186 , together with Raichur.

The hill fort of Naldrug is of considerable strength, the walls being in some parts twenty feet thick. It is built upon a piece of land having the form of a peninsula, jutting out into the river Boari. The following account of the fort is abridged from "The Story of my Life," by Colonel Meadows Taylor:—"The fort of Naldrug was one of the most interesting places I had ever seen. It enclosed the surface of a knoll or plateau of basalt rock which jutted out into the valley or ravine of the small river Boari from the main plateau of the country, and was almost level. The sides of this knoll were sheer precipices of basalt, varying from 50 to 200 feet in height, the edge of the plateau being 200 feet more or less above the river, which flowed at the base of the precipices on two sides of the fort. Along the coast of the cliff on three sides ran the fortifications, bastions, and curtains alternately. The entire circumference of the *enceinte* might have been about a mile-and-a-half. All the walls and bastions were in perfect repair, and the effect of the fort outside was not only grim and massive but essentially picturesque. Naldrug held a memorable place in local history. Before the Mussulman invasion in the fourteenth century it belonged to a local raja, who may have been a feudal vassal of the great rajas of the Chalukyan dynasty, 250 to 1200 A. D., whose capital was Kalyana, about forty-nine miles distant, but I never could trace its history with any certainty. The Bahmani dynasty, 1351 to 1526 A.D., protected their dominions to the west by a line of massive forts, of which Naldrug was one; and it was believed that the former defences, which were little more than mud walls, were replaced by them with fortifications of stone. Afterwards, on the division of the Bahmani kingdom in 1489 A.D., Naldrug fell to the lot of the Adil Shahi kings of Bijapur, and they, in their turn, greatly increased and strengthened its defences. It was often a point of dissension between the Adil Shahi and the Nizam Shahi potentates—lying as it did upon the normal frontier between Bijapur and Ahmednagar—and was besieged by both in turns, as the condition of the walls on the southern face bore ample testimony, as well from the marks of cannon balls as from breaches which had afterwards been filled up. In 1558 Ali Adil visited Naldrug, and again added to its fortifications, rebuilt the western face, and constructed an enormous cavalier near the eastern end, which was upwards of 90 feet high with several bastions on the edges of the cliff; but his greatest work was the erection of a stone dam across the river Boari, which, by retaining the water above it, afforded the garrison an unlimited supply."

There is a mosque in the fort, and two outside the walls; and about a mile-and-a-half to the west of the fort is a large chuttrum and a pagoda dedicated to Khundobah, where a feast is annually held. There is, however, no idol in the pagoda, but the one at Andura is annually brought to Naldrug, and remains there for a few days in state.

Tuljapur.

TULJAPUR is about eighteen miles north-west of Naldrug, and twenty-five miles north-east of Sholapur,* which is 283 miles distant from Bombay on the Great Indian Peninsula railway. Tuljapur is situated on the western border of the Hyderabad territory. It stands on the verge of what is locally known as the Balaghaut, one of the terraces by which the tableland of the Deccan descends towards the west. It is a famous place of Hindu pilgrimage, being the reputed scene of the goddess Bhavani slaying the buffalo Asura or demon Mahisha, who assumed the form of a male buffalo, and, as Tulja is one of the many names of the goddess, the partner of Siva, the town is called after her. The temple is built over a small image of finely polished black basalt, said to have been discovered in the dell by some Brahmans, and which was recognized as having been graciously left there by Tulja herself in memory of her great victory on the spot. The interior of the temple is low, about six feet to the lintels; there are sixteen pillars in the principal hall, and a large number of shorter ones on its low thick screen walls on the north and south sides, where the entrances are; on the west is the shrine of Tulja, and on the east that of her lord, Siva. The temple has two high square towers, used as pillars for lights on the occasions of illuminations at festivals. The temple stands in an enclosed court entered from the east side by descending stairs. The buildings in it are of very mixed style and various ages, but there is probably little or nothing that can date further back than, at most, the end of the sixteenth century, and much must have been added or altered since then.

* Sholapur, in the Bombay Presidency, must not be confounded with Shorapur, in the Gulburga division of His Highness the Nizam's Dominions.

Dhārāsinva.

DHÂRÂSINVA is about twelve miles north of Tuljapur, and stands just above the brow of the Balaghaut, 2000 feet above the sea-level. About two miles north-east of the town are a number of caves, which have been cut in a soft conglomerate rock, of very unequal texture, containing much hæmatite, which is easily abraded. By the decay of the rock the caves have become dilapidated. These caves are situated in a ravine, four on the north side, and three on the south. The former are Jaina excavations, but some of the latter are probably Vaishnava. The first cave on the north, furthest to the west, does not appear to have been finished, and is of little note. A short distance to the east, about 10 feet higher, is the great cave. The whole front of this, with the exception of a small fragment, has fallen, and chokes up the entrance. In front of it there is a verandah 78 feet long by 10 wide. The great hall of the cave is not quite square, the back being 85 feet and the front 79, while the depth is about 80 feet. In this area there are thirty-two pillars, arranged in two concentric squares. In each of the side walls there are eight cells, each about nine feet square ; at the back, in the centre, is the shrine, with three cells on either side ; and in one of the cells in the back, second to the left of the shrine, is an image now worshipped as Hari Narayana ; in a recess in the next cell, next to the shrine, is a black statue of a nude Jain over six feet high and six feet from knee to knee. The shrine is 19 feet 3 inches wide by 15 feet deep and 13 feet high, and is raised considerably above the level of the floor. It contains a black image seated on a lion throne, 4 feet high, and 6 feet 10 *inches wide, with a pas-age 5 feet wide all round it. This image represents Pârsvanatha—the twenty-third Tirthankara—(plate XVI)* seated cross-legged with his hands on his lap, with the palms turned up. The seat is supported by lions. In front are two deer. Behind the image are the ends of a pillow, against which the figure rests ; from behind this issue the heads of mythological animals allied to the lion ; and behind them again two chauri bearers, with highly jewelled head-dresses and necklaces, over the heads of which are fat vidyadharas (heavenly musicians) flying in the air, each of which holds one end of a garland. The great snake, with its seven hoods, shades his head, forming a sort of aureole round it, while on each snake's head is a small crown. The image itself is perfectly black, while the figures are painted in a variety of colors. In the hall, the four pillars in front of the shrine are round, with moulded capitals (fig. 1, plate XVII). The other columns in the hall are considerably shorter. The sculptures are all of one general character. Figs. 2 and 3 plate XVII are among the best examples. A small portion of the façade remains at the east end, and projects 2 feet 11 inches. Over this is a line of small half figures, supporting a rail 8 inches thick, with a panelled frieze over it 12½ inches deep, surrounded by a series of seated Jains in square compartments, separated by other narrower ones containing dwarf attendants. The whole has been very much washed away (plate XVIII) The third cave is a small one. The one next to it consists of a hall 2[illegible] feet deep and about 27 feet wide, the columns of which have all disappeared. The shrine is about 9 feet 6 inches deep by 12 feet long, and contains a Jain similar to those in the other caves, but very much disfigured The central door is surrounded by three plain fascias (plate XIX), a roll moulding, and a border of leaves. Over the main door is a shallow arched recess. The last cave on the north is small and very roughly excavated, and can hardly have been used for worship. The caves on the south are all small and of very little note, but one contains scenes that seem to identify it as a Vaishnava rather than a Jaina excavation. In one compartment there are a group of cows, with milk-maids, one of them churning, and others milking, and in the centre stands Krishna and Balarama. It is difficult to assign a correct date to caves such as these, but they may be attributed roughly to about the year 500 A. D.

Parenda.

THIS is an old fort nine miles from Barsi Road station on the G. I. P. railway and is in the Naldrug district. Parenda was erected by Mahmud Khaja Gavan, the celebrated minister of the Bahmani king, Mahmud Shah, II, who reigned from 1462 to 1482. This minister built many forts, and led many an expedition during his term of office. The fort is described as having a wide deep ditch and counterscarp, with a covered way and glacis rising to the height of the faussebraye. The gates were defended by traverses and redoubts. The rampart and faussebraye are of cut stone with round bastions fitted for the heavy guns of the period, many of which were of immense size, having been used evidently for throwing stone shot. These guns were composed of bars of iron welded together.

After the capture of Ahmednagar by the Moguls in 1605 the capital was removed to Parenda for a time. The place was unsuccessfully besieged by the emperor Shah Jehan's general, Azam Khan, in 1630. The following is an account of this siege:—"During the war with Bijapur, Azam Khan was in the neighbourhood of Parenda, intent upon the reduction of that fortress and the capture of the elephants and stores which had been sent there. He sent Raja Jai

Singh to ravage the town and pettah. The raja first plundered the pettah, which was about a koss distant on the left of the fortress. He then attacked the town, which was surrounded by a mud wall five gaz high and three gaz thick and by a ditch of three cubics He broke through the walls by means of his elephants, and the musketeers of the garrison then fled into the ditch of the fort. The town was plundered. Azam Khan then arrived and entered the town to secure the elephants belonging to the enemy, which had been taken into the ditch of the fortress. Seven elephants were seized and brought out, and much other booty was secured. Azam Khan pressed the siege, sending his troops zig-zag up the edge of the ditch in three places, which caused it to be filled up. He raised a battery exactly opposite the gate of the fortress, at the distance of an arrow-shot from the moat. He then pushed his zig-zags to the very edge of the moat, and there raised a battery, to which the men in the sher haji (an advanced work) found it very difficult to reply." After the siege had been continued for a month, Azam Khan, finding that the enemy still refused to surrender, raised the siege and went to Darur. In 1633, when Prince Shah Shuja arrived at Burhanpur with a large army, the Mogul commander-in-chief advised him to attempt the reduction of Parenda. The prince undertook the siege, but was unsuccessful owing to disorganization in his camp. Parenda was however taken at a later date by Aurangzeb. Prince Kam was staying at Parenda when the intelligence of the death of his father, Aurangzeb, reached him in 1707.

The fortifications of Parenda are still in good order, but the town is for the most part in ruins.

Chitgopah and Kalghi.

THESE are paigah jaghirs or estates belonging to His Excellency the Nawab Sir Asman Jah Bahadur, and comprise two large districts. They are situated a hundred miles west of Hyderabad, near Gulburga, and are divided into many talukas. There are several villages, situated some forty miles apart from each other, round Gulburga. The Chitgopah district, near Bidar, is divided into four talukas, *viz.*, Chitgopah, Ghorwadi, Akeli, and Faridabad. At the three former, which are the principal ones, sugar-cane is largely cultivated, the well-known sugar called ledri being manufactured there and largely exported. These talukas abound with mango topes. The Kalghi district is also divided into four talukas, *viz.*, Chitapur, Afzulpur near Shorapur, Shamsabad, and Ladsangvi. This last-named taluka is however about 250 miles north-west of Hyderabad, close by the ancient city of Aurangabad. The district of Kalghi is remarkable for water-spouts. The Chitapur taluka is noted for stone quarries, from which the well-known Shahabad stone is largely exported. Linseed and jowari are cultivated, and, the soil being favorable, a double harvest is generally reaped from this district annually. The ancient and interesting structure at Afzulpur was erected by Afzul Khan of Bijapur about two centuries ago. The Bhima river runs from north to west of these talukas, forming a natural boundary. The revenue of the districts is on the increase, owing to satisfactory arrangements having been made in the matters of survey and settlement.

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BIDAR DIVISION.

Historical Retrospect.

IN the chapter on Gulburga it will be noticed that it is stated that Ahmed Shah transferred his capital from Gulburga to Bidar about the year 1429. The new capital was finished in 1431. Tradition says that when the rajas of Warangal were at the height of their power, a temple situated where Bidar now stands attracted many visitors, amongst whom was one of the Warangal kings. He endowed this temple, and in course of time a city sprang up round the spot. The old Hindu town is said to have been the scene of the adventures of king Nal and his wife Damayanti. It was in olden times the chief city of the Hindu kingdom. After the fall of the dynasty of the rajas of Warangal, and owing to the anarchy that then prevailed in the Deccan, the Khalija family obtained possession of Bidar and held it till the Bahmani dynasty came into power. Alif Khan, the eldest son of Ghais-ud-Din Taghlak of Delhi, besieged and took the city in the year 1322 A. D., and the province of Bidar became so extensive as to yield an annual revenue of a crore of rupees.

When the emperor's governors rebelled in 1341 the fort of Bidar was occupied by the emperor's son-in-law Imad-ul-Mulk, who had been sent in pursuit of the rebels. Zuffer Khan, afterwards first king of Gulburga, then appeared before Bidar with 15,000 horse, but he did not at once attack Imad-ul-Mulk, as he waited for a reinforcement of 15,000 infantry from the raja of Warangal and 5000 horse from Daulatabad. A battle was fought near the city, in which Imad-ul-Mulk was slain, and his army of 30,000 was utterly routed with great slaughter. On Zuffer Khan being then proclaimed king, Bidar became one of the districts of the Bahmani kingdom. Bidar does not appear again in history until Ahmed Shah, the ninth Bahmani king of Gulburga, decided to remove his capital to it. This king died at Bidar in 1434 and was buried in a mausoleum which he had built for himself. Some time

HINDU TEMPLE, BICHPALLI.

before his death (about 1430) the king divided his dominions amongst his four sons. Ala-ud-Din, his eldest son and heir, was kept at Bidar with his youngest brother as his colleague.

Ala-ud-Din Shah II. was crowned at Bidar in 1434. He continued to treat his youngest brother Mahomed Khan with great respect, and on ascending the throne he gave him valuable presents. Mahomed Khan was despatched by the king on an expedition against the raja of Vizianagar, who had neglected to pay him tribute. Mahomed Khan was successful in his mission, for he laid the raja's country waste and compelled him to pay a heavy penalty.

Being flushed with victory, Mahomed Khan was then led by some disaffected chiefs to break out into rebellion against his brother and to raise a standard of his own. After putting to death two noblemen who had been sent by the king with him on his mission, Mahomed Khan induced the king of Vizianagar to join him in his insurrectionary ambitions. Thus assisted he succeeded in capturing all the forts in the Raichur-Doab. His brother, the king, marched against him, and a furious battle was fought. After a protracted struggle the rebels were defeated and Mahomed had to fly to the jungle. After a time, however, he gave himself up to his royal brother, who showed him the greatest clemency, pardoned him, and sent him as governor to Telingana, where he is said to have spent the remainder of his days in a round of pleasure. The king, in treating his rebel brother thus leniently, appears to have been actuated by a desire to fulfil the wishes of his father, who, when appointing Mahomed his colleague, must no doubt have commended his youngest son to the care and affection of the elder brother. Anyhow, the king treated his brother with extraordinary and unusual generosity.

In 1436 the king sent an expedition against the rajas of Konkan, which was successful, and the general returned with much booty, and a beautiful maiden of great accomplishments, the daughter of one of the rajas. This girl at once became the king's wife and was made the favorite, and this naturally gave great offence to the king's first wife, who wrote letters to her father complaining of the preference given to the Hindu girl. Her father, the prince Nazir Khan, king of Khandesh, was highly disgusted at the personal insult offered to both his daughter and himself, on account of his daughter being slighted for an infidel, and he determined to invade Berar. He sought help, which was rendered to him from Gujarat, and he then marched into Berar and induced most of the Bahmani officers to join him. The governor, Khan Jehan, was, during this time, compelled to shut himself up in a fortress. Ala-ud-Din, hearing of this, at once placed an army under the command of Malik-ul-Tijar, the governor of Daulatabad, with instructions to march on Burhanpur, the capital of Khandesh. This expedition achieved its object, for the capital was laid waste, the royal palaces were burnt to the ground, contributions were levied from the citizens, and Berar was recovered. The victorious general started on his return journey with much plunder, including elephants and artillery. Ala-ud-Din was so pleased with his success that when the general was some distance from Bidar he went to meet him and loaded him with riches and honors. It was also ordered that as this victorious army had been composed chiefly of Moguls, the Moguls should in future take the place in the army of the Deccanis and the Abyssinians.

About this time Rai Deva, king of Vizianagar, decided to re-form his army. He had never been able previously to make much progress against the Mahomedans, or they against him. To enable him to carry out his project he commenced to enlist Mussalmans in his service, allotting land to them, building a mosque for them, and allowing them unrestricted observance of their religious rites. He decreed that no one should molest them, and he carried his protection so far as to order a Koran to be placed on a valuable desk in front of his throne "so that the faithful might perform the ceremony of obeisance in his presence without sinning against their laws." By these means he soon succeeded in collecting a force of Mahomedans all skilled in archery. The Hindus were also instructed in archery, and there were soon sixty thousand men all versed in this branch of warfare. There were also two hundred thousand infantry, besides eighty thousand cavalry armed with pikes and lances. Rai Deva then spent some years in training this large army and bringing it to a high state of efficiency. In 1443 he took the field, crossed the Tungabhadra, captured the fortress of Mudgal, and despatched a force to besiege Raichur. The Bahmani king Ala-ud-Din collected his forces from Telingana, Berar, and Daulatabad, and formed them up at Bidar, but the united force did not amount to more than 50,000 horse and 60,000 foot. This was a considerably smaller army than that commanded by the Hindu king, but Ala-ud-Din had also a large body of artillery. He despatched his famous general, Malik-ul-Tijar, to raise the siege of Raichur and other forts, he himself marching against Rai Deva, who was encamped under the walls of Mudgal fort. Three battles were fought, in the first of which the Hindus were successful, defeating the Mahomedans with great loss. In the other two battles the Mahomedans were victorious the raja being killed in the third, and this caused a panic, the Hindus flying into the fortress. In the heat of the pursuit two Bahmani officers entered the fort and were made prisoners. On hearing of this the Mahomedan king wrote to the Rai Deva saying that he regarded

the lives of the two chiefs as equal to those of two hundred thousand Hindus, and that, should Rai Deva take the lives of the two captive officers, he would revenge their death by the slaughter of a hundred thousand Hindus for each. A similar threat had been made by the former king, Mahmud Shah, *and kept*, so Rai Deva thought it well to release the prisoners. A treaty of peace was then concluded and the sultan bestowed presents on the raja and returned to his capital. This peace continued during the remainder of the reign of Ala-ud-Din.

On the return of the sultan to Bidar he gave himself up to dissipation and totally neglected the business of the state, appearing in public once only in four or five months. He spent his time, we are told, "in drinking ruby-colored wines, pressing the lips of silver-bodied damsels, or listening to the melody of sweet-voiced musicians."

In 1453 Malik-ul-Tijar marched at the head of a considerable force to subdue several Hindu chiefs of the Konkan. He succeeded for a time, but was eventually drawn into an ambush and nearly seven thousand of the king's troops were put to death.

The king died at Bidar in 1457 after a long illness. In the early part of his reign he showed great ability in the administration of his country. He improved his capital and sent capable and just judges to every part of his dominions. He was a man of wit and learning, and possessed considerable eloquence. On his death an attempt was at once made to place his youngest son on the throne, owing to the reputation for cruelty attaching to the eldest son Humayan. However, Humayan, hearing of his father's death, surprised the conspirators, and with the aid of the palace guards seized the young prince and the nobles. The former was dragged from the throne and blinded, and the nobles were imprisoned. Humayan only reigned for three years, that is until 1460, when he died. During his short reign, however, he fully maintained the title of "cruel" which he had earned before he ascended the throne. Shortly after his accession he marched at the head of a considerable force to quell a rebellion in Telingana. He defeated the rebels, and marched against the zemindar of Telingana who had supported the rebels. The raja of Orissa, however, sent a force to assist the zemindar and the king was defeated. At this time news was brought to the king that a conspiracy had been formed to release the young prince Hassan Khan and set him on the throne. Hassan Khan, with his friend the saint Hubeeb Oolla, was set at liberty by Yusuf, a Turkish slave of the late sultan. This slave not only set these two at liberty but also two other sons of the late king, and a large number of other captives. Upon the return of Humayan to his capital a terrible tragedy was enacted. First he punished the watch guards, two thousand in number—primarily by cruel torture and then by death; then the Kotwal was confined in an iron cage (although he had tried to suppress the outbreak), and every day some portion of his body was cut off, which he was obliged to eat, until death released him from his torture. Meanwhile the king despatched an army of eight thousand men against the prince. The prince defeated this army, and on hearing of this the king's rage knew no bounds. He reinforced his army, and seizing the women and children of the officers swore he would kill them should the army be again defeated, or the officers desert to the prince. This had the desired effect, for the prince suffered a total defeat and fled with his followers, hoping to reach Vizianagar and find a refuge with the Hindus. On arriving near the mud fort of Bijapur he was invited to enter by the governor, who promised to give him protection. Hassan Khan, by the advice of Hubeeb Oolla and Yusuf Turk (as he was called), accepted the offer for himself and his eight hundred horse. The governor, however, proved treacherous and seized the fugitives at night-time. Hubeeb Oolla suffered martyrdom, and the prince and his followers were sent in chains to the sultan at Bidar. Humayan Shah, abandoning himself to the full indulgence of his cruel propensities, and mad with rage, directed stakes to be set up on both sides of the King's Chauk or market place, and caused vicious elephants and wild beasts to be placed in different parts of the square, and in other places caldrons of scalding oil and boiling water were prepared as instruments of torture. The king, ascending a balcony in order to glut his eyes on the spectacle, first cast his brother, Hassan Khan, before a ferocious tiger, who soon tore the wretched prince to pieces, and then devoured him on the spot. Yusuf Turk and his seven associates were then beheaded in the king's presence, and the females of their innocent and helpless families, having being dragged from their houses, were violated and ill-treated by ruffians in the palace square in a manner too horrible to relate. New tortures were invented by the king, who inflicted on both young and old, of both sexes, torments more cruel than were ever conceived by Zuhak and the tyrant Hijaj. About seven thousand persons, including females and servants—none of whom had the most distant concern in this rebellion—besides the menials, such as cooks, scullions, and others, were put to death, some being stabbed with daggers, and others hewn in pieces with hatchets, the rest being flayed alive or scalded in boiling oil or water. This tragedy happened in August 1460. Humayan Shah also put to death many innocent persons of the royal family, for fear they should follow Hassan Khan's example. Members of his own court also fell victims to his cruelty. The sultan, after this, abandoned himself to more abominable cruelties and

licentiousness, not a woman, whatever her position, being safe from his passion. His own women he put to death for most trivial faults. The terror of his atrocities was so great that when any of the nobility were obliged to attend him they took leave of their families, as they thought it doubtful if they would ever return. This human fiend died in 1460, being assassinated, it was said, by one of his own slaves.

At the time of Humayan's death his eldest son, Nizam Shah, was only a boy of eight years of age. He ascended the throne, with the queen-mother as regent. The latter was a woman of marked ability. Two men of integrity and experience, Khaja Jahan and Khaja Gavan, were appointed to act with her as advisers and ministers. Peace and confidence was soon restored, but, owing to the disorder that had obtained during the late king's reign, the neighbouring states, thinking to profit by the youth of the king, invaded the territory. A combination was first made between the raja of Orissa and the zemindars of Telingana who invaded the Bahmani territories as far as Kaulas. The allied troops then marched from Kaulas to within ten miles of Bidar. They were there met by the young king with an army of forty thousand men under the general Khaja Jahan, who inflicted on the Hindus an overwhelming defeat and compelled them to retire. Peace was eventually concluded on payment of a large sum. The next attack was from Malwa. This invasion was successfully pushed up to the very walls of Bidar, the young king and the queen-regent having to retire within the citadel, which was gallantly defended. Assistance was sought from the king of Gujarat, who thereupon appeared on the frontier. He was joined by Khaja Gavan with the remnants of the Bahmani army, and they marched forward for the purpose of raising the siege of Bidar. On hearing of the approach of the combined forces the Malwa chief withdrew and retreated towards his own territory, at the same time being worried in the rear by the exasperated Bahmanis. After the invaders had been driven out of the kingdom, Nizam Shah sent valuable presents to the Malwa king. Peace having been again restored, it was decided to celebrate the young king's marriage in July 1482, but he died suddenly whilst the wedding rejoicings were in progress.

Mahmud Shah, the second son of Humayan, succeeded his brother at nine years of age. The regency continued, as in the last reign, with the two ministers as advisers. Khaja Jahan was entrusted with the education of the young prince, and the charge of the treasury. He became ambitious however, and aimed at personal aggrandisement. He sent Khaja Gavan to a frontier station, and appointed his own friends to high posts; he deprived old nobles of their states; and appropriated large sums from the royal treasury. The queen-regent put an end to this state of affairs by having Khaja Jahan put to death in open durbar in the presence of the boy-king. Khaja Gavan was recalled, and made principal minister, and under his and the queen-regent's combined government the State recovered its former prosperous condition.

In 1467 the king, having attained his fourteenth year, was married to a princess of his own house amid great splendour, and the administration was entrusted to him. The queen-mother, who had governed so well, retired into private life, and Khaja Gavan was retained as minister. The king then determined to make conquests, and in 1467 an expedition was sent against the sultan of Malwa who had taken possession of the fort of Kurleh. Nizam-ul-Mulk, who killed Khaja Jahan in open durbar, was sent as governor to Berar, accompanied by a young friend named Yusuf Adil Khan. Nizam-ul-Mulk laid siege to the fort of Kurleh and captured it after considerable resistance, and much booty was taken. Soon after the capture of the fort, Nizam-ul-Mulk was murdered by two Rajputs who had been admitted into his presence on the excuse of saluting a brave man. The assassins, though, were at once cut to pieces. Yusuf Adil Khan and another Turkish officer then assumed command, and, after leaving the fort strongly garrisoned, they returned to Bidar with a quantity of booty. Mahmud Shah then made a treaty with the sultan of Malwa. Berar was confirmed as a portion of the Deccan and Kurleh was restored to Malwa. Yusuf Khan was held in high esteem by the king and was appointed to a high position at court.

In 1469 Khaja Gavan led an expedition against the pirates on the western coast. The expedition lasted three years, during which time Khaja Gavan captured many towns and fortresses, including the important island and port of Goa, which was at that time in the possession of the raja of Vizianagar. Khaja Gavan then returned to Bidar, bringing with him a vast quantity of treasure. He was received with great *eclát* by the king, who invested him with the highest possible titles and held public rejoicings in his honor. The king and queen-mother paid him a visit that lasted a week, when, it is said, the queen-mother addressed him as "brother." Ferishta recounts the following incident:—"Khaja Gavan retired and disrobed, and wept with a loud voice. He then came out in the dress of a dervish, and, calling together all the learned men, divines, and syeds, distributed amongst them all his money, jewels, and property, reserving only his elephants, horses, and library. He then thanked God that he had escaped from the temptation of his evil passions, and was freed from danger. On being asked for the reason of this strange conduct, he replied that when the sultan had honored him with a visit and the queen-mother had called him brother, his evil passions had begun to prevail over his reason, and the struggle between vice and virtue was so great

that he became distressed, even in the presence of the king, who kindly enquired the cause of his concern. On this he was obliged to feign illness as an excuse, whereupon the sultan advised him to take repose. He therefore parted with his wealth. The elephants he regarded as the king's, and his library he intended for the use of students. From this time forward he wore plain dress, lived simply, and gave alms to the poor."

In 1471 Himber. raja of Oristela, applied to the sultan for assistance Mahmud Shah at once despatched an army under Malik Hassan and defeated a rebel slave who had usurped the throne. The raja then proclaimed himself a tributary chief of the sultan, and Malik Hassan returned with a large quantity of plunder. The sultan as a reward appointed him governor of Telingana. Yusuf Adil Khan, who had been adopted by Khaja Gavan, was appointed to Daulatabad. Several forts were recovered by him, one of which was Weragur belonging to a Mahratta raja, named Jey Singh, a former tributary chief of the Bahmani sultans, but who had assumed independence. Yusuf besieged the fort for six months, when the raja offered to give it up if he were allowed to leave with his family This was readily granted, and thus Yusuf acquired great treasure and regained the country with but little bloodshed. The same success attended his expeditions against the chief of Ranji. He then returned to Bidar with immense spoil. The sultan was so pleased that he bestowed further honors on Yusuf. It is said that after this "the favor of Khaja Gavan and Adil Khan became so great that they were courted and envied by all the nobility; and the Deccanis, like wounded vipers, tormenting themselves, bound up the waist-band of enmity against them."

In 1472 the raja of Vizianagar attempted to recover Goa. The sultan, with a large army, thereupon marched to its relief, the queen-mother and Khaja Gavan accompanying him. During this expedition the queen-mother died, and her body was sent with great pomp to Bidar to be buried. It was chiefly owing to this lady's forethought, sagacity, and wise counsel that the early part of this king's reign wa so prosperous. Deprived of her support the young king soon fell into evil ways, and this hastened the end of the house of the Bahmanis. The sultan besieged and took possession of Belgaum, which, with its dependencies, he gave as jaghir to Khaja Gavan. For two years after this the Deccan suffered from a very severe famine. Reports of this famine, and the way in which the sultan's army was numerically reduced, reached the Telingana and Orissa countries, and the rajas of those provinces resolved to attempt to throw off the Mahomedan yoke. They advanced and laid waste the country between the Godavery and the Krishna rivers, but Mahmud Shah marched in person and expelled the invaders. The Oristela raja shut himself up in the fort of Kundapaly, and the Orissa raja was pursued to his own capital, which was captured, much plunder being taken. The sultan then laid siege to Kundapaly, which he took, and with his own hand destroyed a temple and killed a number of Brahmans. An expedition was afterwards undertaken against Narsing Rai, who held the whole of the country between the Karnatic and Telingana, and a considerable portion of the sea coast (including Masulipatam), and in this invasion he was successful. The great temple at Conjiveram was sacked and an immense amount of treasure captured This temple is described as having been plated with gold and ornamented with precious stones. After gathering as much gold, silver, and jewels as could be carried, the sultan marched back to his own country. The splendid success of this expedition was largely due to the fact that Khaja Gavan accompanied his master. Khaja's influence was great—so great in fact that the jealousy of the Deccani nobles became so inflamed that they planned a plot for his destruction. The following is a description of the plot and its execution :—Zarif-ul-Mulk, a Deccani, and Mifta Habshi, an Abyssinian, were the two persons selected to execute the plot. Having laid themselves out for the purpose, they became intimate with the Abyssinian slaves who kept the minister's seal, and practised the habit of drinking with him. On one occasion, when the slave was much inebriated, they asked him to affix the minister's seal to a paper which they said was an account of one of their friends, to which the signet of several of the departments was already attached, and which only required the minister's signature. The slave, intoxicated with liquor, complied, and, without even unfolding the paper, stamped the seal on the part pointed out to him. The two wretches, overjoyed at their success, went the same night to Nizam-ul-Mulk, who wrote a letter on the paper, as if from Khaja Gavan, to the Rai of Orissa, in these words :—"I am weary of the debaucheries and cruelty of Mahmud Shah ; the Deccan may be conquered with little trouble. On the Rajamandri frontier there is no officer of any character, and that tract lies open to invasion from your quarter. As most of the officers and troops are devoted to my interest I will join you with a powerful army. When we have, in conjunction, reduced the kingdom, we can divide it equally between us." Zarif-ul-Mulk and Mifta Habshi were instructed to deliver this letter to the king, in the presence of Nizam-ul-Mulk. Mahmud Shah on seeing the seal was incensed beyond measure, and Nizam-ul-Mulk availed himself of the moment to incriminate the minister more deeply by false insinuations. The king, losing all command over his reason, and without weighing the probability of the circumstances, sent for Khaja Gavan, without even asking to see the messenger, who, it was pretended, had been intercepted carrying

the letter. The minister's friends warned him against going, and recommended him to frame some excuse for not obeying that day and to wait till the king's frenzy should abate, by which time the authors of the forgery might be detected and brought to punishment. Khaja Gavan, however, resolved to meet the danger, repeating in reply certain verses to the following effect:—"He who dies a martyr in the fulness of devotion has his reward here and hereafter; happy, then, would it be for me to meet with so enviable a destiny. My beard has grown grey in the service of the father; it will surely be honorable that it be dyed red in that of the son." Many of the chiefs attached to the minister sent messengers to him, saying that they had heard alarming reports, but they had each a thousand horse ready, and that if he chose to fly to Gujarat they would attend him, and sacrifice their lives for him. He replied that he had for many years enjoyed an honorable station in his master's service, during which he had been guilty of no crime, that he relied with confidence on the justice of the king, who certainly would not punish a faithful servant on the bare accusation of his enemies, but if impelled by Providence to do so, it was befitting in him to submit to the decree. He concluded by observing that the measure they proposed out of duty and friendship, would on his part be ingratitude and rebellion. Having made up his mind for the worst, he went to the court. Mahmud Shah sternly asked him: "When any one is disloyal to his sovereign, and his crime be proved, what should be his punishment?" The Khaja undauntedly replied: "Let the abandoned wretch who practises treason against his lord meet with no mercy." The king then showed him the letter, upon seeing which the minister, after repeating the verse of the Koran, "O God, verily this is a great forgery," said: "The seal is mine, but not the letter, of which I have no knowledge" He concluded by repeating the following verse:—"By that God whose commands have been fulfilled by the just, even at the expense of their blood, false as the story of Yusuf and the wolf is that which my enemies have forged against me." The king being at the time intoxicated with wine, had resigned his reason to fury, and as the decline of the house of Bahmani was to be soon completed, he went into no further examination, but, rising from his seat, ordered his Abyssinian slave to put the minister to death on the spot. Khaja Gavan, addressing the king, said: "The death of an old man like me is indeed of little moment, but to your majesty it will be the loss of an empire, and the ruin of your character." The king, without replying, went abruptly into his harem. The slave, drawing his sabre, then advanced towards the Khaja, who kneeling down facing the kibla, said: "There is no God but God, and Mahomed is the prophet of God." As the sabre descended, he exclaimed, "Praise be to God," and thus resigned his soul to the Divine Mercy. Thus died Khaja Gavan, in the seventy-eighth year of his age. A little before his death he had completed a poem in praise of his master, Mahmud Shah. Asaf Khan Gilani, an officer of high rank, and a friend of the Khaja, happening to be present, was also put to death by the slave without orders.

Khaja had been very popular with the people, and his cruel murder caused the most profound grief. His charities were great. He built a large college at Bidar two years before his death. He was a man of great learning and a poet of no mean order. Many of the nobles resented his unjust execution, and when the king gave the order to resume the march towards Bidar they withdrew their forces some distance from the royal troops, and though they returned to Bidar they declined to enter the city, shortly afterwards returning to their own territories. The sultan, deserted by his principal general, retired to Ferozabad, where he passed his time in debauchery and excess, "seemingly spending his hours in pleasure, but inwardly a prey to grief and sorrow, which wasted his strength daily." He grew seriously ill, and returned to Bidar, where for a time he recovered his health, but, reverting to his evil habits of drinking and debauchery, he at last succumbed to their effects. A short time before his death he cried out that Khaja Gavan was tearing him to pieces. He died on March 24th, 1482.

Mahmud Shah III., twelve years old, son of Mahmud Shah II., was placed on the throne, and all the great governors of the provinces came to court and paid their respects to the new king; but with the death of Mahmud Shah II. the house of Bahmani as a separate and independent dynasty may be said to have ceased. The new king was a mere puppet in the hands of his minister, Nizam-ul-Mulk. Disturbances throughout the country were of frequent occurrence During the absence of the king on an expedition in Telingana, the minister determined to seize as much of the royal treasure as possible and fly, but the plot being discovered by the governor, Nizam-ul-Mulk was seized and executed. After the king's return to Bidar in 1490, a plot was formed by the Deccanis and Abyssinians to seize his person, and he narrowly escaped with his life. For three days the conspirators and their followers were hunted by the king's troops, and immense numbers were slaughtered, after which the king ordered a festival to be held in honor of his escape from death. The rejoicing lasted for forty days. The king then gave himself up to debauchery, and left the government in the hands of his favorites. The governors of provinces, seeing the neglect with which the king treated state affairs, acted independently of him. The first to take action was Yusuf Adil Shah. With his friend and follower Deria Khan he retired to Bijapur in 1489 and had the kutba read in his own

name. Malik Ahmed of Daulatabad followed, and founded the dynasty of the Nizam Shahi sultans with the capital at Ahmednagar. Imad-ul-Mulk declared his independence in Berar, and in 1512 Kutub-ul-Mulk proclaimed himself sultan of Golconda and the Telingana country. Kasam Bareed, who had succeeded Nizam-ul-Mulk as minister, induced the king to make war against Yusuf Adil Shah, but the attempt did not succeed, and the king had to retire to Bidar. In 1504 Kasam Bareed died and his son Amir Bareed became minister. War was again declared against Bijapur, and Yusuf Adil was compelled to fly from his capital, but having obtained assistance from Berar he attacked the Bidar royal forces, compelling them to fly. In 1510 Yusuf Adil Shah died, and in 1514 Amir Bareed received assistance from Golconda and again marched to Bijapur, where Ismail Adil Shah, the Bijapur king, defeated him, taking the king and his son prisoners and sending them to Bidar. Soon after the Bidar king's return he fled to Berar, and Amir Bareed assumed complete control The king, however, received assistance from Imad-ul-Mulk and marched on Bidar, but on nearing that city the king suddenly joined Amir Bareed's army and Imad-ul-Mulk retired. Amir Bareed having once more obtained possession of the Bidar king's person practically made him a prisoner. Mahmud Shah died at Bidar on October 21st, 1518, after a troublous reign of thirty-six years.

Ahmed Shah Bahmani II. succeeded his father, but died two years after his accession. Amir Bareed had kept the king on such a small allowance that the latter broke up the crown and sold the jewels.

Ala-ud-Din Shah III. succeeded his brother in 1520, but having been discovered in forming a plot to depose the minister, he was placed in confinement and was shortly afterwards put to death.

Wali Ulla Shah, the brother of the last king, was then placed on the throne, but he only reigned for two years.

Kalim Ulla Shah, the son of Ahmed Shah II., then succeeded to the throne (1522). This king's mother was the daughter of Yusuf Adil Shah who had declared his independence at Bijapur. Kalim Ulla sent a secret messenger to the emperor of Delhi with a petition, asking the emperor's assistance and stating that he had been robbed of his kingdom and was confined by rebellious servants, and offering in return for the emperor's help to cede Daulatabad and the province of Berar. The emperor, however, paid no attention to this request, and the minister having heard of it, treated the king with great severity. In 1526 the king fled to his uncle at Bijapur and afterwards resided at the court of Nizam Shah, king of Ahmednagar, where he died. With this king ended the great Bahmani dynasty which had lasted for one-hundred-and-seventy-nine years.

List of Bahmani Kings of Bidar.

*9.	Ahmed Shah (removed his capital from Gulburga to Bidar about 1429)	1434
10.	Ala-ud-Din II.	1434—1457
11.	Humayan Shah	1457—1460
12.	Nizam Shah	1460—1462
13.	Mahmud Shah III.	1462 - 1482
14.	Mahmud Shah IV.	1482—1518
15.	Ahmed Shah II.	1518—1520
16.	Ala-ud-Din III.	1520—1520
17.	Wali Ulla Shah	1520—1522
18.	Kalim Ulla Shah...	1522—1526

The Bareed Shahi Kings of Bidar.

Kasam Bareed, who may be called the founder of this line of kings, was originally a Georgian slave and rose to be prime minister to Mahmud Shah IV. He, however, kept the king virtually a prisoner and practically reigned himself until his death in 1504. He was succeeded by his son, Amir Bareed. After the flight of king Kalim Ulla in 1526, Amir Bareed assumed the complete control of state affairs. In 1529 the Bijapur king, Ismael Adil, marched with a large force on Bidar. Amir Bareed withdrew to the fortress of Udgir, leaving his eldest son to protect the citadel of Bidar. The Golconda king sent a force to his assistance, but they were driven back. Amir Bareed then appealed to the Berar king, Imad Shah, for assistance, and the latter marched with a large force to relieve his friend, but the Bijapur chief induced him to retire. Amir Bareed then sued for peace and eventually prevailed upon his son to vacate Bidar and retire to Udgir. Ismael Adil having entered the city and taken possession of the palace of the Bahmani kings, sent for the Berar ruler, and on his arrival, he divided all the treasure of the Bahmani kings among the surrounding states and his own army, having first, however, allowed Imad Shah to select what he wanted. He reserved nothing for himself, so as to avoid the imputation of having made war for the sake of the riches of the Bahmani kings. After this the two kings retired to their respective capitals. Amir Bareed subsequently joined the Bijapur troops in a campaign in Telingana. The Bijapur king was so pleased with Amir Bareed's conduct during the war that he restored Bidar to him on the understanding that he would give up Kalyana and Kandahar, but having once again obtained possession of Bidar Amir refused to surrender the forts. The Bijapur king forthwith marched against him. Amir obtained the assistance of the king of Ahmednagar, and a battle was fought which resulted in a victory for the Bijapur king. On peace being concluded, the Bijapur king and Amir Bareed together invaded Telingana, where the former died. Amir Bareed

* See end of "Historical Retrospect, Gulburga."

and the king of Ahmednagar, taking advantage of the unsettled state of Bijapur during the reign of Ibrahim Adil Shah I., then invaded that kingdom, and the king had to retire to Gulburga. He, however, eventually compelled the allies to retreat, and he then regained his capital. Amir Bareed died at Doulatabad in 1549 and his body was taken to Bidar for burial.

Amir Bareed was succeeded by his son, Ali Bareed (who assumed the title of Shah), in 1549. The Ahmednagar king, Murtiza Nizam, sent a force against Bidar, but Ali Bareed Shah having obtained assistance from Bijapur, the siege was raised. Ali Bareed Shah died in 1562. Ibrahim, the son of Ali Bareed Shah, succeeded to the throne. Nothing of note is recorded of this reign. Ibrahim Bareed died in 1569, and was succeeded by his brother Kasam Bareed II. Shortly after the latter's accession he was attacked and routed by his son, Mirza Ali, and compelled to fly. He found shelter in Bagnager (Hyderabad), where he remained till his death.

Mirza Ali Bareed ascended the throne in 1572. In 1609 he was defeated in battle by the Bijapur king, this invasion having been caused by Mirza Bareed having failed to cede certain districts as the dowry of his daughter whom he had married to the son of the Bijapur king Mirza Ali Bareed was taken prisoner and sent to Bijapur, where he remained until his death. The kingdom of Bidar then became incorporated with Bijapur, and Ali Bareed, the next in succession to Mirza, was appointed governor of Bidar.

LIST OF THE BAREED KINGS.

1.	Kasam Bareed	1492—1504
2.	Amir Bareed	1504—1549
3.	Ali Bareed (first Shah)	1549—1562
4.	Ibrahim Bareed	1562—1569
5.	Kasam Bareed II.	1569—1572
6.	Mirza Ali Bareed	1572—1609
7.	Ali Bareed II. (Bidar was incorporated with Bijapur)	1609

In 1656 Bidar was besieged and taken by prince Aurangzeb, that strong fortress being subdued in twenty-seven days, chiefly owing to an accident. Marjan, the commandant, had dug a hole in the rear of a bastion, and had filled it with gunpowder, rockets, and grenades. With his sons and personal followers he stood near this bastion, and with the greatest courage and determination endeavoured to resist the assault. Just then a rocket directed against the besiegers fell into the hole. A tremendous explosion followed, and the brave commandant was mortally wounded. The keys of the fortress were sent to the prince, who entered the city the next day. Proceeding to a mosque he caused the kutba to be read in the name of the emperor, and a killadar was placed in charge of the fortress.

Bidar remained in the possession of the Moguls till the first of the Nizams declared his independence, when it submitted, together with the other Deccan forts, to the Nizamate

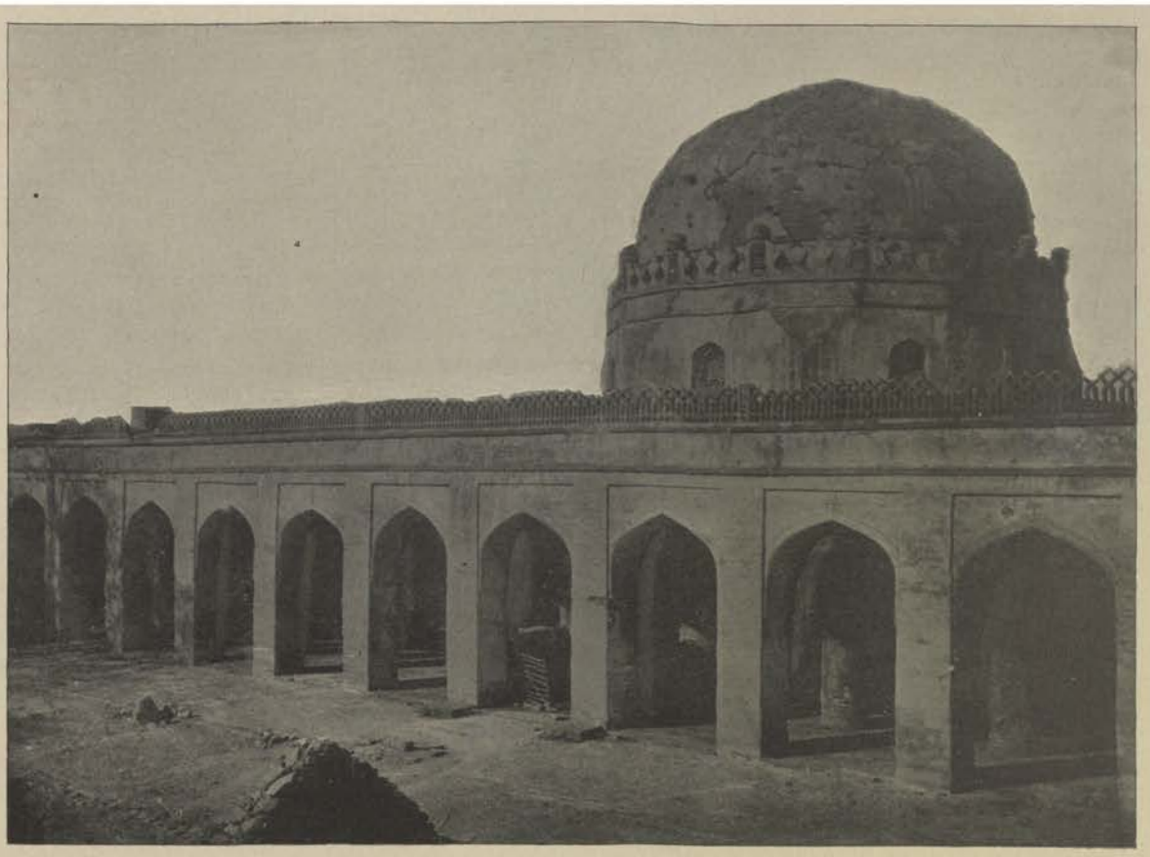
HINDU TEMPLE, BICHPALLI.

The Town of Bidar.

BIDAR is an old town and fortress of considerable historical interest. It is the chief town of the Bidar division and of the district of the same name. The population of the division is 3,153,803, of the district 848,057, and of the town 11,315. The area of the division is 22,819 square miles, and of the district 3865. The town is situated about eighty miles north-west of Lingampali station, on the Nizam's railway, and about fifty-eight miles east of Gulburga, on the south-east section of the G. I. P. railway. The town can be reached from either station in three days by tonga or six days by bullock-cart, the former road being better for traffic than the latter. Bidar is built on a charming plateau, about 2330 feet above the level of the sea, and fully 500 feet above Hyderabad. It was owing to the salubrity of this position that Ahmed Shah decided to transfer his capital there as related elsewhere. When the kingdom of the Bahmanis had its fall, Ali Bareed, the third of the kings of the Bareed dynasty, and its first Shah, dismantled many of the ancient buildings and domes which had been constructed about the year 1430 by the Bahmani kings. However, much of interest still remains. During the reign of the Bahmani king Mahmud Shah II. (1462—1482) the city must have attained vast proportions. A writer, referring to its condition then, says: "Soon, as if by magic, rose, some miles to the north (?) of Gulburga, one of the most splendid cities of India, or of the world. The great mosque of Ahmedabad-Bidar was for centuries unequalled for simple grandeur and solemnity, and the more delicate beauties of the ivory mosque, inlaid with gems and mother-o'-pearl, was long one of the favorite themes with which travellers delighted to illustrate the wealth and prodigality of the realms of the far East."

The fortifications of the town and citadel present a very striking appearance, and are still well preserved. The town is surrounded by a high wall with a dry ditch and glacis. There are bastions at intervals all along the walls, but they are all more or less in a ruined state. The wall is surrounded on all sides by a broad fosse excavated in the rocks. The remaining flank runs along a precipitous range. There are thirteen gates to the wall, eight of which are entirely closed, and these are inscribed with writings of lofty sentiment. Within the city wall 6010 battlements once stood, many of which have since crumbled to dust, while others have been substituted by ordinary walls. Ascending the Shah gunj by two flights of sixteen and ten steps respectively, the top of the rampart is reached, the inner glacis of which, with the walls, is 50 feet broad, and might easily be transformed into a pleasant promenade. The wall is studded with battlements, which are in many places eight feet high, and at every 600 feet or so is a platform for cannon. From this gate, going westwards, the first large bastion seen is the Fateh booj or "victorious bastion." Here there is a monster gun made of bangri, a blue metal.

RUINS OF THE COLLEGE, BIDAR.



THE GREAT MOSQUE AT BIDAR.

It is twenty feet four inches long, the muzzle is one foot ten inches in diameter, and the bore is nine inches. There is an inscription of seven distiches on this gun, in gold letters, beautifully engraved, which recites that the gun was manufactured in the reign of Kasam Bareed Shah, in the month of Mohurrum 988 H. There are two other couplets lower down, and still lower is a line which shows that the ball weighed six maunds and half a seer, and the powder one maund and ten seers, and that if it were wished to carry the ball further, ten more seers of powder should be added! From the Fateh booj gate to the Shah gunj is 1350 feet. The archway over the latter gate is twenty-four feet high and twelve feet and eight inches broad, and from the top of the arch to the top of the bastion is seven feet, whereas at the summit of the gate it is nine feet broad. The ditch here is sixteen feet deep, and the wall, except near the gateway, sixteen feet high, and close to the gateway, on the right, it is 23 feet four inches high. Further to the west there are three more guns with inscriptions, two having the date 1135 H. The name of Mahomed Kasam appears upon these guns. A small gun, with a rod projecting from it, lies near this spot. In another bastion is a gun four yards long with a bore of nine inches, while a gun on an adjoining bastion is eleven feet long, with a muzzle of two feet three inches in diameter, and a bore of fourteen inches.

The town of Bidar is divided at right angles into four parts, and in the centre stands a round black tower 71 feet high, called Chowpara, which was constructed several centuries ago, and which during the Hindu period was used as a dipmala for lighting karthic lights on festive occasions. Close by this tower, to the south-east, there are two walls originally belonging to a Hindu temple, of which no further traces now remain. The road from this structure, going southwards, leads to the locality of the town called Pansil Tahlim. On the way to the Chowpara from the Fateh darwaza is the Grand Mosque, and to the left the Juma Musjid, which is a striking piece of ancient architecture. On the same road lies the Hindu temple of Govind Maharaj, at which place itinerant mendicants are fed daily, free of cost, and grand feasts are held twice a year. The locality situated to the north of the Chowpara is called Manior Tahlim. A short distance from Chowpara roads lead to Mahabub gunj, the Cheetah khana, and Shah gunj. Mahabub gunj is the chief market of Bidar. The Cheetah khana is a building where cheetahs belonging to His Highness the Nizam are trained for hunting purposes. Further on, to the right, is an archway called Darogha Raman, not far from which is the Shah gunj, leading to the travellers' bungalow. Siddick Shah's Tahlim, to the west of Chowpara, is a locality occupied

exclusively by Brahmans, and the police superintendent's office, the police quarter-guard, and the parade ground are near by. The college, which is now in ruins, is situated on the left of the travellers' bungalow, and close by is the Bidar civil dispensary. Further on, to the right, are the ruins of the house in which Nazir-ud-Dowla, the grandfather of the present Nizam of Hyderabad, was born, and in which Sikandar Jah lived for three years. A short distance away stands a large gate surmounted by minarets which were built to perpetuate the memory of Syed Nemuth-Ulla-Wali Karmani, a great saint of Kirmain in Persia, whose grandson, Syed Shah Kalil-Ulla-Shikan, went to Bidar during the reign of Sultan Ahmed, the ninth king of the Bahmani dynasty, and made him his disciple. The district doctor's quarters are situated to the right, in front of the Thulghaut gate.

AMIR ALI BAREED SHAH'S TOMB, BIDAR.

The musjids, palaces, baths, gardens, and public buildings built in Bidar by the Bahmani kings must have been numerous, and of vast extent and magnificence. The town still contains, even after three centuries of desertion and comparative neglect, many remains of the grandeur of the Bareed dynasty. Perhaps the most remarkable ruin is that of the once splendid college, built about the year 1442 by Khaja Gavan. The greater part of it is said to have been destroyed by a gunpowder explosion in 1695. After the capture of Bidar by Aurangzeb, the building was used as barracks for a body of cavalry, and as a powder magazine, but an explosion occurred, and blew up fully one-fourth of the edifice, destroying one of the towers and entrances, and causing dreadful havoc all round. Still, sufficient of the building remains to afford some idea of its past beauty. Sir Richard Temple, who visited Bidar in 1861, says of it:—"The chief object of beauty in the place was the college. The exterior of the building had once been covered with exquisitely colored glazing in floral devices, of which there was still much remaining to delight the spectator. This building is perhaps the finest of its kind surviving in India." The building of this college took two years and nine months. It occupied an area of 205 feet by 180 feet, and was entered by a large gateway on the east, on which side it had two lofty towers about a hundred feet high, one of which is still standing. It is covered with encaustic tiles in different colors in zig-zag lines, and is ornamented with tablets on which are sentences of the Koran in white letters three feet or more in length. This tower, as it now stands, affords a fair idea of what the superb edifice was in days long since gone by. The rooms of the tower surrounded an open area 100 feet square, in the middle of each of three sides of which was a large apartment or hall 26 feet wide by about 52 in length, rising to the full height of the building, which is three stories high. Each of these halls has a dome over the outer end Portions of the outer walls, especially those in front, have been covered with colored tiles, and a broad frieze along the top has been inscribed with texts from the Koran in colored letters on a ground of green and gold. Khaja Gavan, the founder, collected a library of three thousand volumes in this college before his cruel murder was ordered by the master he had served so well. He was a man of learning and was well-known for his deeds of charity. What became of the books which he placed in the college is not known.

Bidar is celebrated, amongst other things, for the manufacture of a species of metal-ware which is styled bidri-ware, and which is referred to in the chapter on "Manufactures and Industries" in this volume. A large number of articles of bidri-ware were made expressly for presentation to H. R. H. the Prince of Wales when he visited India in 1875, and they now hold a post of honor among the collection of Indian curiosities owned by His Royal Highness

Within a radius of eight miles of Bidar are the following tanks:—Andora, Kairwar, Karinja, Papur, Mulkapur, Khaja, Jehan, Bowji, Koomar, Wadi, and Belura. Snipe, teal, duck, and other feathered game can be found at any of these tanks or be met with on the plains round about Bidar. Wild boar can be found near many of the villages, especially where sugar-cane is grown. There being no dense jungle close by, the larger of the carnivora, such as tigers and panthers, are not found near Bidar, but bear abound in the sarfi-khas taluka of Inkal, which is about thirty-six miles north-west of Bidar.

Bidar Fort.

THE fort of Bidar is extensive and of great strength. It was commenced in 1428, and finished in 1431, the latter event being celebrated with great rejoicing. The fort is about three miles in circumference, and the walls are about 50 feet high, fronted by three deep trenches, 75 feet wide and 45 feet deep. The fortress is on the east side of the town. It is one of the greatest, strongest, and best preserved monuments of the Bahmani period. The fortifications are still in a good state of preservation. On the bastions are a large number of huge guns, one of which is 23 feet long, and 25 inches in diameter at the muzzle, with a nineteen-inch bore. The gun is formed of bars of laminated metal, bound with hoops, well polished and bronzed. Some of these guns bear the makers' names, as well as instructions as to the charge of powder to be used.

The fort is entered from the south-east by a zig-zag passage protected by three gateways. The entrance gate is called Sharza darwaza (Lion gate), the name having been suggested by the fact that a pair of lions are carved on the buttresses. Beyond this is a gateway with a small elegant building over it, the Nakar khana, where, at the present day, music is played five times daily. The exterior of the Nakar khana is covered with encaustic tiles, on which are floral devices in blue, red, and gold. Farther on is the Gumbaz darwaza, or Domed gate, which is the largest gate in Bidar. Over this gate is a fine lofty dome, the interior of which was at one time painted in bright colors, of which some small remnants can still be seen. In the pavement under the dome is a stone held in great veneration by Hindus. The ruined palaces inside the fort were all built of trap. One is known as the Rang Mahal, and was so named because its front was covered with colored tiles. It was at one time the royal palace of the kings of Bidar, and it contains some apartments which in former times formed portions of an old Hindu temple. The lower story of the building is now filled with *débris*, and a number of steps must be ascended to get to what is at present its ground floor. On the arch in the centre is inscribed a Persian couplet expressive of adulation. The front portion of the building, which is surrounded by a high wall, is now utilized as a district jail, but the back portion is deserted. There is a well here about 150 feet deep, with an inclined plane used for raising the water to the upper story of the palace, on which is a reservoir, whence the water forms an artificial cascade, and is conveyed by pipes to fountains in the court-yards.

A second huge gun may be seen a short distance from the Rang Mahal. It is fifteen feet long, rifled, and made of bangri metal, but it has fallen down and now rests on its side. It is, like most of the guns of the period, highly polished, and covered with inscriptions. To reach the gun, lines of ruined buildings have to be passed, among which is a magazine, where, it is said, Mir Mahal Ali Khan, the killadar, was confined by his brother Nizam Shah. The Takhut Mahal to the south is now a vast pile of ruins infested with snakes. The Gajan palace was the king's private residence, and in the Tir Kash Mahal, a building four stories high, the king held his public audience.

The citadel contains the ruins of a mint, a Turkish bath, an arsenal, and several powder magazines. Another place of note is a ruined musjid close to one of the old palaces. This is an ivory mosque, which has evidently been a building of considerable beauty. One of the larger buildings still standing is the sixteen-pillared mosque. It is 295 feet long by 77 wide, and in addition to the eighteen piers in front, and the walls round the central chapel, it has sixty round piers, each four feet three inches in diameter, which support the heavy roof. The roof is finished off with about eighty-four low domes. The sixteen-pillared mosque (sola-khamb musjid) is so called from its having sixteen piers exposed on its front, two more being hidden behind a part of the adjoining palace. There is no date on the building, but it may safely be assigned to the time of the Bahmani kings of the fifteenth century. Bidar is the head-quarters of the first talukdar of the district, and of the district engineer.

Thevenot, who visited Bidar in 1667, writes thus quaintly of the place:—"It is a great town; it is encompassed with brick-walls which have battlements, and, at certain distances, towers; they are mounted with great cannon, some whereof have the mouth three feet wide. There is commonly in this place a garrison of three thousand men, half horse and half foot, with seven hundred gunners. The garrison is kept in good order because of the importance of the place against the Deccan, and because they are always afraid of a surprise. The governor lodges in a castle without the town; it is a rich government, and he who commanded in it when I was there was brother-in-law to king Changean, (French pronunciation of Shah Jehan, evidently!) Aurangzeb's father, but having since

desired the government of Brampour (which is worth more), he had it, because in the last war that governor had made an army of the king of Viziapur raise the siege from before Bidar. Some time after, I met the new governor upon the road to Bidar, who was a Persian of a good aspect, and pretty well stricken in years; he was carried, before whom marched several men on foot, carrying blue banners charged with flames of gold, and after them came seven elephants. The governor's palanquin was followed with several others full of women, and covered with red-serge, and there were two little children in one that was open. The bambons of all these palanquins were covered with plates of silver chamferred; after them came many chariots full of women, two of which were drawn by white oxen, almost six foot high; and last of all came the wagons with the baggage, and several camels guarded by troopers."

Kings' Tombs at Bidar.

THE tombs of the Bahmani kings at Bidar stand about five or six miles to the north-east of the town. There are ten altogether, and they are all built on large oblong platforms, and consist of large square buildings surmounted by domes similar to those at Golconda. The largest cupola of the whole number is that of the tomb of Ahmed Shah. He had this mausoleum built for himself. It has a square basement measuring fifty feet each side. The wall is twelve feet thick and has four arches in it twenty-seven feet high. It is surmounted by a dome 120 feet high. The dome and walls were originally inlaid from top to bottom with stones of various colors, on a gold ground, intermixed with mother-o'-pearl. Time, however, has obliterated these indications of Oriental wealth, and most of the inscriptions have unfortunately faded. One, however, can be deciphered. It runs thus:—

Should my heart ache my remedy is this—
A cup of wine, and then I sup of bliss.

The inscription on the intrados of the dome gives the genealogical tree of the king, beginning from the prophet Mahomed. The tomb of Amir Bareed Shah is about half a mile outside the western gate of the town. It is approached by a richly ornamented building called the Nakar-khana. The mausoleum is a perfect gem of art, and so symmetrical in its geometrical construction that it does not appear to be as lofty as it really is. It stands on a platform 154 feet square, built of dark grey or brownish close-grained trap, and about four and a half feet high. On this rests a smaller platform only a few inches higher, and 82 feet nine inches square. The tombs are nine feet eight inches thick, and the four entrances are each thirty feet nine inches wide, and thirty feet six inches from the threshold to the cusp of the arch. The walls rise to a height of 57 feet from the platform, and have been crowned with a neat border. The dome is about 37 feet higher than the square part of the building, and the spire at the top is 106 feet from the ground. The inside of the dome is ornamented with three belts of enamelled tiles with flower patterns in blue and green. At the spring of the arches are tablets with beautiful inscriptions in gold on blue, and floral devices; about each doorway are two circles; and in each corner four smaller ones filled with interlaced Arabic characters. All the inscriptions are quotations from the Koran. Everything that money and art could do was evidently done in connection with this mausoleum. Close by are a number of tombs which are believed to be those of Amir Bareed's wives. To the right of Amir Bareed's tomb is another dome enshrining the remains of Kasam Bareed. There are eighteen other domes, five of which cover the tombs of kings of the Bareed dynasty. Three mosques, one large darogha, a large well, and the sites of three old gardens are situated to the north of the domes. To the south can be seen the tombs of Zain-ud-Din Shah, Kunji Nishen, and Mukhudum Shah Kadri, and a mosque. In the lowlands are two other domes and a small mosque. One of these domes covers the shrine of Syed Sadat, and this is held in such veneration by both Mahomedans and Hindus that every Thursday a large concourse of people assemble there to perform their vows, as well as to bathe in the reservoirs which are supplied by the tepid mineral waters oozing from an adjoining spring, and which are believed to be very effective in curing skin diseases. In addition to their curative power, the reservoirs are reputed to work miracles for anyone who chooses to immerse himself forty times in the water. Several less important springs exist about this quarter, at the head of one of which is a mosque built by the emperor Aurangzeb, with a stirring inscription on it. Near the Thalghaut gate is the tomb of Multani-Shah, which is held in great reverence by Mahomedans. The darogha of Shah Abdul Faiz Min-ulla, a saint, and grandson of Khaja Banda Nawaz, the saint of Gulburga, is situated to the south-east of the town. It is expected that everyone will remove his shoes when entering this darogha. The tomb has its south gate handsomely adorned with blue encaustic tiles, and the door itself and the stone supports on which it is hung are painted green.

A short distance outside the Patalvangree gate is the mausoleum of Shah Kalil-ulla-Shikan, the spiritual guide of Ahmed Shah Bahmani. There are three galleries outside the dome of this, the lowest being fifteen feet broad, the second very narrow, and the third quite open. In the same enclosure with this tomb are two others, one of which is superbly ornamented. Amongst other mausoleums near by are the sepulchres of all the Abyssinians who succumbed at Bidar.

Humnābad.

HUMNABAD, which is thirty miles by road south-west from Bidar, is a large walled town, but it contains very little of antiquity. The temple of Bhadra Kala (plate I.), which is the only building of archæological note in the town, is only about a hundred and fifty years old. The temple has a portico in front, about forty-four feet wide, supported on pillars that appear to have originally belonged to an older building. The walls of the temple are thirty feet high, and over the shrine is a tower, rising to a total height of about seventy-two feet, and ornamented with a profusion of plaster figures—some of them life-size—painted in every variety of color.

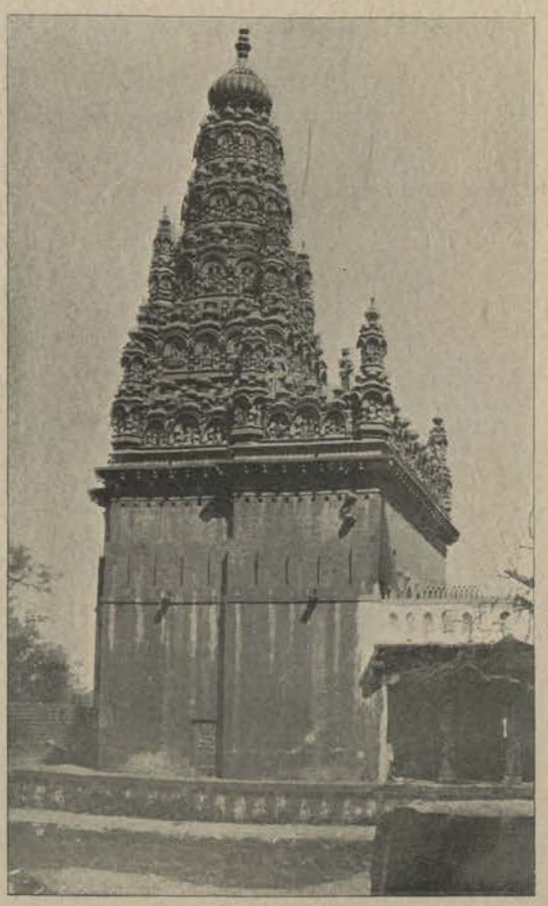


PLATE I.

PLATE II.

Narāyānpur.

THIS place is about ten miles north-west of Humnabad. It appears to have been the holy place of Kalyana in early days, but it fared badly in the internecine wars that marked the history of the Deccan during the six centuries or so of strife for supremacy. Its greatest period of misfortune appears to have been the occasion when it was taken and plundered in 1635 by Khan Dadran when he ravaged the country.

The village is situated on the edge of a lake, near which fragments of cut stone are strewn about for more than a mile. Specimens of these have been sent to Bombay by the Government of H. H. the Nizam for archæological examination. One relic (fig. 5, plate II.) is in the Indian Museum, and another (the left and front part of fig. 6) is in the Bombay Asiatic Museum. These figures have apparently been brackets in a very elaborate temple now destroyed. The head of another of these figures (fig. 6, plate III.), in which the coiffure and jewellery are very clearly detailed, have been built into the wall of a modern monastic building in the village. In the village there are the scant remains of two temples, one a Hemadpanti temple, but little or nothing of this latter remains but the central mandap and the vestibule to the principal shrine. The larger temple has been a structure of some pretension to elegance, and is probably a little older than the temple at Nilanga (plates III. to VII.). The angles are all square. The style of ornamentation on the mouldings of both

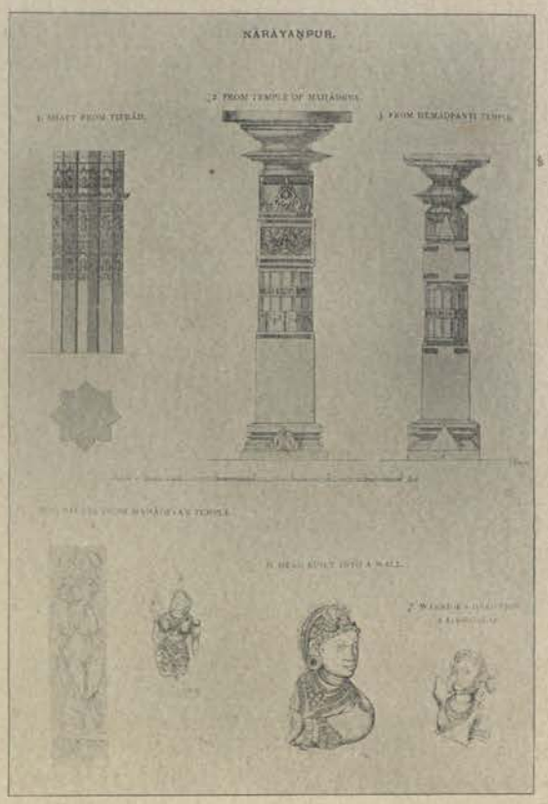


PLATE II.

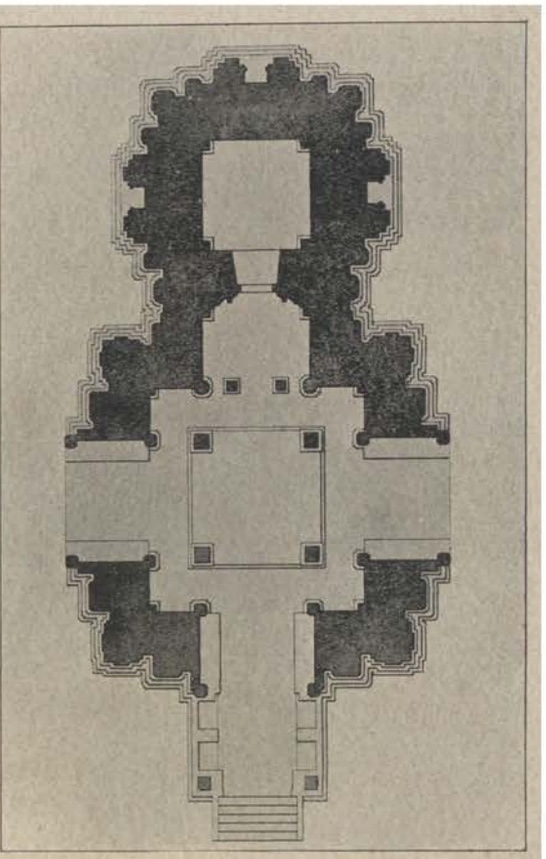


PLATE IV.

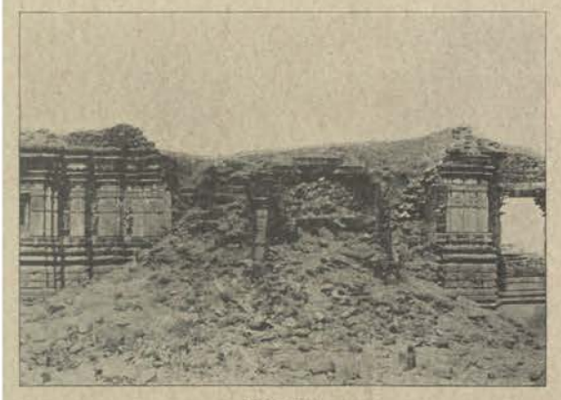


PLATE V.

PLATE VII.

PLATE VI.

the pillars and the outsides of the walls is very nearly similar. This temple is built of large stones, in several cases not much shorter than the lintels, and has consisted of a large central hall 23 feet 10 inches square, supported on four pillars 9 feet 6 inches high. The hall was entered by three porches, and at the back or west side was the ante-chamber with two slender pillars in front. The central square and the side areas are roofed in the usual way, and finished off in the manner shown in plate VII.

Loose sculptured slabs lie about the shrine, antechamber, and elsewhere. One represents two warriors engaged in contest, and the curious head-dress of one of them is represented in fig. 7, plate III. One of the pillars is drawn to scale on the same plate, fig. 2. Latterly the interior has been used as a place in which to boil sugar-cane, and the roof has been blackened with the smoke (see plate VI.). The building has suffered much from lawlessness and from the effects of trees growing out of the walls, and the foundations have sunk, throwing the walls in places out of the perpendicular and upsetting the level of the floors (see plate V.). The shrine, which contains a plain linga, is entered by a door neatly carved, with a double line of human figures up the architrave outside the small pilasters. The figures are all females, supported on projecting brackets, in various attitudes, some dancing (as fig. 7, plate II., and figs. 4 and 5, plate III.), some nude with snakes knotted round their thighs, and others in various styles of dress or half-dress, for none seem to wear anything but jewellery above the waist.

Kalyana.

THIS is a town with a population of about 13,000. It is fourteen miles north-west of Humnabad and four miles from Narayanpur on the old road from Tuljapur to Hyderabad. It is a place of some size, and in earlier ages it was the capital of the Chalukyan dynasty, whose rule must have at times extended over a large area, then known as Kuntala-Desa. This stretched from the Nerbudda river on the north to somewhere about the Tungabhadra on the south, having the Arabian Sea for its border on the west, while it reached to the Godavery river and the eastern ghauts on the north-east and the south-east. When Kalyana first became the capital is not known for certain, but it appears that it was made the seat of Government in A. D. 973, and was extended and beautified during the years A. D. 1040 to 1096. In the middle ages Kalyana was doubtless adorned with many large and splendid temples and palaces, but during the frequent wars that for four hundred years devastated this part of the Deccan, the Hindu buildings were destroyed and the present city is purely Mahomedan. The mounds that surround the town indicate its greater extent in earlier times, and on one side of it there is a large rocky knoll in which are many excavations, all, however, of a very plain type. At the entrance to the temples of Maruti there are two stones at the ends of the steps which have evidently belonged to some older shrine (see fig. 1, plate II.). Fig. 2 shows another similar stone taken from the enclosure round a darogha. In the surrounding country there are doubtless numerous rock excavations, but probably none of them are of much account.

Aknagama Gavi.

SOUTH of Kalyana, near Tiprad, is Aknagama Gavi. There are some well-sculptured pillars here in a verandah in front of a few small rooms, under which is a cave consisting of some very small cells. These pillars, belonging evidently to a much earlier building, have been used to support the present verandah, but few of the capitals or bases are fitted to the original shafts. Fig. 1, plate III., is a drawing of one of the shafts. This style of ornamentation belongs to about the thirteenth century.

Sitapur.

AT this place, which is about half-way from Kalyana to Narayanpur, there is a small lake with a temple on the shore, and this appears to have been reconstructed from materials of older and much larger shrines, but nearly every stone bearing sculpture has been disfigured. On the outer side of the stones, which form the ends of the two or three steps leading up to the door, there are carved figures of elephants. One of these is represented in fig. 3, plate II., and another broken stone is shown in fig. 4.

Nilanga.

NILANGA is twenty-four miles north of Kalyana, and is situated on a tributary of the Tirna river, and was once a place of importance. There is a Siva temple here in

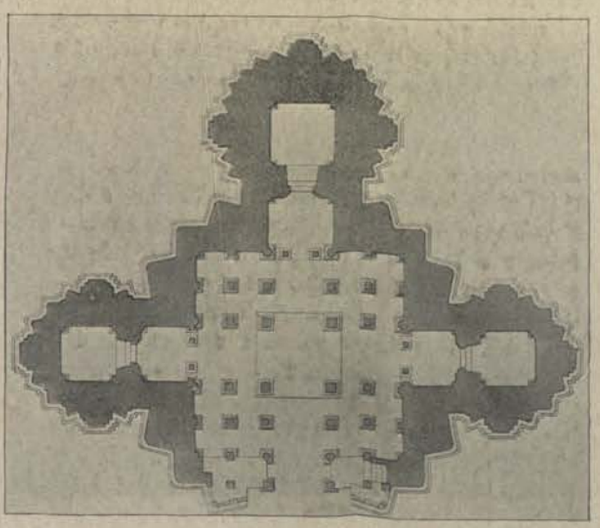


PLATE VIII.

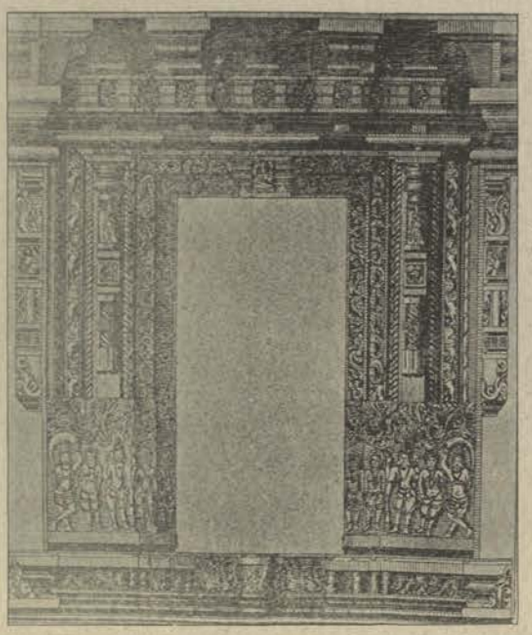


PLATE IX.

the Hemadpanti style. As will be seen from plate VIII., the ground plan is somewhat peculiar in its arrangement. The porch and towers over the three shrines have been entirely destroyed, and the building is now flat-roofed. The central hall is a square, $30\frac{1}{2}$ feet each way, with sixteen pillars, arranged in four groups, the four pillars at the corners of the square in the middle standing on a platform a few inches above the level of the floor. These pillars are more elaborately moulded than the others, and have thicker shafts (about eighteen inches square) with a different sculpture on each side of the square flat member just below the capital. At the back and at each end of the hall a small ante-chamber is screened off by two slender columns about nine inches square. Each ante-chamber leads into a shrine. To each of the shrines there is an elegant carved ba-alt door. The drawing of that to the left of the hall is given in plate IX. The door is surrounded by a double architrave carved with florid patterns, and having over the centre a figure of a seated Devi, indicating that the shrine was consecrated to the worship of some form of Parvati or Bhavani, the female counterpart of Siva. The base of this temple, like those of most others from the tenth century onwards, consists of heavy and numerous mouldings.

Kārusā.

KARUSA is a walled village eight miles north-west of Nilanga. There are a number of caves and small temples near the place, but the coarse conglomerate character of the rock not having been favorable for the execution of fine sculpture, the ornamentations have been but clumsily cut. About a quarter of a mile to the

PLATE X.

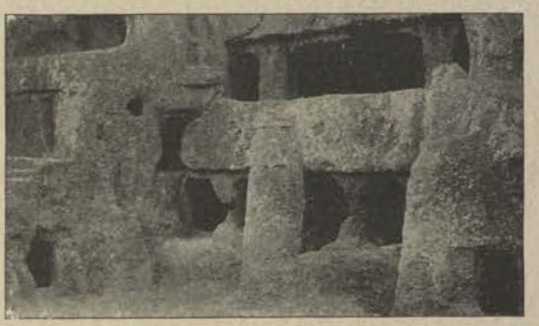


PLATE XI.

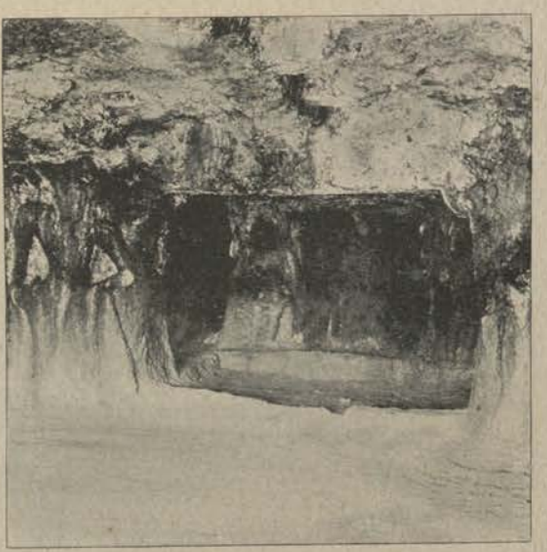


PLATE XII.

east of the village is a low but steep hill, at the south end of which is a cave in ruins, and this probably was of considerable height. For some distance along the face of the rocky scarp near the top of the hill there are no caves, but then the visitor comes to the principal group. The first of these is of irregular shape, 11 to 12 feet wide and 13 to 14 feet deep. None of the walls are straight or perpendicular, the back wall bending backwards about 2 feet 10 inches, in the middle of which is a very rude image of a Jina or Tirthankara, perfectly featureless, seated with his legs crossed under him as usual, measuring about 6 feet 10 inches from the seat to the crown of the head, and 6 feet 1 inch from knee to knee. Some fifty yards beyond this is one of the largest of the series, a double cave of two stories (plates X, XI, XII), very irregular in plan, and roughly about 50 feet deep by 70 feet wide. In the north floor of the north side of the excavation there have been sixteen square pillars, of rough form, with rudely blocked-out bracket capitals, but nearly all are broken through or rotted away. At the back is the shrine standing forward in the cave. The shrine is an oblong cell, and the surroundings of the central figure are distinctly applicable to Siva, the right hand figure to Vishnu, and the left hand to Brahma. The floor of the south half of the cave is about 6 feet 5 inches below that of the other half, and the figures here are so decayed as to be nearly indistinguishable, but they are probably the same as in the other half. A stair in the left wall of the north hall of the cave leads to some apartments above, and the north one in which it lands is somewhat in the style of the lower. It has three pillars on each side, with a flat arched roof having a ridge pole along the centre. The side aisles are narrow and low. At the back is a shrine, with a large square pillar let in the front on each side. The fronts of these pillars are each carved with a dwarapala (plate XII). A door in the wall leads into the south hall, which is about 30 feet by 54 from the front to the back wall. The hall has four pillars along each wall. Three figures in the shrine are about 5 feet 6 inches high, but these are very much defaced. They probably represent Brahma, Siva, and Vishnu. The next cave adjoins the upper floor of this last, on the north side, and consists of a number of small apartments. In these are rough figures and small shrines. There is a figure of Ganesa and others, probably Hari and Vishnu. Fifty feet north of the large cave is another cave, known as Mahdeva's, having an extreme width of 60 feet and being 69 feet deep, with a fragment of a small square chattri in front for the nandi or bull of Siva (plate XIII). The hall is about 60 feet wide, and is 38 feet from the inside of the front pillars to the front of the shrine. The roof is supported by six lines of three pillars, each running from front to back. Including the pillars in front, there are twenty-six in all, all approximately square, except four immediately in front of the shrine, which stand on low octagonal plinths, and have shafts, with sixteen shallow flutes, then a thick square member, and above it the capital,

PLATE XIII.

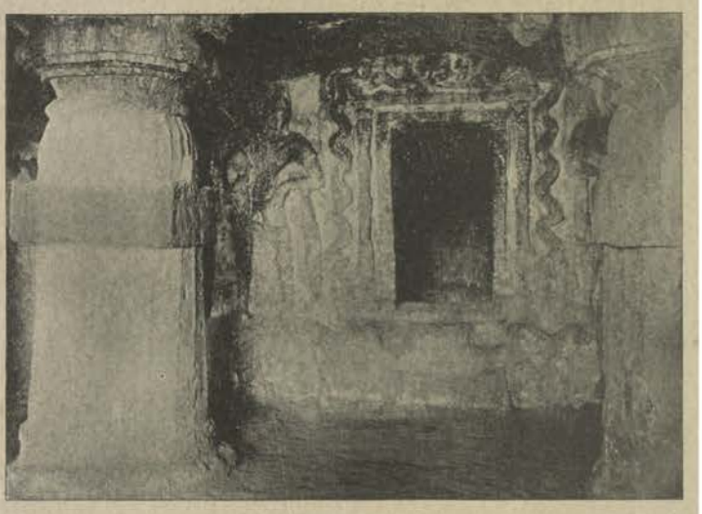


PLATE XIV.

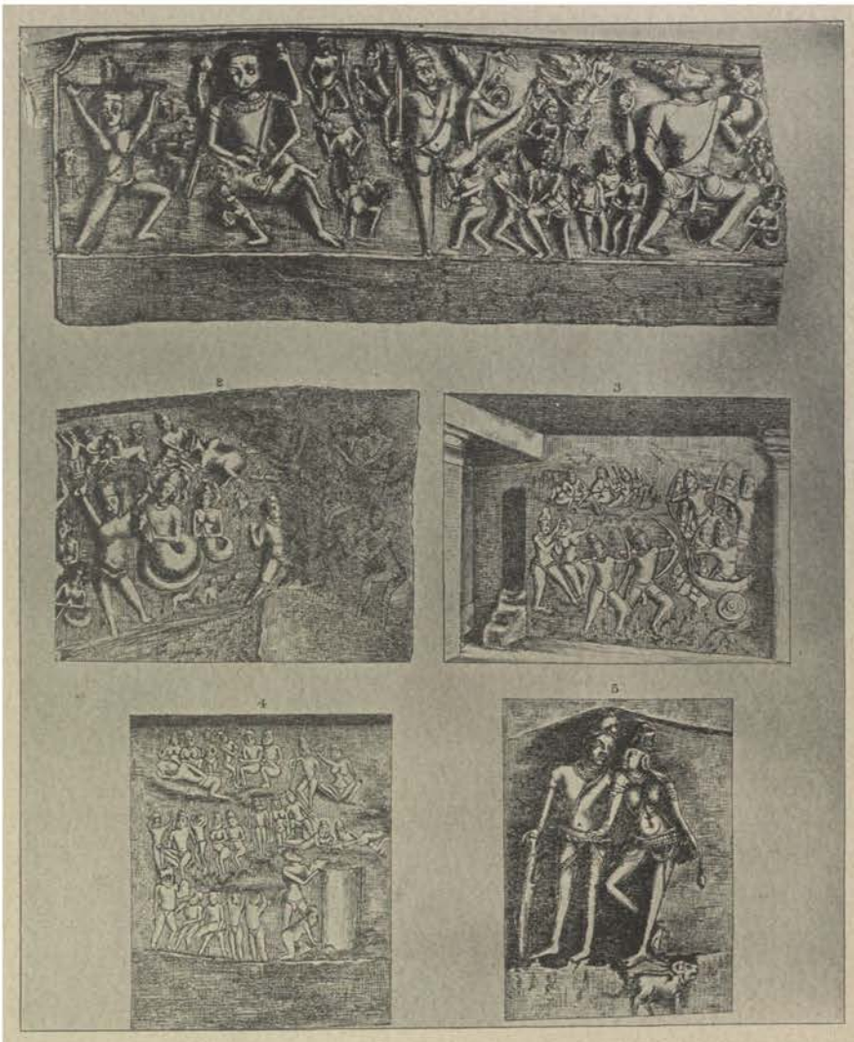


PLATE XV.

the lower portion of it being a conoidal frustrum fluted to the neck (plate XIV). The shrine measures about 16 feet by 11 wide and 8 high. The front is carved with two rude dwarapalas, each leaning on his club. The door has a narrow architrave and a slender pilaster on each side, outside which are two huge snakes. On the basement and below the dwarapala is an elephant. At the sides of the south door are a pair of tall male and female figures, the male in each case leaning on a heavy club, the female attended by a dwarf. At the north door are similar pairs of guardians, but without the dwarfs, however; and near the west corner is the figure of a goat or ram (fig. 5, plate XV). The sides of the cave are covered with large sculptures, but these are in many places so damaged as to be unintelligible. On the south side there are represented a number of men with clubs or swords, as if engaged in combat, and below are two elephants and several human figures Beyond these, and on the return of the wall, are two figures wrestling, and above them are two similarly engaged (fig. 2, plate XV). The next figure below appears to be escaping from the next group, of which the principal figure is a tall man, holding up a sort of whip in his right hand, as if about to strike with it a naga whose long tongue he holds with his left hand. The naga has a human head and bust, with the hands joined in the attitude of supplication; over its head is five-fold snakehood; whilst its tail is coiled up below. To its left is a smaller snake, or nagini, in a similar attitude. Above and below are small figures. The next group (fig. 1, plate XV) is the common one of Varaha or Vishnu of the boar's head There are a number of other groups on these walls, such as Vishnu in the Krishna avatara, represented as a two-armed man holding up the hill of Goverdhan over the flocks and herds of Vrij. Entering the circumambulatory passage on the south side, the wall is occupied by a scene 13 feet in length (fig 2, plate XV). Whether this represents a scene in the war of the Pandavas or in the story of Rama is not very clear. On the back wall is another large tableau (fig. 4). Below are seven figures, four of which appear to be weighty objects, either for building a pillar or sacrificing, and another crouching below at the foot. Above the pillar two figures are stretched at ease looking on, and behind one of them are two men, one with a club, a female standing between them. To the left are four men and a woman, apparently dancing. Above them a man lies asleep, with three women attending on him; at his feet are three men in attitudes as if hopping; and to the right of this is a man with a long bow, and a female seated with uplifted hands. On the north wall are groups of tall male and female figures, but these are much defaced. On the west side of this is the door of a small irregular cell, and to the left of it is a large sculpture of the churning of the sea of milk. The story is one frequently pourtrayed in sculptures, and may be briefly stated. In the Satya Yuga the gods or suras were only mortal, and, with the Daityas their enemies, they wished for ambrosia

to render them immortal. Accordingly they entered into an alliance, and collecting various kinds of medicinal roots, fruits, and flowers, they cast them into the sea of milk, "the waters of which were radiant as the thin and shining clouds of autumn." With much difficulty they moved the mountain Mandara, which they used as a staff; of the serpent Vasuki they made a cord, and the assembled gods taking the tail, and the Daityas and Danavas the head and neck, they began to churn the ocean for the amrita or nectar. The latter were scorched by the flames emitted from the serpent's inflated hoods, and were "shorn of their glory, whilst the clouds driven towards his tail by the breath of his mouth refreshed the gods with revivifying showers; in the midst of the sea, Hari himself, in the form of a tortoise (kurma), served as a pivot for the mountain as it was whirled around." He was present also in other forms among the gods and demons; and "assisted to drag the monarch of the serpent race, and in another vast body he sat upon the summit of the mountain." With his energy he sustained the serpent-king, and also invigorated the gods. Churned thus for a thousand years the sea at length became thick, and from it uprose (1) Surabhi, the fabulous cow of plenty, the fountain of milk and curds; (2) Varuni or Sura, the goddess of wine, her eyes rolling with intoxication, and as she was taken by the gods and rejected by the Daityas, the former were termed Suras, and the latter Asuras; (3) the Parijata tree, perfuming the world with its blossoms; (4) the troop of Apsarasas or nymphs of Indra's heaven; (5) the moon, which was seized by Mahdeva and placed in his crest; (6) the Halahala or Halakuta, a poison, of which the nagas took possession, and which was swallowed by Siva; (7) Dhanwantari, the divine physician, robed in white, and bearing in his hand the kamandalu or vase of Amrita; (8) Śrî, the goddess of beauty, seated on a lotus, and who became the consort of Hari; (9) the horse Uchaihsravas, taken by Indra; (10) Kaustubha, the jewel worn by Vishnu; and (11) Aravata, the elephant of Indra. In the sculpture here a solitary Daitya has got hold of the head of Vasuki, and three others appear behind him, while at least three stand close by. Brahma and another god—four-handed—are above, and on the top of Mount Mandara, used as a churning staff, Vishnu appears helping to twirl it round. A little to the north of Mahdeva's cave is an unfinished cell, and at twelve yards from the same is a cave locally known as Lakola's. To the north, and higher up the scarp, are several smaller caves and shrines, but all in a very ruined condition. Near and round the north end of the hill are upwards of forty very small shrines, some dedicated to the linga and others to Vishnu. Nine miles north of Karusa is a solitary hill containing ruins of Brahmanical rock shrines.

Udgir.

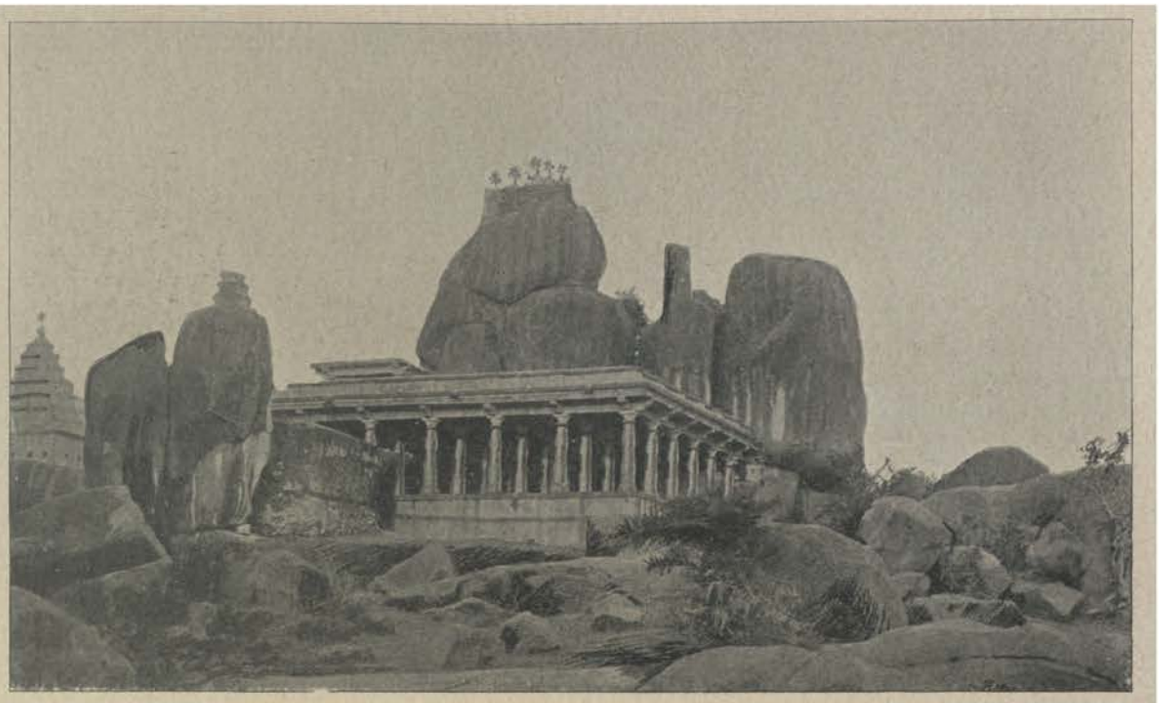
UDGIR is a fort and walled town, with a strong citadel, thirty-six miles north-west from Bidar. During the wars between Delhi and Bijapur this was one of the strongest forts in the Bijapur kingdom. It was surrendered to Shah Jehan's commander-in-chief in 1635, after a long siege. Later on (in 1760) a great battle was fought here between the Nizam's forces and the Mahrattas.

Kaulas.

KAULAS is a fort about twenty-five miles north of Bidar, with a population of about 1500. It is erected on the spur of a hill, round which a small river winds. It is an irregular oblong fort constructed of solid masonry, with bold round towers, and an interfortalice guarded by portals and storied parapets. It was fortified in the twelfth century by the Warangal rajas. Mention is made of its capture in 1323, by prince Alaf Khan, afterwards Mahomed Taghlak king of Delhi. He made two expeditions to the district, and on the second occasion he captured Bidar and Kaulas, afterwards taking Warangal. In 1364 the raja of Warangal demanded the restoration of Kaulas, which was in the possession of the Bahmani king, Mohamed Shah, and he sent his son to recover it, but he was defeated in the battle which took place. The fort was strengthened in 1545 by Jamshed Kutub Shah of Golconda, who had been compelled to retire there after being defeated when assisting the Ahmednagar king in a war against Bijapur.

Bhojrāja's Siruri.

THIRTEEN miles to the north-east of Bidar is Bhojraja's Siruri, where there have been at least four temples. One called Ananda-pâlâs has three shrines arranged as in the Nilangâ temple. The front has a screen wall, ornamented with sculptures of dancing and other figures, with three short pillars on it on each side of the entrance. The mandap is 21 feet wide by 22 deep, and the side shrines open from it through a small vestibule, but that at the back has an ante-chamber screened off by two slender columns in front of it. In front of the temple stands a pavilion over a nandi. Nârâyana-deva's temple is similar, with four pillars in the mandap, which is 18 feet square, but the side shrines want the vestibule. Inside the side shrines are figures of Sankara and Parvati on their bull, and the principal shrine now contains a linga. In the inner



HINDU TEMPLE MEDAK.

wall there are gokhlês or recesses, with Ganpati and Mahishasuri cut on the finials over them. The roofs and spires have been quite destroyed These two temples are thought to belong to an age not later than the second half of the twelfth century, probably before the rise of the Lingâits. A third temple is known as Malikârjunás. This has a mandap 18 feet by 15 and one small shrine, on which a fragment of the sikhar or spire still survives in a crazy dilapidated state with plane faces and a slight niching at the corners. The fourth temple is a complete ruin.

Ipâlgânw.

AT Ipalgânw, seven miles northwest of Siruri, there is a ruined temple exactly like Anandapâla's at the latter place. It is ascended by a few steps, on the side-stones of which are figures similar to those represented on figs. 1 and 2, plate II. In front of the temple has been a chavada or pavilion, but this now lies in ruins. At Ganesabari, close by, there is a similar temple.

Mâlegaon.

MALEGAON, a town in the Bidar district, about sixty miles north-west of the town of Bidar, is celebrated for its annual horse fair, held usually in November or December, when generally upwards of 4000 horses and ponies are disposed of, for sums varying from Rs. 50 to over Rs. 1000. The fair dates from the last century, but fifty years ago it was almost completely ruined on account of a crushing transit duty then levied upon all cattle going to and returning from it. Sir Silar Jung I., however, abolished the tax some years since, and the fair now shows a yearly improvement in both the increase in the number of horses offered for sale, and in the general success of the fair.

Medak.

MEDAK is the chief town of the Medak district, and is situated about fifty miles north-east of Bidar. The town is built on the northern and eastern sides of a fortified hill. The fortifications, which are now much decayed, consist of two lines of walls, one round the base and the other enclosing the summit of the hill. The place is said to have been originally fortified by the Warangal rajas, but it was afterwards captured by the Bahman rulers.

Indûr.

SEVENTY miles north-west of Bidar, and a hundred and twelve miles north-west of Warangal, is Indur, a place with a population of 11,482. One of the chief places of

HINDU TEMPLE, MEDAK.

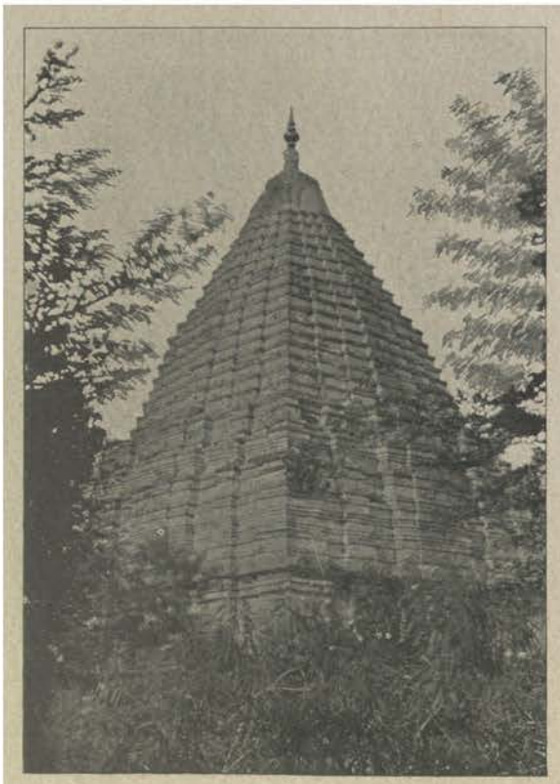
interest at Indur, which is the chief town of the Indur district, is a hill at the south-west of the town, upon which stand the remains of a large fortified temple which was dedicated to Rama, Lakshmana, and Siva, and which was built by Ragonath Das, who also constructed the large tanks which lie at the south of the hill. The images which belonged to the temple are said to have been carried away to Sirnapalli, and thence to Indalwai, not far off, and the building is now used for a very secular purpose, *viz.*, as an office for the superintendent of the Revenue Survey. Ten miles south of Indur is a fine large sheet of water known as the Manchippa lake, and a similar distance to the south-east lies the village of Bichpalli, where there is an old ruined temple in the Dravidian style, which is of considerable architectural merit and interest, as it is built in an unusual style. It consists of a shrine, a hall, and a porch, and has an open pradakshina round the shrine, in which are inserted short circular columns, surmounted by lions rampant, so often found in this style of building. The temple appears to have been a Vaishnava.

Balkonda.

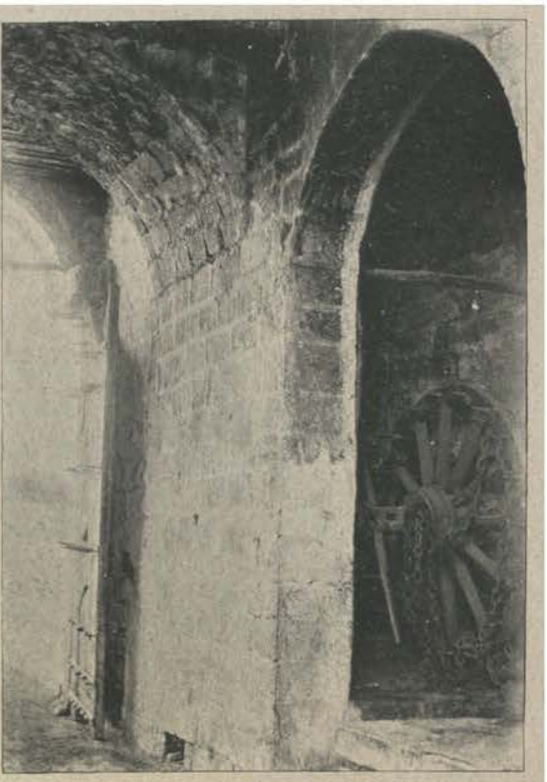
AT a distance of fourteen miles, in a north-easterly direction from Indur, is the small town of Balkonda. Perched high upon the topmost crags of the hills of granite boulders which rise from the town there are a number of curious watch-towers, and some little distance from the town is a ruined fort, the great, ponderous, and creaking old gates of which are still closed nightly by a small guard of Arab sepoys.

Nirmal.

THIS town, which is fortified, lies on the northern side of the Godavery, sixty miles from Nandar, and eighteen miles north of Balkonda, where it nestles amongst picturesque and rugged surroundings. It is situated on the old Secunderabad-Nagpur road, about 127 miles from Hyderabad, and about 156 from Nagpur. The surrounding country undulates with hills of granite boulders, crowned with forts. This place was originally the stronghold of a petty but powerful raja, who paid tribute to the Golconda kings, and subsequently to the Nizams. In 1752, however, he attacked Nizam Salabat Jung, who, with M. Bussy, was marching with his army from Aurangabad to Golconda, with the result that he was slain in the battle which ensued near Nirmal. In the centre of the town rises the largest and highest rock in the neighbourhood, on the summit of which are the ruins of the old palace. An interesting feature in connection with the main fortifications which surround the town is the fact that they are of European design and construction, having been erected by French officers. The fortifications are well-built of brick, faced with stone, and are, for the most part, in a good state of preservation.



TEMPLE AT YEMULWADA, ELGANDAL



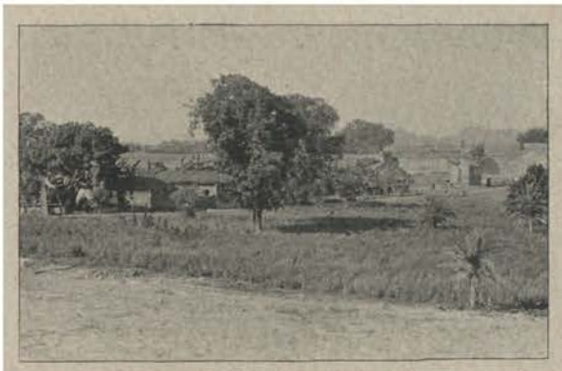
GATE TO JUCTIAL FORT, ELGANDAL

Elgandal.

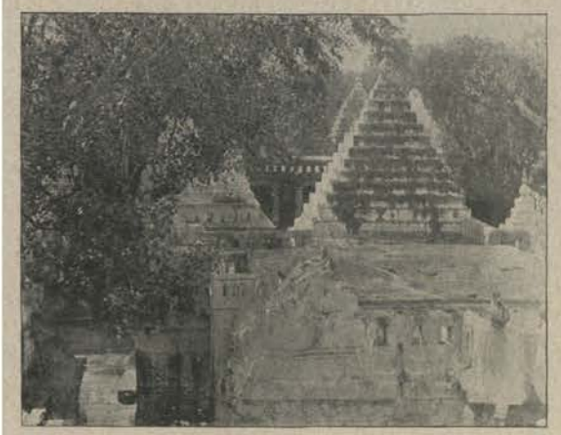
ELGANDAL, the principal town in the Elgandal district, is one-hundred-and forty-miles north-east of Bidar and forty-two miles north-west of Warangal. There is a fort in the town which towers some 200 feet above it, and which is protected by engirdling walls and fortifications at different levels, as well as round the base. In the centre of the hill there is a perpendicular rock, on the summit of which is a handsome mosque built in the elaborate style of the Kutub Shahi mosques at Hyderabad. This is somewhat in ruins however. Half way up to the fort there is an old sculptured temple of Narasinhasvami, which appears to have been a fine structure, and near the fort is the Idgah, which has two lofty minarets. Close by there are a number of tombs. The town contains about 3500 inhabitants. General Cunningham is of opinion ("Ancient Geography of India," p. 578) that Elgandal was at one time the capital of Telingana.

TEMPLE AT ANGNOOR, ELGANDAL.

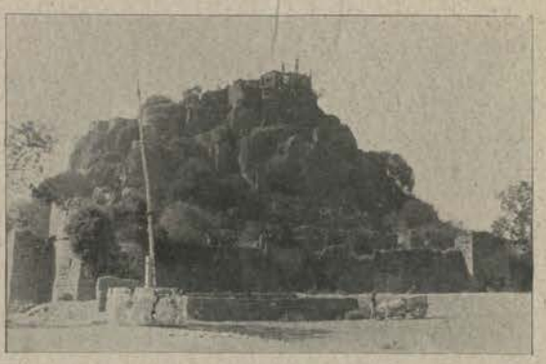
TEMPLE AT ANGNOOR, ELGANDAL.



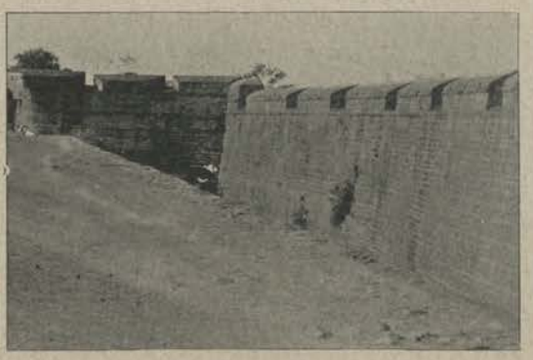
THE JUCTIAL FORT, ELGANDAL.



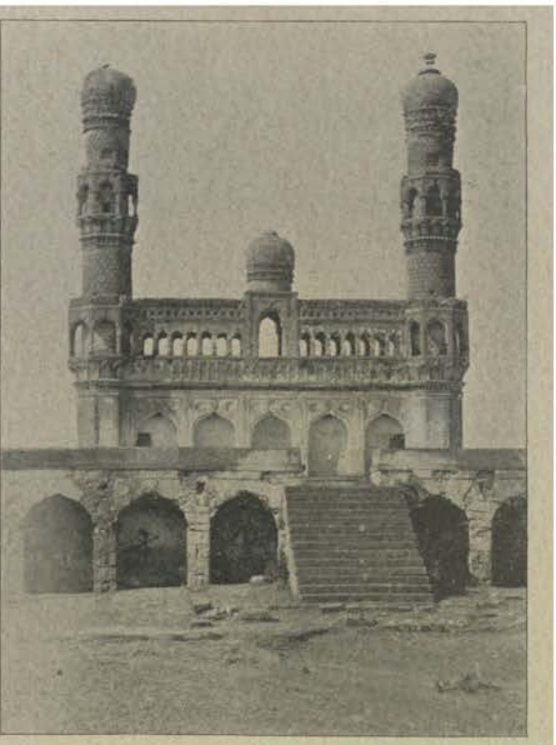
TEMPLE AT YEMULWADA, ELGANDAL.



ELGANDAL FORT.



WALL OF JUCTIAL FORT, ELGANDAL.



THE IDGAH, ELGANDAL.

Malúngal.

THIS is the name of a fortified hill about twelve miles south-east of Elgandal. The fort, which has an altitude of about 690 feet above the surrounding plain, and 1701 feet above the sea level, is said to have been built by one of the Warangal rajas, Raja Molong, whose race has long been extinct. It was taken from the Hindus by the first of the Kutub Shahi kings of Golconda about A. D. 1507, but as Raja Rudra Deva of Warangal was besieged in his capital as early as 1309 by Malik Kafur, a general of Ala-ud-Din, it may have first fallen into the hands of the Mahomedans at a much earlier period, as it is only twenty-one miles distant from Warangal. The hill, which is really an immense rock, is insulated, but there is a detached hill on the south, and several on the west, none of which, however, rise to more than a fourth its height. The entrenchments are formed of huge blocks of roughly-hewn granite, piled one upon another. The west face is bounded by a precipice of about 200 feet, on the edge of which is a parapet wall, with turrets continued to the north, where there are several tanks of good water. There is a lower entrenchment, which is continued to the east, and thence round to the south, where the entrance to the fort is situated. The east side is the only one where the fort could be carried by assault, and this part of the hill has been therefore strongly entrenched. The fort is now held by H. E. the Peshkar.

WARANGAL DIVISION.

The City of Warangal.

THE ancient town of Warangal, which lies eighty-seven miles to the north-east of the City of Hyderabad, on H. H. the Nizam's Guaranteed State Railway, is the capital of the Warangal division, and, at the same time, the chief town of the district of the same name. The population of the division, according to the census of 1891, was:—Warangal, 853,129; Nalgunda, 624,617; and Mahabub-Nagar, 674,649; making a total of 2,152,395. The city of Warangal stands at an altitude of 1,050 feet above sea level, and on the watershed which separates the basins of the Godavery and Krishna rivers in the lower parts of their courses. The surrounding country is very picturesque, consisting of undulating plains, studded with piles of sharp-pointed rocks, with here and there huge granite boulders and isolated hillocks, which are in some cases capped with Hindu shrines and temples. In ancient times, Karimábád, situated a mile to the west, and Matwara, a mile to the north-west of Warangal, formed its two principal suburbs. Industrially, the city is noted for its carpets, made of a texture of cotton and wool. Carpet-weaving is carried on by a colony of Mahomedans, said to be the descendants of Persians who arrived at Warangal with the Mahomedan armies of invasion. The majority of the weavers now live at Matwara. There is a colony of patkaris, or silk-weavers, also at Matwara, who manufacture pure silk and tussore fabrics, the raw material being obtained from cocoons produced in the jungle of the Pakhal Taluka. In connection with this, it may be mentioned that, since the opening of the railway, Matwara has become a town of importance, with fine broad roads, and uniformly-built houses and shops of Gothic design. The new bazaar, which extends from the railway station to the old bastion of Matwara, is called "Jutesar Jung," after Nawab Jutesar Jung, Bahadur, who was once the subedar of the division. The population of Matwara has almost doubled within the last ten years.

Warangal is the ancient capital of the Hindu kingdom of Telingana, which was founded about A. D. 1067 by the Narapati Andharas, and is believed to be the ancient capital of Andhara, founded about 18 B. C. Little, however, is known concerning this kingdom till 1303, when an invasion occurred under Ala-ud-din,

HYDERABAD GATE, WARANGAL.

THE GATE OF VICTORY, WARANGAL.

Sultan of Delhi, who reigned there from 1295 to 1315. He sent his eunuch slave Malik Kafur with an army through Bengal to attack Warangal, but failed to make any permanent conquest, the army being compelled to retreat after severe suffering. The place was again besieged and taken by the troops of the Emperor of Delhi, under Malik Kafur, who forced the raja to pay tribute. In 1321, the town was once more invested, and was compelled to surrender after a short siege, the raja, his family, and a number of his courtiers and followers being made prisoners and sent to Delhi. Pratapa Rudra, or "Ladar Deva," as he was then called by the Mahomedan historians, was subsequently restored to his kingdom, but he died in 1341. A few years later the eastern portion of the kingdom passed into the hands of the "Gajapatis," or "Masters of Elephants" (the name of the Rajas of Orissa), the kings of Warangal being known as the "Narapatis," or "Masters of Men." The Hindu rajas in 1347 made common cause with the Mussalmans against Sultan Mahomed Taghlak. The Hindus agreed to pay tribute to the Bahmani king, as they had previously done to the emperor of Delhi. In 1371 the second Bahmani king of Gulburga defeated the Warangal troops, and this finally resulted in the loss of Golconda. An account of this battle will be found in the chapter on the Gulburga Division. In 1538 the raja of Warangal demanded the restitution of the territory taken from him, and a war consequently ensued, which resulted in the raja's defeat, and the capture and execution of his son. The victory was complete, and an immense amount of accumulated booty was secured by the Bahmani king. In 1543 the remains of the Hindu kingdom were incorporated in the dominions acquired by Kuli Kutub Shah, the founder of the Kutub Shahi dynasty, with its capital at Golconda.

In the centre of the town of Warangal is a tomb erected over the remains of Abdul-Nubee-Shah, and at each end of the town are two substantial arches erected by Nawab Framurz Jung Bahadur, a former first talukdar (collector), who also designed the fine garden close at hand.

INNER WESTERN GATE, WARANGAL FORT.

Warangal Fort.

The ancient fort of Warangal lies about six miles south of Warangal city, and about four miles south-east of Hanamkonda. It is on the site of the capital of the old kingdom, and is surrounded by two walls, the inner of stone and the outer of earth. There are also vestiges of a third. Of the outer earthen wall, Mr. H. Cousens, in his Progress Report of the Archæological Survey of Western India, 1894-1895, writes:—"But the outer earthen wall, which is said to have been built at the same time and by the same hands (Hindu), I am very doubtful about, since its gateways are decidedly Mahomedan. I believe the whole wall to be Mahomedan too, and one thing helps to convince me of this, which is that an old temple called 'Lânja gudi' is almost buried beneath it at one point. Of the third wall, which had a circumference of nearly 30 miles, there is unmistakable evidence, as vestiges of it and its gates are found at various points. Between the villages of Timmapur and Narsimalligudam, six miles south of Hanamkonda, there are the remains

of a gateway, the great threshold stone measuring 19 feet long."

The inner stone wall of the fort is said to have been commenced in the thirteenth century, and is, undoubtedly of Hindu origin, although the upper portion has been added by the Mahomedans. It appears to have been commenced by Raja Ganpati Rudra Deva, who reigned during 1190-1258, and who also constructed numerous temples and tanks, and built a large number of villages, all of which he called Ganapur, after himself. After his death, his widow Rudrama Devi, who succeeded him, and who governed the country vigorously for 38 years, completed the stone wall called Pedda-kotta, and surrounded it with an outer wall of mud, seventy feet high, called Bumikotta, which has two entrances, the Bandara darwaza (gate) on the east, and the Hyderabad darwaza on the west, while a deep wide trench runs all round on the outside. The stone wall gave to the fort the name of "Eka Sila Nagaram," which, in Tamil, is "Orukal," whence, it is popularly believed, is derived the name of Warangal. The wall is built of immense boulders, and has four gates, but the northern and southern gates are now closed. The other two bear inscriptions in old Sanskrit and Telugu. There are numerous bastions disposed at intervals along the stone wall, the top of which is very wide Rudrama Devi died about 1296, and was succeeded by her grandson, Pratapa Rudra Deva, a minor, and the last of the Kakatya dynasty. A number of granite pillars, from 3 to 35 feet high, bearing inscriptions in Sanskrit, are found in various places, and there are also three beautifully-carved stone bulls opposite a half-buried temple which is dedicated to Mahdeva. In the centre of the fort there are four great kirtti stambhas, or "gates of victory," facing the cardinal points of the compass, in the centre of which once stood the great temple, little of which, however, now remains. These gates are carved in hard green stone, and are in a remarkable state of preservation. Figures are cut in the stone, and retain their outline unimpaired, almost as if they had just come from the hands of the sculptor, although they have probably been in existence nearly two thousand years. They are after the style of the four gateways to the Great Tope, or monumental mound, at Sanchi, in the Central Provinces, which was constructed between A. D. 10 and 20, by a King of the Satakarni dynasty, who ruled at Paithan. Only the south-western corner of the temple itself now remains, and here a group of lofty pillars and lintels stand. One of these is a splendid piece of work, and the gateways show that the temple itself must have been a grand structure, finer, perhaps, than most temples that the present generation have now left to them, and second only to the great Rudra Mala at Sidhapur, in North Gujarat. The fort walls and several of the buildings contain numerous fragments of carved stone elephants, scrolls, &c., probably taken from this temple. Near the southern gate there are some ruined buildings which were used for commissariat stores, and there is a structure near the western gate erected by Shitab Khan, the first Mahomedan conqueror of Warangal. Another building, which stands near the northern gate, is thought to have been originally erected as a powder magazine.

HALF-BURIED TEMPLE, WARANGAL.

Hanamkonda, and the Thousand-pillared Temple.

HANAMKONDA, or, as it is called in the Uparpalli inscription, Anumakonda, is said to have been, in olden times, the capital of the Warangal kingdom. It is situated 82 miles east-north-east of Hyderabad, and about four miles to the south-west of Warangal. It stands at an elevation of about 1,050 feet above sea level, and has a population of about 10,000. It is the head-quarters of the subedar, the first talukdar, the divisional and district engineers, and the principal officials of the Warangal district. Since the advent of the railway the town has been steadily growing in importance. There is a post office, a municipality, a neat little Baptist chapel, a civil dispensary and hospital, and a jail (where carpets, towels, &c., are manufactured), while buildings, both private and public, are springing up in every direction. A public garden, with ornamental walls, has also been laid out. Many years ago a large portion of the Hyderabad Contingent was located here, and the bungalows of the officers are still standing, but the present European population numbers only about twenty in all.

Hanamkonda is a great centre of trade, and does extensive business with Hyderabad and the Eastern coast, the principal exports being carpets, cloth, grain, oil-seed, cotton, hemp, hides, timber, &c. There are a few Mahomedan families residing here, whose ancestors are believed to have come from Persia. They are engaged in the manufacture of steel weapons, especially daggers, swords, spear-heads, and knives with thick handles of ivory. Iron ore is obtained from the hill of Mupawaram, about fifteen miles away, where traces can still be seen of the old furnaces which were used for ages in the manufacture of the famous Damascus steel blades.

Hanamkonda contains some very interesting relics of antiquity, the great "Thousand-pillared Temple" undoubtedly claiming chief attention. This temple, which is situated in the middle of the village, is one of the finest monuments in the Hyderabad territory. It is additionally interesting since its date and history are both inscribed upon it, thus connecting it with the powerful dynasty of Hanamkonda, of which Rudra Deva was reigning king in 1162. The temple was designed in the Chalukyan style, but was, unfortunately, never finished. It is in three sections, the whole being raised upon a platform about three feet from the ground. First, there is the temple itself, with its three shrines; then, the remains of the Nandi pavilion; and, further on, the great detached pillared hall. The shrines in the temple consist of three detached cells of considerable dimensions, with a portico supported by about three hundred pillars. This portico is approached by a flight of six stone steps, the lower one of which is a slab of granite fully sixteen feet long. To the left of the lower step there is a small elephant carved out of granite. Over the lintels, and at the sides of the door-ways to the recesses, there are groups of carved figures in relief, which are of great beauty. Those at the sides represent females. The hall of the temple is supported on columns, all very richly carved, on one of which is a short inscription in old Telugu. There is another old Telugu inscription on one of the walls. A black polished stone slab near the gate to the temple is similarly covered with inscriptions, a translation of which is given further on. The Nandi pavilion has fallen, but the bull, which is beautifully carved in black basalt, is tolerably intact. The great detached hall facing the temple is a star-shaped structure with four entrances, supported by about two hundred pillars, which, however, are not so elaborate as those in the temple. The building, though, presents a very imposing appearance, and is of very considerable architectural interest.

Of this temple, Mr. Cousens writes: "The building is evidently of two periods, the main block, containing the three shrines and hall, belonging to the time of the inscription, whilst the prolongation or doubling of the porch of this, with the Nandi pavilion and the great detached pillared hall, are of a later time, possibly after the rise of the Lingâits. I am strongly of opinion that the temple was originally dedicated to Siva, Vishnu, and Brahmâ. There are many evidences of this. At present the symbol of Siva, the *linga*, alone remains, and this in the west, one of the side shrines which is not opposite the big nandi of the fallen pavilion. The shrine opposite the latter, that is, the centre and principal shrine, has a small unoccupied insignificant *sâlunka*, partly supported on mud rubble. This shrine, I believe, held an image of Vishnu. Over the ante-chamber entrance is a group representing the Narasinha *avatâra* of Vishnu, while over that of the west shrine is a representation of the *tândava* of Siva. I am doubtful about the group over the east shrine ante-chamber, which seems to be Indra with his elephant. In this shrine, against the back wall, is a *sâlunka*, with two slots in the top to hold an image, while above it, overshadowing the place where the image would be, were there one, a canopy projects from the wall. This is present in the main or central shrine, showing clearly that it also held an image against the wall, and not a *linga*, which is always fixed in the middle of the floor. The west shrine has not this canopy because it has the large *linga*, which is the original one. The proper position for the bull then, in this case, was facing the shrine, and therefore placed in the middle of the hall at *right angles* to the position of the great bull, without the temple at the

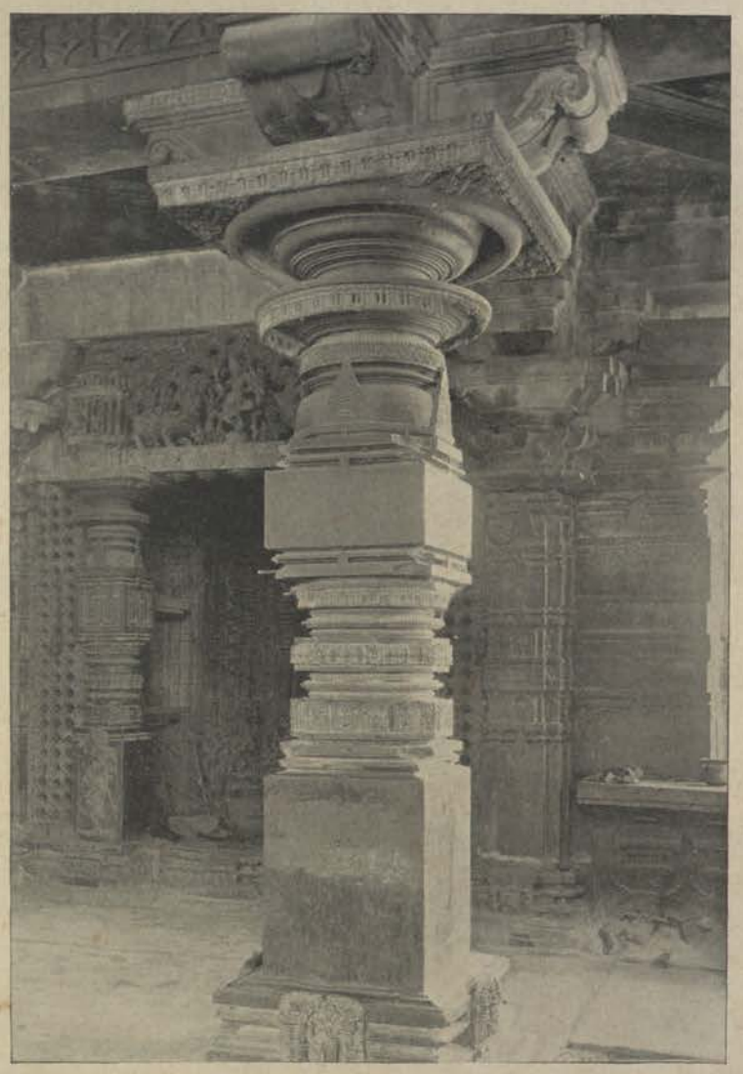
THE 1,000-PILLARED TEMPLE, HANAMKONDA.

DETACHED HALL 1,000-PILLARED TEMPLE, HANAMKONDA.

fallen pavilion, which faces the central shrine, where a *linga* was placed when the additions were added. The smaller, which was inside the temple, facing the *linga* in the west shrine, now lies, damaged, to one side of the fallen pavilion."

An inscription at the temple, written in Sri Rudra Deva's reign, is dated 1162, and runs as follows :—

"The Poet—May blessings attend the work of the builder! The city of Hanamkonda consists of 320,000 miles in length, calculated thus :—1 yojen or 800 miles equals one desh ; 80,000 miles=a mandal or 320,000 miles; and this is the territory of the Hanamkonda dynasty, worshippers of Mahadeo, and this formed the ornament of their lives. Raja Rudra Deva of the house of Kakatia! May the administration be prosperous day by day, and last out the existence of the universe. His reign ran thus :—When he commenced the building of the 'Thousand-pillared Temple' in 1084 in Vikrama Shag, that is the epoch of the reign of the Raja of Vikramajeeth, or the year of Sambath (otherwise 866 years ago), the temple was dedicated to Rudra, Siva or Mahadeo, Wasudeodeveshwar or Vishnu, Suriya Devara or the Deity of the Sun. He built this temple for the worship of the three gods. Offerings and thanksgivings to the third 'incarnation of Vishnu' or 'Sukar Author,' that is personified by the head of a female elephant with one tusk, who is said to remove all obstacles, and is invoked at the commencement of all undertakings on account of his being the God of Wisdom. The third invocation is to Saraswathee or the Goddess of Learning. He invokes his spiritual guide, Shri Rameshwar, and afterwards proceeds to describe the history of the family of Raja Rudra, Raja Tribhuvanamala, the house of Kakatia who was a brave dauntless soldier. Mala Deva was born to him. He was a terror to his enemies, whom he prosecuted relentlessly. To the learned pundits, and to those who merited his admiration, he was extremely merciful and good. He used to keep his wife always happy. To the harlots he was a terror. He used to worship Siva. His son, Prolli Raja, was of a religious turn of mind; and he would, after destroying his enemies, rajas of neighbouring kingdoms, render their wives widows. He was such a famous warrior as to be likened to Ravana, the ten-headed tyrant of Lucknow or Ceylon, in his exploits. He was ever foremost in battle, mounted on an elephant. He was ever ready to go into battle, but he would keep his plans to himself. On one of these exploits he vanquished Raja Govind Raj, who pleaded for his life and territory, and the former spared his life and restored the kingdom to him. Such were some of the glorious exploits of Prolli Raja. His wife, named Muppomma Devi, was a paragon of virtue, and had a world-wide celebrity. She was a peerless beauty, and had no equal, except in the person either of Komisallia, the mother of Ramachandra, the seventh Author or incarnation of Vishnu, or his wife Seetha, or Koonthi, the mother of Raja Dhurmaraj, formerly King of Delhi, or Lutchmi (Goddess of Prosperity), wife of Vishnu, or



PILLAR WITH INSCRIPTION, 1,000-PILLARED TEMPLE

Sechu, wife of Raja Indra, or Parwarthee, wife of Siva, or Mahadeo. Muppomma Devi gave birth to a son, who was called Rudra Deva, the builder of the 'Thousand-pillared temple.' He was celebrated as the most handsome man of his time. Could Nala Koobara, the son of Raja Indra, be compared to him in handsomeness, or the son of Mahadeo Kumasasawmy, or Indra himself, who holds in his hand the sword studded with diamonds, or Vishnu? Such was the transcendent handsome face he (Rudra) possessed. He had no equal in his skill of horsemanship, and his strength of body and muscle was so great that a seeming touch of his hand to an opponent rendered the latter *hors de combat*. In battle, whenever he was seen by his enemies to draw his bow, they would at once flee from the field, such was the unerring aim with which he delivered his arrows. He thus by striking awe into his enemies conquered cities His feudatory chiefs used to admire his qualities always. He would, at sight of a battle-field, gauge his movements and direct his forces accordingly. He would protect the Brahmins from all harm. The terror which he had inspired among the neighbouring principalities, notably of 'Chhord' (one of 56 that existed during this period), was such that the Raja used to remain night and day in trepidation of Rudra, whose Jailap invasion he constantly feared. This Raja died soon afterwards through dread of Rudra. Raja Bheem, on hearing of Jailap's death, invaded his territory, and after taking possession thereof proceeded into Rudra's dominions, part of which he also conquered. Rudra, on coming to hear of this, made preparations and proceeded to drive Bheem out of his dominions."

FALLEN PAVILION, 1,000-PILLARED TEMPLE.

Near Hanamkonda, about midway between Kazipet and Warangal, stands the extensive and palatial residence and the revenue office of the subadar, or commissioner, of the Eastern division. The buildings were inaugurated by Nawab Vikar-ul-Mulk, a former revenue secretary to Government, some ten years ago, when he was subadar of the division. Close by is a fine mosque, with tall tapering minars, unlike those of Hyderabad, which are ornamented with galleries and a profusion of plaster decoration. In fact, these follow the lines of the great musjid at Delhi in their simplicity.

Old Revenue System of Warangal.

In former times, during the *régime* of Mahomed Burhan Ali Khan Dankar Singh Nadir-ud-Dowla, and others, the administration was conducted on the following lines:—Each patti or group of villages, numbering ten or more, had an anchannadar or estimator, whose duty it was to go touring through his patti just before the harvest time of each of the four crops or fasals of abi, tabi, kharif, and rabi, appraising the *standing crop* of each field. After such appraisement, he would obtain on the document the signature of the tenant or renter, in token of the approximate estimate of the crops, and of the renter's satisfaction. After preparing such an endorsed estimate, field by field, for the which circle, the estimator would submit it to his immediate departmental superior, the naib of the pargana. This officer, after collecting the estimate for all pattis of his pargana, would submit them to the sade naib at district head-quarters, Warangal. Here the estimates underwent ordinary check, and after compilation were submitted to Hyderabad, where, after final check, the adjustment would take place, *viz.*, of deducting from the total revenues the cost of the "sibandir" or military, and that of all village papers. The balance so left would be paid over to the zemindars or middlemen rateably, the authorities having previously obtained from them bonds agreeing that they would individually be responsible

for the efficient and due administration of the portion of the state farmed out to each of them. This was known as sarbasta.

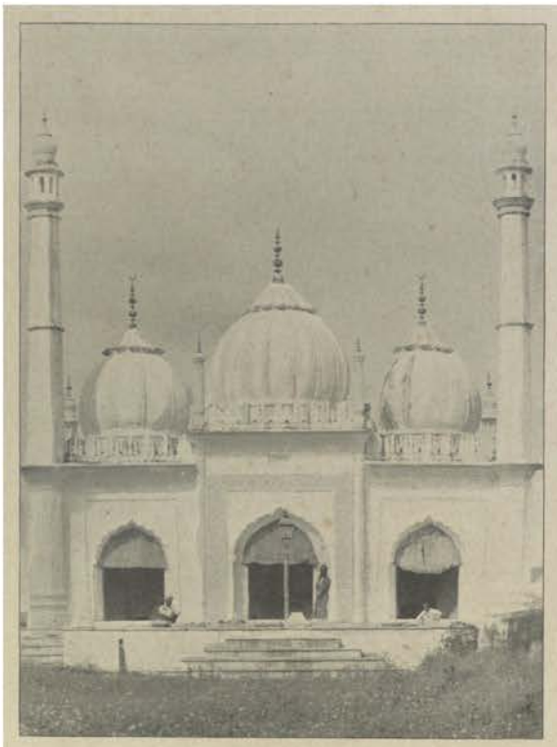
For a short period Hidayet Ali, Risaldar, held as jaghir the Warangal circar in trust for the maintenance of troops under his command. But the adjustment, as before, used to take place at Hyderabad. After this jaghir was sequestrated, Mr. Ralph was appointed zilladar, but his unwarranted interference in the collection of revenue resulted in his removal from that office. His successor was Mr. Dighton, who retained office till 1236 Fasli, and his disconnection was also the result of undue interference in revenue matters. The office was abolished with his relinquishment. The same year saw the introduction of the post of talukdar, the first nominee being Mahomed Nawaz Khan. He was removed during the year, and about the end of it was succeeded by Mir Ashag Ali. In the following year Mr. Dighton, conjointly with Haridas Kishendass, a banker of Hyderabad, took, in form of two-anna shares, the circars of Warangal, Khamam, Elgandal, and Aramgir. The terms of the lease were that the above firm were to meet, from the two-anna share on the collections of revenues, all expenditure on account of such collections and other establishments. This lasted till 1241 Fasli. This joint-stock company did not personally administer the circars, but entrusted, or leased them out, for the most part, to zemindars. Before doing this, however, they ascertained what was the amount of revenues derived from each village for the preceding decade. This being done, they fixed the demand, which gave them a very fair profit, and which left a margin of gain to the zemindars who had leased the holdings. Where, however, they failed to come to terms with the zemindars, they kept such holdings to themselves and directed their management. Mr. Dighton introduced a land measurement, which put a bigah down at 5,000 yards, equal to 70·71 square yards. For this purpose a rope, measuring 7·7 yards, was used. An assessment of Rs. 2-8-0 per bigah was put on land whereon was planted or grown the sironchi tree, the bark of which produces a dark pink dye. Paddy cultivation in abi and tabi was assessed respectively at Rs. 15-0-0 and Rs. 17-0-0 per bigah. Those of the renters who preferred paying in kind or produce were allowed to do so. In this way they would be allowed, for the harvests of kharif and rabi, 10 maunds, the remaining 10 or 9 or 8 out of each kandy of the out-turn being retained. (A kandy equalled 20 maunds of one cwt. each, or 2,240 pounds, or 1,120 seers for total maunds.) For paddy during abi and tabi harvests the firm would allow, out of each kandy, to zemindars 12 maunds, to "kushbashes" (or persons who were not purely agriculturists, but rather men who had set aside for a time only, their trades and professions and taken to tillage as an occasional pursuit) between 9 and 10, and, to the other tenants, 8 maunds. In the interim of the five years' contract there arose a grievous disagreement between Mr. Dighton and his partner, resulting in the dissolution of the firm. In 1242 Fasli Mr. Dighton, in his own person, renewed the lease till 1246. The only material difference between this and the former lease was that, instead of himself administering those villages where the zemindars were unwilling to accept the sarbasta, he made them over, for superintendence, to Rawal Raghana. When this lease also expired in 1246 Fasli, he drew up another during the following year, which was to have remained effective till 1256. The terms were like those of their predecessors. Raja Chandu Lall was dewan when the first lease was taken out in 1237. This dignitary held office till 1253. Owing to a change

INSCRIPTION, 1,000 PILLARED TEMPLE.

of ministry, Mr. Dighton was called on by His Highness the Nizam to surrender his sarbastadarship. This order, or command, found him on tour. His agent and vakil, Azam Ali Khan, who always stayed at the Court of the Nizam at Hyderabad, being apprised of the order, examined his accounts and discovered that His Highness' Government owed Mr. Dighton fourteen lakhs, which he had deposited from time to time in the Government Treasury over and above the amount that had fallen due. The Treasury returned to Mr. Dighton the fourteen lakhs, and he accordingly surrendered his sarbastadarship. Raja Bishen Chand then took over the three circars, but relinquished them in 1257, when Nawab Siraj-ud-Dowla assumed office as dewan. Azam Ali Khan, late vakil to Mr. Dighton, next took charge of the circars in the same year, but soon afterwards, at the command of H. H. the Nizam, he handed them over to Rajah Shumboo Pershad, from whose hands they passed into the hands of Salar Jung. Although Mr. Dighton's relinquishment, and the taking charge of the circars by Salar Jung, occurred in one and the same year, namely, 1257, not one of the sarbastadars had entered upon the administration of the circars. Mahomed Oosman Khan, on behalf of the Government, was sent down to Warangal to take over charge as soon as Mr. Dighton had delivered over the circars, in 1257. In 1258 Nawab Jamal-ud-Dowla succeeded, followed in 1259 by Lutfullah, who held the circars for ten months. Jamal-ud-Dowla again took over charge, but was quickly succeeded by Mahomed Oosman Khan. He was relieved by Goolam Takli, who, as a two-anna share talukdar, administered the estates in 1262 Fasli. At the end of the year Nawab Siraj-ud-Dowla was about to succeed to the office of dewan a second time, when he died. The late Salar Jung about this time assumed the Prime Ministership. In 1263 Syed Mohied-Din was appointed as talukdar on a salary of Rs. 500, which post he filled till 1269, and he was succeeded by Nawab Kassin Zar Jung, who held it till 1274. There was one sade naib and several pargana naibs. The salary of the former was Rs. 200, and that of the latter between Rs. 20 and Rs. 25. During Mr. Dighton's *régime* the sade naib drew Rs. 300, pargana Rs. 40, havildars of two grades Rs. 10 and Rs. 8, respectively, and the tax collector Rs. 3 per mensem, while, as partner of Haridas Kishendass, Mr. Dighton's collections annually amounted to three lakhs and twelve thousand rupees. During the succeeding two terms when he entered into sarbasta himself, the collections reached three lakhs and twenty-five thousand, and when he took out a lease for ten years the realisation exceeded those of the preceding terms by 25 thousand annually. None of Mr. Dighton's successors ever succeeded in reaching his figures, and Syed Mohied Din alone was successful in bringing up his collections to a level with Mr. Dighton's. Nawab Kassin Zar Jung beat the record, but Nirrigonda had been added to the former parganas. In the month of Aban 1275 Fasli, the zilla bundi or formation of parganas or sub-divisions into districts commenced. Thus the district of Khamam was organised by the aggregation of the circars of Khamam and Warangal. In 1276 Nawab Nazim Jung was removed from his post of talukdar, and was succeeded by Swami Rao. He it was who stopped for ever the battai system, or payment in kind, and introduced, instead, cash payments. This found favor with the ryots generally. The principle adopted was the conjectural estimate of the standing crops, and whenever any measurements became necessary, Mr. Dighton's formula of 5,000 square yards per bigah was resorted to. Subsequently, when the Revenue Board came into existence, they ruled that the standard measurement of a bigah should be only 3,600 square yards. There arose, in consequence, a grievance on the part of the ryots, who complained that the assessment increased in proportion to the reduction effected in the extent of a bigah. This was remedied gradually by the reduction of assessment, according to the manner in which circumstances permitted, which led to a large tract of virgin soil being brought under the plough. About this time (1279) Swami Rao was transferred, and was replaced by Mahomed Hanif in the same year. The latter died in 1282 from the effects of injuries received in a gunpowder explosion at the Government magazine, Warangal. The explosion took place while he was superintending the pulverisation with crowbars of an explosive which had formed into lumps. Mussi Razza Khan then took charge of the district. He remained there till 1286, when, on transfer, he was succeeded by Govind Rao, who had charge till 1293. During his *régime* the revenues rose to Rs. 1,758,686. He was relieved by Mahomed Abdul Baki Sahib, who in 1293 was succeeded by Nawab Framurz Jung Bahadur. He took charge of the district, as first talukdar substantively, in Furwardi 1296. The subjoined statement shews the revenue from 1291 to 1300. The annual average increase of Rs. 463,642 has effect from the latter half of the decade, *viz.*, 1296 to 1300. The above increase, it need hardly be noted, has reference to the time of Nawab Framurz Jung's administration.

	Rs.		Rs.
1291 ...	1,319,462	1296 ...	2,170,634
1292 ...	1,408,064	1297 ...	1,953,629
1293 ...	1,758,686	1298 ...	1,933,123
1294 ...	1,875,984	1299 ...	2,171,188
1295 ...	1,724,764	1300 ...	2,176,596
Total Rs.	8,086,960	Total Rs.	10,405,170

Increase during last 5 years, Rs. 2,318,210, or over 23 lakhs of rupees.



THE MOSQUE, HANAMKONDA.

CARVED FIGURES, 1,000-PILLARED TEMPLE.

THE 1,000-PILLARED TEMPLE, HANAMKONDA.

Kazipet.

KAZIPET, a station on the Nizam's railway eighty-seven miles from Hyderabad, is called a junction, but as the connecting line to Chanda has not been constructed (see chapter on "The Nizam's railway"), the station is not yet entitled to that appellation. The country from Ghanapur is undulating and almost entirely a jungle, the railway line continuing on a falling gradient. The trunk road from Hyderabad to Hanamkonda runs alongside the railway almost the whole way to Kazipet. A series of pillars, about twelve feet high, stand on the road to the left of the railway. About forty years ago these pillars supported the old telegraph line to Hanamkonda. On approaching Kazipet a huge black rock, with two horn-like projections, is seen, this being formed of smaller rocks piled up and standing about 120 feet above the hill, so that the eminence can be seen from miles round. This rock is called Illadikenda, after the village of that name close by. There are three small temples on the hill, said to have been built ages ago. As at Bhonagar and Jidikat, there are several natural pools near the rock, and they form a pretty lake, which is covered with water lilies and wild aquatic flowers. Almost opposite to the station is another huge rock, which, as well as the one mentioned above, forms a peculiar feature of the place. When the railway was under construction these hills were infested with bears and panthers which were the terror of the neighbouring villagers, but they have since been exterminated or driven away. There is a waiting-room at the railway station, and a neatly laid-out garden in the enclosure. Kazipet abounds, in all directions, with tanks that afford splendid duck and snipe shooting in the season. The village of Kazipet is situated about a mile to the east of the station, and contains about a hundred houses and huts. A domed tomb close by, from which the village takes its name, was built by Syed Shah Afzul Biabani, who died about forty years ago. He was an ascetic of a very pious order, and was the father of the present kazi, or high priest, of the place. An annual fair is held at Kazipet. His Highness the Nizam invariably visits the adjacent shrines when on tour in these parts.

Muddikonda Temples.

THERE are two temples at Muddikonda, one dedicated to Siva, and the other to Vishnu. Both are situated on an isolated rock half a mile to the east of the village, and one mile to the south of the Kazipet railway station. In shape the rock resembles a flattened dome, and its surface is without vegetation of any kind. The circumference of the rock at the base is about 1000 yards, and its greatest altitude from the surrounding country about 200 feet. The only point from which the temples can be reached is the north-west side, which presents a gradual slop some 600 feet long. On the south-west side of the rock are two fantastic tors, standing side by side, having a pile of four and five stones respectively, which in the remote ages must have formed unbroken monoliths. Their re-spective heights are about 50 and 60 feet, and they can be seen almost distinctly with the naked eye in the direction of Hanamkonda (in the north) from a distance of over five miles, and from other quarters also from a considerable distance.

The temple to Siva is named Nuttu Ramappa, and the other is known as Rama Chendraswami. Both are still used by worshippers. They belong to the Dravidian style of architecture. The pujari or custodian is an Aiyawar named Ramanjah, to whose original ancestor was granted, as makta, or fee simple, the village of Ayotchhapur, which is said to have passed in succession to the present holder. The village, which lies about half a mile to the east of the rock, contains some twenty-five or thirty thatched dwellings. The hereditary grantee pays to Government fifty rupees per annum, while the revenue derived therefrom amounts to from Rs. 175 to Rs. 250 according to the out-turn of crops.

The temple dedicated to Siva is of hexagonal shape without a basement. The porch, which faces the south, is supported by eight pillars, four in front and four in the rear, the former being plainly carved, while the latter are roughly hewn and squared. The length is twenty feet, with a passage six feet wide running the whole length, and having a raised platform on both sides two feet high. Near the wall, on each side of the portico, and resting upon the platform, but detached from the wall, is the figure of an attendant with four arms, one of which carries a trident, the second a rattle, the third rests on a club, while the elbow of the fourth arm is pressed against the side, the palm pointing outwards, and the thumb and forefinger bent across it. The door leading into the sabah mandap or council hall is twenty feet square. In the centre is a nandi (bull) in a kneeling posture, resting upon a pedestal. The nandi is in basalt, highly polished, and has bells and beads, exquisitely carved, encircling the neck and hanging over the body. This nandi is placed between four pillars, plainly carved and supporting a massive roof, the beams being ponderous slabs of granite. The ceiling is formed by one square being counter-sunk, with another square laid over it, in such a manner as to form equilateral triangles at each angle, the figure in the centre being diamond-shaped. The door of the shrine faces west, the bull looking east. To the north end of the sabah mandap is an alcove, which is entered by a raised doorway 4 feet by 2½ feet.

The linga is not visible above the pedestal or altar, which is so placed that the linga is exactly below the hole that has been made for it, and through which the devotees anoint the idol. The legend relates that this linga, unlike its prototypes, is of divine not artificial origin, and it is accredited with performing miracles. The roof of the mandap is surmounted by four bulls, one at each corner.

Near the temple, about 200 paces away, is a kund or hollowed cistern, 125 feet in diameter and circular in shape It contains water of a greenish hue, and the supply is said to be inexhaustible, and the cistern unfathomable. The cistern is also said to be of natural formation, and of a shelving nature. There are two other cisterns, of smaller capacities, in the vicinity. A needle or obelisk stands near the west side of the temple, made of one slab of grey granite, erected on a base two feet square and four high. It is of octagonal shape up to over half its height, and the remainder assumes a circular shape (total height twenty feet) to the top, which is crowned with a miniature porch of masonry, of modern construction no doubt. This is evidently a substitute for the original, which must have been all in stone, similar to other obelisks erected beside similar temples in other parts. Worship is still carried on at these temples, which, carrying as they do pyramidal sikras, correspond to the Dravidian design.

There are three smaller temples situated in the village, two of which are in twinship, while the third is some distance off to the north. Only one of the twins deserves mention, the other being so utterly dilapidated, and the designs so obliterated, that any attempt at description might prove far from correct. The one that deserves mention is still used for worship by Sivites of the village. The court-yard or quadrangle, which in the remote past enclosed both the temples, is now indicated by only a crumbling gateway, which shows unmistakable signs of having been prevented by recent renovation from disappearing altogether, like the wall. This temple, like its twin, has its entrance facing east-north-east. The porch consists of four pillars arranged in a square, 9 feet high, with parapet walls on either side, 3½ feet high, and 4 feet wide, the passage being 5 feet wide. The temple within measures 22 feet square. The sabah mandap contains in the centre a nandi in basalt, 4 feet long and 3 feet high, having a fine polish; and elaborate carvings of garlands, bells, and other ornaments, encircle the neck, and extend over the hump, withers, and haunches. The council hall contains several pillars. The beams of slabs resting upon these pillars are ponderous, and the roof overlying them all—a flattened dome—is 10 feet 9 inches high. There is an alcove at the south end and another one at the north end adjoining the shrine, which latter contains a small linga resting upon an altar 18 inches high and 4 feet long, both of which are in basalt, highly polished. The images of Ganesha or Ganpati, and Lakshmi his wife, placed erect on the parapet wall of the temple at the north, appear to have found their way there at a comparatively recent period. An obelisk, which faces the entrance to the temple, stands ten paces off. It is about 25 feet high, the base on which it stands being 8 feet square and 3 feet high. The shaft or column is made of a solid block of granite, carefully and smoothly dressed. Up to six feet from the base, the shaft is square, and the remaining length up to the abacus is octagonal, tapering gradually to the end. The abacus is a flattened spheroid, and supports a miniature mandap having a nandi as the central figure. The sister obelisk, which is a few paces from it, is the same in all respects, save that it has an abacus of basalt elaborately carved and well polished, and contains foliage and festoons arranged in concentric circles.

The third temple to the north of the village is of comparatively modern construction, and does not contain any architecture worthy of notice.

Pakhal Lake.

AT present a natural track exists between Hanamkonda and Pakhal Lake, and this is passable in fair weather, but a proper carriage road throughout the entire length of the thirty miles is needed. This road has been sanctioned, and is to be eighteen feet wide with a clearance on either side of six feet.

After passing Lakhnapalli the road passes through dense jungles, and it is considered unsafe to travel over it after sundown, as wild beasts are known to infest the neighbourhood. Several water-courses, at present unbridged, are crossed, and there is a large irrigation canal called the Narsimpet river, which has its source in the Madanapet tank. This stream flows from north to south, and, after forming a junction some miles below with the irrigation canal flowing from the Pakhal Lake, forms the Garlah river, which is reckoned among the tributaries of the Krishna. The Narsimpet river is rendered impassable in the monsoons for a fortnight at a time at each freshet.

To metamorphose the existing wilderness of regions where centuries ago villages and towns once stood, supported by the peaceful and blessed industries of the husbandman and the artisan, into at least smiling meadows and bright and happy cornfields, will be a herculean task. A serai is to be built and many other improvements made at Narsimpet in the course of time, so that the village will vie with any of her sister head-quarter tahsils in point of substantial public buildings. Then the place will assume an air of importance which it does not now possess. There is a sort of

necropolis some 400 yards to the north of the village known as the darogha of Syed Jamal-ulla Sahib Kadri Shaid. It is unwalled, and discloses some thirty-four tombs, standing in a space sixty yards square, said to be the original area of the enclosure and pointed out as such by the tahsildar himself. It is proposed to rebuild the darogha at Government expense and renovate some of the old tombs fast decaying. There is a tradition connected with the existence of the darogha. It appears that over a hundred years ago Narsimpet, with other villages and towns of Pakhal taluka, was farmed to Venkat Lutchmi Nursa Jagannath Dharmaraj, styled zemindar of Pakhal, who was in the service of H. H. the Nizam. On account of the maladministration of the zemindar, who also threw off all allegiance to the sovereign, the latter sent a force of horse and foot under the command of the said Syed Jamal-ulla to punish the disaffected chieftain, Venkat Lutchmi, who had his residence at Narsimpet. He had some troops allowed him by H. H. the Nizam, which he, of course, employed against the force brought by Syed Jamal-ulla. An engagement took place somewhere beyond the site of the present darogha. Here, seated under the cool and grateful shade of the town bir trees, away from the fierce heat of the noon-day sun, the while watching the fight going on in the distance, Venkat Lutchmi told his attendants that if ever he should fall in the fight that was raging they should inter his remains at that very spot. He had hardly risen after expressing this wish when a stray bullet by a strange coincidence struck his forehead, killing him on the spot. His horse, which was standing by, was also struck by a bullet immediately afterwards and instantly killed. Master and steed were then buried side by side. This extraordinary circumstance attending his death led his co-religionists at that period to build a darogha, no vestige of which, however, is left behind after this lapse of time. Half a biga'h of land, granted as inam, and which adjoins the western side of the supposed boundary or limits of the darogha, is brought under cultivation as occasion arises, and the revenue therefrom is devoted to holding an oorus, which is altogether a local assembly and is not a fixed institution. The chieftain's tomb is the largest to be seen here, is built of stone in lime, and brick in lime above that, and stands eight feet high. This was renovated in 1296 Fasli by Syed Fassi-ulla, the tahsildar. Beyond Narsimpet the road leads into the wilds of Pakhal, which form an impenetrable belt in places for miles round, and thence passes on to the lake, which is one of the largest in the district. It lies to the east of Narsimpet, the head-quarters of the Pakhal taluka, and six miles distant from it.

According to an old Hindu legend the formation of the lake was due to a miracle performed by a magician in the time of Raja Pertab Rudra, who himself assisted, it is said, in the achievement. At the time of the alleged miracle, the raja was staying at his country residence, Pakhal town, about three miles to the west of the lake. The legend runs that the king, having conceived the desire of constructing a lake, summoned all his courtiers and high officials together, and having apprised them of his intentions commanded them to find some person or persons capable of carrying out his gigantic project. Diligent enquiries were duly made by these functionaries, but with the result that no fit person could be found for the undertaking. After a time, however, an itinerant magician presented himself before the king, and offered to undertake the great work on the condition that the king would find him an assistant, a man possessing dauntless courage and infinite powers of endurance. Such a man, however, the king failed to find among his subjects, so, rather than suffer his long-nursed project to fall to the ground, he determined upon placing himself, disguised as a peasant, at the service of the magician as the embodiment of valour and endurance. Thus disguised, he repaired to the abode of the magician at midnight, and said he had come, under the command of the king, to assist in the work that was to be undertaken by the magician. Thereupon the latter handed to him a pick-axe, taking a basket himself, and both walked out of the town in an easterly direction, the peasant leading the way, followed closely by the magician. At starting the magician enjoined his assistant, under pain of death, to on no account look behind him while engaged in the work. After going some distance the magician directed the assistant to commence picking the ground with the pick and so proceed straight onwards. This begun, the magician picked up the earth dug out by the pick and dropped it beside the furrow made, and directly this was done the hills in the vicinity, as if in tacit obedience to the will of the magician, moved bodily and rapidly from their natural positions, making a tremendous rumbling noise and causing the earth to vibrate. One of the hills, the largest among them, called Chilka Guttoo, is said to have made such a terrific noise that the disguised raja, more through fear than forgetfulness, immediately turned his head in the direction whence the noise proceeded. At that very instant the hill ceased moving. The magician, noticing what had happened, became angry with his assistant, and said: "It is on account of your timidity that the lake could not be made larger. Your former labors, however, now plead for your disobedience, which otherwise should have cost you your life. Why did the raja, instead of coming himself, send you? I shall hold the raja responsible for thus spoiling this intended work of magnificence." Raja Pertap Rudra, unnerved at this threat, at once replied:—"O magician, I am the raja, and I plead for mercy," explaining at the same time the

reason of his disguise. The magician pardoned the transgressor, but as far as the ground was picked or otherwise marked by them so far only was the lake made.

The artificial bund of the lake is some 2000 yards long, with an average height and width of 25 and 50 yards respectively. The greatest depth of water close to the western bank is from 30 to 40 feet, and that towards the centre of the lake some 20 or 30 feet more. The area of the lake is about 25 square miles, though in the dry months this contracts to 13 square miles. When the normal level of water in the lake is raised 3 feet, the bywash known as Shitab Khan's gandi begins to play, causing an overflow of over 25 feet in width. The bank along the margins of the lake and the slopes for the most part are clothed with trees, tamarinds principally, some of which are of enormous proportions. Trees yielding wild and edible fruits grow below the outer margin of the bank. The trees having creepers growing along their stems, interlacing each other and their boughs in a web-like fashion, form an almost impenetrable forest, and this is the habitat during the greater part of the year of tigers and other beasts of prey. The northern and southern banks—the former being a spur of the hills to the east, and the latter a range of low hills some 250 feet in height—are also covered with large umbrageous trees from base to summit. The lofty hill or spur which juts into the lake near the southern bank assumes the appearance of a promontory, and is also thickly covered with trees. The western bank shows a precipitous bluff or cliff, the height of which is some 400 to 500 feet above water level. The ridge presents a plane surface sufficiently large to allow of the building of shooting boxes and private chateaus thereon for the accommodation of gentlemen and their families seeking a change. Of course, before any such thing could be attempted, the jungle would have to be cleared. Grass grows plentifully in the regions round the lake, and attains a height of from 6 to 8 feet during the monsoon. It is burnt down at the beginning of the cold season, the miasma which lurks in it, and which, if suffered to remain unburnt, presents a danger to health, being thereby to a great extent destroyed. A cattle-fly, known among the inhabitants thereabouts as gavdu ergay, a species of the tsetse fly of Africa and Southern America, infests these regions during the monsoons, at the commencement of which the larvæ deposited in the preceding year are hatched. They prove such a torment to both man and beast that no man dare venture into these jungles till the grass and undergrowth have been destroyed by fire. This fly measures some three quarters of an inch long, and a quarter of an inch thick.

A chronogram slab of granite, measuring 6 feet long and 1 foot broad, with ancient Telegu characters, expressed in Sanskrit, engraven thereon, stands at the margin of Shitab Khan's gandi. The writing is not decipherable, on account of the broken and otherwise defaced condition of the slab. This stone was found lying on its face on the visit to the lake of Nawab Mirza Tufail Ali Beg Bahadur.

Tradition relates that Shitab Khan, having been informed that there was a treasure trove in the bed of the lake, gave directions to breach the bund in order to drain the basin. The draining over the spot where the trove was supposed to be buried was being excavated when Raja Pertab Rudra is said to have appeared to Shitab Khan in a vision by night, and to have pointed out the true site of the hidden treasure. Acting upon this visionary revelation, Shitab Khan the next morning excavated this place, and discovered the treasure, the proceeds of which he devoted towards the filling in of the breach, which was done with some slabs bound together with lead bracings. No trace, however, of the lead binding is to be seen.

The promontory known as Chilkalgutta, described above, is entirely surrounded by water during the rains, when it is inaccessible except by boat. In the hot weather, however, when the water in the lake is reduced to a lower level, the hill is accessible, but from one side only. The lake abounds in alligators, otters, turtles, and fish of various sizes and species.

To the north-east of the lake, and four miles from it, is an ancient Hindu temple in a state of decay, which is visited for the purpose of worship by the neighbouring villagers during the festival of Sivaratree, where, after they have bathed in the gundum or reservoir, the devotees make offerings of fruit and flowers and sacrifice of sheep to the shrine. The road leading to it is strewn with large stones and boulders almost the whole distance, and is consequently impassable both for cart and horse, and the journey has to be done on foot and not without difficulty. The gundum is situated within the limits of Sumpat Kurwa, while the temple itself stands, it is supposed, in the boundary once occupied by the ancient town of Pakhal.

The gaur, or Indian bison, has its habitat in the jungles north-east of Pakhal in the Sumpat Kurwa limits, where it is met with in small troops of ten and twelve. None of late years, however, have been bagged, and this perhaps is due to the impenetrable nature of the jungle. Peafowl, partridge, quail, spur and jungle fowl, are found in certain parts of the Pakhal jungles during the cold weather. Sambhur, wild boar, and wild ox or neilghai, are also met with sometimes. The water of the lake is of a light specific gravity, such as is found in wells having springs, and is palatable. There are four sluices to the lake. The condition of the lake is at present, and has been, inimical to Government interests, but the

proposal to spend some Rs. 42,000 for repairing and raising the height of certain anicuts, as well as the building of houses on or near to the site of the ancient town of Pakhal, with a view to re-colonisation, will conduce no doubt to the material benefit of the Government revenues, as that would be the means of opening out the resources of this large tract of country, which has hitherto lain for a succession of decades in a sterile and unproductive condition. The lake is fed by three small streams which flow into it from the eastern side, and which are principally hill torrents. Some 14 or 15 inches of rainfall is sufficient to make the lake brim-full. In spite of the waste which occurs through breaches, the lake irrigates over 20,000 bigahs, bringing in a revenue of a little over Rs. 120,000 annually, the assessment being levied at from Rs. 6 to Rs. 8 per bigah. Having regard to the rich fertility of the soil, however, it is thought that the assessment might be raised to Rs. 12, provided that the deserted sites of the once populous villages lying round about the lake were repopulated and the jungles about these parts entirely cleared, the arable lands being thus brought under the plough.

Rāmāppa Lāke Temples.

THIRTY miles to the north-east of Warangal is the large Ramappa lake, on the further side of which is a group of temples in the same style as the great temple at Hanamkonda, in fact they appear to be of the same age, and were probably erected by the same builders. The principal temple consists of one shrine with a great hall before it. The arrangement of the pillars is somewhat different to the usual plan, and a marked feature are the figure brackets, which, springing from the shoulders of the pillars, support the overhanging cornices. The decorations upon the pillars, the doorways, and the screens are very profuse The sikhara, or tower, is complete, and built entirely of bricks, which have been moulded, where necessary, to suit the design. Upon the north side of the temple is a smaller one, which has also its brick sikhara. Between the two temples is a square inscribed column, with the same symbols as surmount those at Hanamkonda and Uparpalli. On the south is a pillared hall.

Lākrawarm Tānk.

THIS is the largest reservoir of water in the Nizam's Dominions. It is situated forty miles north-east of Warangal, and six miles to the south of Sallavoy, on the road to Mullur Muganpet. It has several feeders, and over 100 square miles of land drainage, the feeders being mountain torrents. The lake has one monster breach, 109 feet deep and 200 feet wide, which would cost over a lakh to repair, and which is traditionally said to have occurred prior to the Mahomedan conquest. Notwithstanding the breach, the water-spread is six square miles in extent. The surplus water flows north-east, and runs into the Godavery, debauching at Nagaram, a distance of about thirty miles. The stream along its course is fed by smaller ones, before it joins the Godavery. If the breach were repaired, the water-spread would be quite thirty miles, and the canals now in disrepair could be used to convey water as far as Kalaswar, near the banks of the Godavery, a distance of over thirty miles, thus irrigating the lands along its course. The total cost would be about two lakhs of rupees, and it is thought that the stream would then be capable of cultivating about 80,000 acres. A dam has been built up in front of the breach, but the water still escapes from the basin. The present cultivation covers about three acres only.

The Fort of Zūffer Ghūr.

THIS fort, which stands in solitary splendour, is the private property of H. H. the Nizam. It is situated at a distance of about twenty miles from Hanamkonda, eight from Coonoor, and sixteen from Ghanapur station on the Nizam's railway. The roads leading to it are fairly good, and are safe enough for riding, or even for tongas. The scenery, except during the very dry season, is attractive, the jowari and arendi fields especially presenting a picturesque appearance. These fields have many date and palm trees growing upon them, and here and there may be seen the anomaly of a tree of one species growing out of the trunk of another, *e. g.*, a palm springing from the stem of a banyan, which, though certainly unique, is by no means an eye-sore, so far as picturesqueness goes. The verdure of the growing crops is further relieved by the yellow flowers of the turwur plants, which grow in rich luxuriance all over the country, and which, by-the-by, are used by the natives for dyeing leather. Foxes are plentiful, but no annoyance from beasts of prey need be dreaded, for the tigers which infest the jungle on the surrounding hills do not venture down to the plains. As one nears the place where the fortress is situated, he passes a wilderness, where silence reigns supreme. The granite hill on which the fort is built can be seen from a fair distance, being about fifty feet high. This hill is embraced by two smaller ones, and the whole chain presents the appearance of a crescent. The fort of Ibrahim Ghur is built on one

of these smaller hills, and is situated at the right-hand side of Zuffer Ghur. Both these ghurs appear to have belonged originally to one person, and they are joined by a khundak or moat which runs round the village. The khundak is about twenty feet deep, and in the olden times it must have been very difficult to cross. There are three bastions, or watch-towers, to guard this ditch. The length of the guns with which these bastions are mounted varies from seven to seventeen feet, and the diameter of the bores from four-and-a-half to six inches. Many of the guns that used to be here have been taken down and carried to other forts, but there is a sufficient number left to give one a vivid idea of the fort's past glory and splendour. One gun, which is at the top of the hill, and which commands the whole plain below, is well made, the material being a fusion of several metals. On all the other guns the name of Mahomed Kasam and the year 1193 Hijri are inscribed, but on the gun made of composite metal the inscription gives the date 1185 Hijri, and upon it is also the name of Zuffer-ud-Dowla, friend of Rukn-ud-Dowla, from which it is quite apparent that the fort was built about 120 years ago. Mahomed Kasam was probably the manufacturer of the guns or the superintendent of the batteries. The swivels of one or two guns remain, and are of rose-wood. All the others have been eaten away by ants.

The fort of Zuffer Ghur was built by Zuffer-ud-Dowla, after whom it was named. He was a talukdar, and a friend of the minister, Rukn-ud-Dowla, (1765-75) as appears from the inscription on the gun above-mentioned. He was a very powerful nobleman, his power extending over a large extent of territory, which is borne out by the fact that this is not the only fort built by him. Four other forts, equally strong, owe their existence to him, and the question naturally suggests itself: How could a mere talukdar have had means to construct such huge and noble edifices for the purposes of offensive and defensive warfare? The answer is that in those times the power of talukdars had no resemblance to the influence of present talukdars. Then they were omnipotent in their respective districts; they had the power of levying war or making peace. They were rulers, not of small districts, but of large countries,—in fact the king was a mere puppet in their hands. He cared so much more for his seraglio than for his dominions that although Zuffer-ud-Dowla had completed his five forts, the construction of which must necessarily have extended over a large period of time, the king was kept utterly in the dark about their existence. There are four gates to Zuffer-Ghur. The principal one, which is situated on the northern side, is called the Hanamkonda gate, because this is the gate by which people coming from Hanamkonda would enter the fort. The gate itself is fronted by a doorway which is in utter ruin. The outer gate is at present without doors, and even with doors it could not have been very magnificent. It was formerly roofed, but the roofing has been destroyed. The inner gate is not so hopelessly ruined, and, without any splendour, magnificence, or even an attempt at architectural beauty, it presents an appearance of substantial massiveness. The doors are made of solid teakwood, about six inches thick, and are armed with long spikes, the iron of which, even after the lapse of a century-and-a-quarter, still glitters. These spikes were used to prevent the doors being forced by elephants at a time when battering-rams were unknown. The height of this gate is about 25 feet, irrespective of the parapet wall, and its framework is most peculiar and durable. It is made of huge granite pillars, one on each side, to which the doors are hinged. One gate is guarded by two big bastions, over which guns are placed. The bastions are reached by an open flight of stairs, which are now overgrown with wild plants. On reaching the first storey, the approach to which is so narrow as only to allow one man to pass through it at a time, the sight of wild trees growing in the masonry brings with great force to the mind the deserted condition of the fortress, the roots of the trees penetrating into the crevices of the stonework, causing it to crack in a way which in many places makes it a dangerous spot to stand upon. From the left bastion the rampart wall begins, and this is continued till it reaches another bastion, and on the inner side of this wall there is a road which was used formerly as a means of communication between one bastion and another. Then comes the Hyderabad gate, which is not so very elaborate or interesting, except in the fact that the bastion here is erected upon a sloping rock, and made to stand upright by means of a girdle of small stone props inserted in the rock. The distance of this gate from the Hanamkonda gate must be, roughly speaking, half a mile. The ditch on this side is of granite masonry, the reason being apparently to prevent the ground, which is very soft here, from falling into the ditch and filling it up. This gate is situated on the west. On the east is the Kamam gate, and between this and the Hanamkonda gate there is little or no difference, save that the stairs leading to the bastion in the former are closed instead of being open as at the Hanamkonda gate. Here also, in the space left between the patak and the gate proper, there are cells for watchmen, which do not exist at the principal gate. There is a fourth gate, situated at the south, also named the Hanamkonda gate, but the road to this is so very steep and dangerous that it is not to be approached from the ground. This gate is so much forgotten that the people do not even mention its existence. It is only after reaching the top where the building stands that this gateway is discovered. But it is now closed up with masonry, perhaps because of the dangerous nature of the road leading to it. The gate itself is a perfect ruin.

There are three paths by which people reach the top of the hill, where the Nara Singh temple and the residence belonging to the fort are situated. One is from the village side, and is over smooth granite, and after an altitude of some 300 feet the ascent becomes steep enough to make a man of a nervous temperament quite giddy. Another way is from the outer side of the hill, where the path is not at all difficult, being of a gradual incline, and the loose blocks of granite serve as steps. It takes about three quarters of an hour to reach the top. This path bears a faint resemblance to the beautiful "Danger path" at Matheran, and the scenery, if not so sublime as at Matheran, is very fine. The grand panorama of the plain below, extending for miles round, and girt by distant mountains, gradually unfolds itself to the spectator's eye as he mounts the ascent, and forms a singularly fit theme for a poet's pen or a painter's brush. Till the middle, the path is covered with earth and trees, but after a landing place is reached through a stone door the hill is seen to be a huge block of granite. From this point boots have to be taken off in order to ensure anything like ordinary speed, to say nothing of safety. At a distance of a few yards the visitor comes across a prison house, now ruined, which was built by Kishta Deva Railu, a raja in power before Zuffer-ud-Dowla began to build the fort, and from whose possession it was forcibly taken by the Mahomedan chief. In its vicinity, concealed from observation, is situated a well, hundreds of feet deep, but outwardly appearing to be only a small pool of water. The mouth of the well is very small in circumference, say from four to five yards, but the diameter widens very much in the downward course. This well is used by the dheds of the fort. After this, as one rises higher, he sees the Punchbah gun, which is nine and a half feet in length, with a four and-a-half inch bore. A few steps onward is situated the Nara Singh tank, one side of which is artificially built up with a granite wall. The shaft of this tank is so very deep that it is popularly believed that the tank has no bottom. The water is naturally clear, cool, and refreshing, but it is used a great deal for ablutionary purposes. The water of all the tanks on this hill is said to never dry up. Heading this tank stands the rock-cut temple of Nara Singh. Every year in the month of Shavan a fair is held here in honor of this temple, which draws a large concourse of pilgrims. Although the Nara Singh tank is entirely unprotected by any fence, and although the road from it is very narrow and dangerous, yet it is a matter of notoriety, and also surprise, that not a single accident is known to have happened here, and the natives attribute this immunity to the miraculous powers of the temple. The temple itself is comparatively a very insignificant place. A huge piece of granite is hollowed out, and at the top of this practically scooped-out room is placed an idol, which, on account of the darkness of the interior, cannot however, be properly seen. The door of the cave is so low, and the idol is placed so high, that one has to squat on the ground before he can see the image. On the western side of the Nara Singh tank and temple is another tank, which is used by the Mangs and Chamars, and even on this high hill Indian distinctions and caste prejudices are most rigidly and religiously observed. From this tank one comes to the Bala Hissa on the top of the fort, and here there are the ruins of what must have been a palatial building. It is built on the highest pinnacle of the hill, from where it commands a view of the whole country round. The subadar's bungalow, the station, and other buildings at Kazipet are quite clearly seen by the naked eye from this distance. The building is divided into two parts, the mardhana or the male division, and the zenana or the female division. It is architecturally modest, not having the least trace of any attempt at ornamentation, but the materials used were of the best, especially the chunam work, which in some places, in spite of lapse of time, remains intact. In the middle of the mardhana compartment is a small oblong reservoir in which to perform religious ablutions, and which in former days was fed by a reservoir outside. In the zenana compartment is a small space set apart as a garden, where wild plants and custard-apple trees now grow in rank abundance. If this building be allowed to stand in its present condition, it is apprehended that it will come to the ground within a year or two. From the outer wall of the building can be seen, at a distance of about a quarter of a mile, the warehouse for gunpowder. This warehouse is divided into four compartments, three of which are empty and one full, the latter containing powder to the value of about Rs. 5000. The powder is kept in jars of Egyptian shape, *i. e.*, in the shape of two cones meeting at the base, one cone being a trifle larger than the other. Between this store-house and the Bala Hissa is the Moti tank, the water of which is very sweet. These three tanks (the Nara Singh tank, the one adjoining it, and the Moti tank) are reservoirs, hollowed out of the rock itself, and have shelving sides. Their shafts are all very deep, the deepest being that of the Nara Singh.

From the arsenal a path leads to the Hanuman gate. The descent is very steep and perilous, and it is the height of folly to try to descend by this path without the assistance of a guide. The two other paths are much easier, and the natives very often, for a sum of five rupees, carry persons up in a miena or palki. It is really a marvel to see these bearers with the miena on their shoulders climbing up the steep ascents without any extraneous assistance, save that of holding lightly the hands of other persons walking by their side. The very thought of an accident, if one were to

occur, is enough to make the strongest nerves quail. But so confident and sure-footed are the carriers that they proceed with their heavy load in a happy-go-lucky way, giving deafening shouts to enliven the tediousness of their labor. The whole scene is indeed interesting and exciting.

A few yards from the Hanuman gate stands a large Siva temple, and facing it is a column of granite some fifty feet high, used as a flag-staff for the temple. From this temple the view of the hill shows a steep perpendicular block of granite, and indeed it would be quite impossible to scale the fortress from this side. One looks down upon a most beautiful tamarind grove, which affords the thickest possible shade, even during the hottest part of the day; in fact, the whole village is a tamarind jungle, and the trees are infested by monkeys. There are six persons employed to keep watch over and preserve the Siva temple. Some of the wardens are octogenarians, and it is quite sad to hear them relate past events, and talk over past splendours, which, alas, they repine are now no more. But there is this one comfort left, that vandalism has not yet found its way here. The hand of Time receives no human assistance in hastening the work of destruction already begun. In these peaceful times the place would make an excellent summer resort, on account of its altitude and the abundant supply of water near at hand. It is a matter of surprise that while very little water can be had on the plain below, the four tanks on the top of the hill are said never to run dry. The population of Ibrahim is 2059 according to the latest census, and the yearly revenue during prosperous years amounts to about Rs. 10,000.

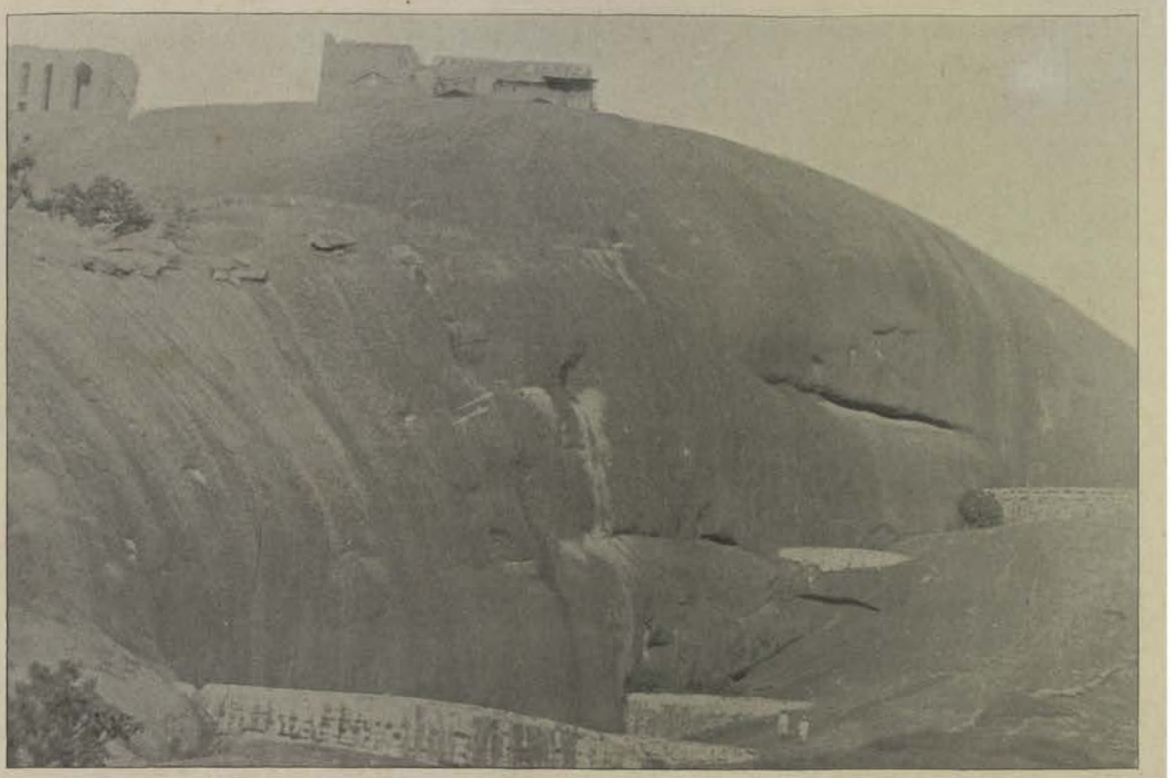
Shapur Fort.

SHAPUR fort is situated ten miles east of the station of Jangaon on the Nizam's railway, and is about 300 feet square, with a square bastion at each corner standing about twelve feet above the wall, which is itself 120 feet from the base and about twelve feet thick. An inner wall, about eighteen feet high, has been built some distance from the outer wall, the space between being used for traffic. The archway, which forms the entrance, is 36 feet from the ground to the keystone, the width of the entrance being eight feet. In the centre of the fort, which is built upon a rock, is a watch-tower. The fort, which is said to have been built some 400 years ago by two notable dacoits or freebooters, Sarwai and Papurd, contains one iron cannon, eight feet long, with a six inch bore, and eighteen inches broad at the touch-hole. This gun is mounted on the north-western bastion, and points westwards. There is a small door in the enclosure, facing south, and a window with a northerly aspect. A wall of sand, now partly fallen down, ran from the north-west bastion in a semicircle to the middle of the tattai kota wall, which faces westward. Inside this semicircular enclosure is the entrance to an underground passage, which once led to a well, situated about 200 yards to the west-north-west. The passage is now choked up, and the curtain wall of the subterranean gallery inside the well has fallen down. The well is very large and the water is still used for irrigation purposes, this in fact being the only source of supply in the immediate vicinity for all requirements.

THE SUBADAR'S RESIDENCE, WARANGAL.

Bhônagar Fort.

THE famous old fort of Bhonagar is thirty miles east of Hyderabad, on the line of railway, and stands on a prominent isolated hill of granite, which rises almost perpendicularly about 600 feet from the surrounding country. The defences are divided into an upper and a lower fort, the first crowning the summit, while the latter extends westwards along a spur which leads downwards towards the village. Between the lower and upper forts a deep cleft divides the hill, and this has been dammed up by cross walls so as to form a descending chain of tanks, nine in number, into which the surface drainage of the hill finds its way along channels cut across the surface of the rock. Upon the upper fort are the ruins of an old Mahomedan palace, and from here the view of the surrounding country is superb, and on a clear morning Golconda fort can be seen. Near the palace is a small detached bastion, upon which are mounted two guns, one of bronze and the other of iron. To the west of the palace is a well which always contains clear spring water. Close to the fortifications, on the north, lies a mutilated nandi, and this, as well as the Hindu pillars lying in the lower fort, go to show that there was at least one temple in Bhonagar. The fort was reconstructed by the Mahomedans, but the original fortifications were built by the Warangal kings and were part of the defensive outworks of Warangal. Portions of the old Hindu walls and gates still remain, and these ruins form a striking contrast to the architecture of the Mahomedans. The former are constructed of cyclopean masonry, whilst the Mahomedan work is of rubble. The front face of the walls is formed of blocks of stone laid longitudinally, with alternate courses of small square stones, ordinary building stones, and the walls are practically hollow. In the large and heavier courses the blocks are laid on edge, so that they present their broadest and longest dimensions to the front. In building the wall, two parallel rows of huge blocks, an outer and an inner, have been laid on edge, two or three feet apart, and over these, at right angles, long stones have been placed close together, forming a second course, upon which have been laid another course of huge blocks set on edge, and over these again a layer of cross stones. This gave the requisite width to the wall, which was further strengthened by earthworks behind. The old Hindu bastions were usually built square, but in later times they were built polygonally. There are three gateways to the fort, and on the first, known as the Iron Gateway, four musicians play every morning at the expense of His Highness' Government. Beyond the third gate is an old musjid. There are about fourteen old guns in the fort.

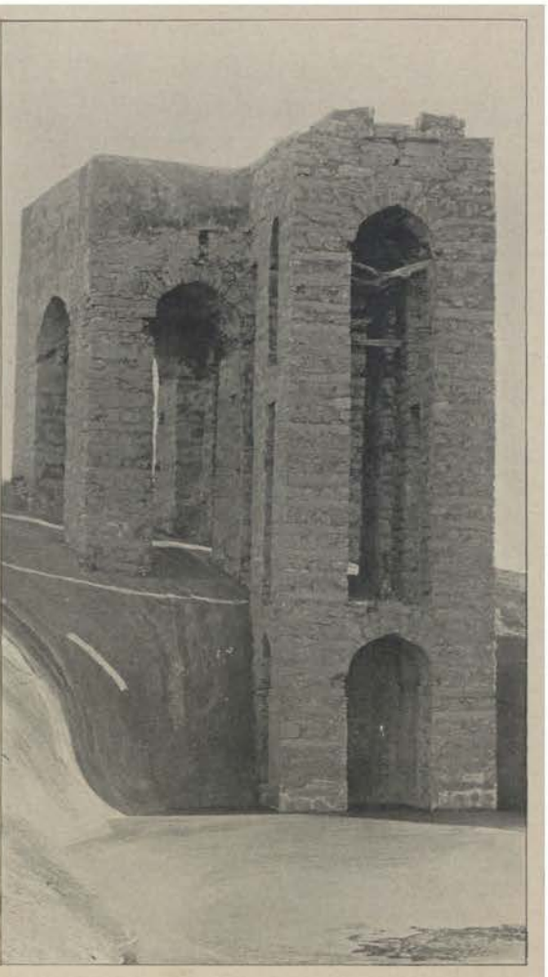


CHAIN OF TANKS, BHONAGAR.

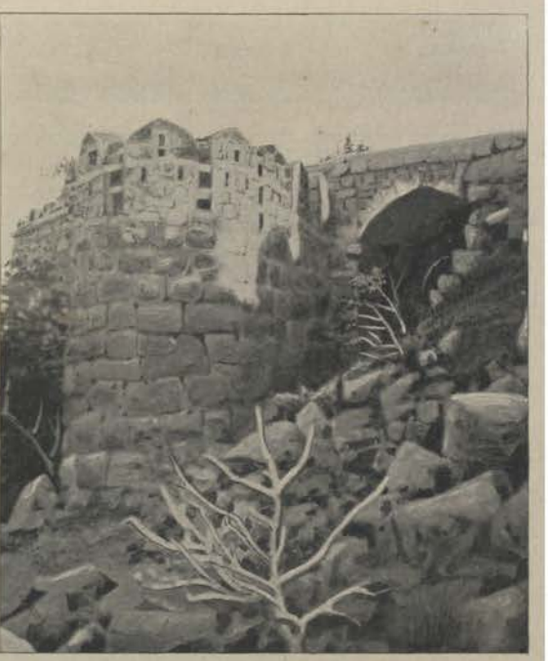
RUINS OF THE KING'S PALACE, BHONAGAR.

FORT WALL, BHONAGAR.

RUINS OF PALACE, SUMMIT OF BHONAGAR ROCK.



WELL ON SUMMIT OF BHONAGAR ROCK.



MAHOMEDAN GATEWAY, BHONAGAR.

The population of Bhonagar, which has a municipality, numbers about 5000. The town is situated at the foot of the rock towards the south-west. The outer wall of the fort is continued until it forms the inner one of the town, and at the present day it encloses the offices and residences of the talukdar, the police, and other Government officials. There are the remains of a gateway on the north-east. An outer mud wall encircles the whole of the village, which originally had three gates, but these have now entirely disappeared. On the eastern side of the town is a musjid built during the life-time of a noble named Syed Shah Jamal Bahar Kuddahsa Sheerahu, who was buried about 700 years ago. Opposite the musjid is an old archway standing on a road which terminates in a large courtyard, in the centre of which is erected a shrine to the deceased noble who, it is said, was buried alive. The courtyard is entered through a large double-tiered gateway, the upper portion of which is used as a music room or naubat khana, where a band supported by H. H. the Nizam's Government plays thrice daily. A fair is held there yearly in November in honor of a shepherd named Bhonadu, from whom the town took its name. To this fair His Highness gives a grant of Rs. 400. The whole of the courtyard of the shrine, and the road leading thereto, are decorated and illuminated during the fair. The fair is attended by thousands of people who come miles from the surrounding towns and villages, while a number of nobles and others attend from Hyderabad. When in full progress, the fair presents a most lively and picturesque appearance.

A large quantity of grain is grown in the neighbourhood of Bhonagar and exported to Hyderabad, while tobacco is also cultivated to a certain extent. In 1709 a freebooter, named Pap Rai, made his appearance in this part of the Deccan and committed great mischief, being a great and constant terror to the district generally. He attacked and plundered Warangal with a large number of followers, and afterwards he attacked the fort and town of Bhonagar, but some time afterwards he was captured and executed, and his head was sent to court, while his limbs were exposed over the Delhi gate at Hyderabad.

Khammamet Town and Fort.

THE town of Khammamet, which is 160 miles from Hyderabad on H. H. the Nizam's railway, lies at the foot of a droog, a fort skirting the base of the droog on the west and north-west, the town, which is open, being built almost entirely round the fort. There are no dwellings on the droog itself. The rampart of the fort is about 15 feet thick, and has a facing of large blocks of granite. The southern facing was strengthened some years back under French superintendence, and has brick chunam parapets with regular embrasures, built as low as in regular works of the kind. The rest of the walls are high, and are by no means judiciously planned. The fort is capable of mounting about two guns, but it is much to be questioned whether a single round from an invader's gun, if well planted, would not now demolish the greater part of this portion of the rampart, as it is already crumbling away in many parts. Nawab Shaukat Jung is the present killadar in charge of these works. However the fort may appear to be completely neglected, there are still a few pieces of iron ordnance (12-pounders) and brass howitzers of small calibre there, which could be put to useful purposes in case of need. This fort was besieged by Sultan Kuli Kutub Shah about the year A. D. 1526, and the Raja Sitapathi and his followers had in consequence to fly to Orissa. In A. D. 1767 the fort was surrendered to the British forces under Colonel Hart, by the killadar, Jafer Beg Khan, who was rewarded by a jaghir of two villages in the Kondapali district. Jafer Beg Khan was arrested in 1770, and his jaghir confiscated, it having been discovered that he was in treasonable correspondence with the French agent at Musilipatam.

Singareni Coal Fields.

SINGARENI, once the haunt of tigers and other wild animals, has of late years developed into a mining district of great importance. It is situated about 120 miles east of Hyderabad, on the Nizam's railway, and six miles north of it lies Yellandu. At the latter place the Deccan Mining Company have their coal mines, although it is popularly supposed that the mines are at Singareni, on account of the product of the place being called "Singareni coal." The name is, however, taken from the town of Singareni, as it is the largest place of importance near Yellandu.

The coal field was discovered in March 1872 by Mr. W. King of the Geological Survey of India, who at once reported the matter, at the same time strongly recommending that the locality should be tested by borings, he being of opinion that the deposit would prove very extensive.

In October of the same year Mr. Heenan was ordered by His Highness' Government to proceed to Singareni and closely examine and test by boring the whole district referred to by Mr. King in his report, and ascertain as accurately as possible the extent of the deposit. In the latter part of November Mr. Heenan and his staff proceeded to the place, and work was immediately commenced.

The field consists of an irregular patch of true carboniferous sand-stone, thirteen miles long, and

from one to two miles wide, but the actual coal deposit is not supposed to be more than eight miles in length, and from half a mile to a mile-and-a-half broad. The surrounding country is thickly covered with jungle and small forest trees, but some eight or ten miles west of the coal field the greater part of the country is open, with many large tanks at short distances apart, by the aid of which there is an average quantity of cultivation carried on. The grain produced though was quite inadequate to supply the exploring party during the working seasons of 1873 and 1874, so that the greater portion of the provisions consumed had to be imported from adjacent towns. The region where the coal field exists is almost surrounded by low chains of rugged and broken hills, those to the west and south-west being chiefly composed of lime-stone and vindyana rocks, with here and there large deposits of iron ore, which have been worked and smelted for many years past by the inhabitants of the surrounding villages. As this iron-stone has been found to be of an excellent quality it will doubtless prove of great value when required for use on a larger scale. The several ranges which lie to the east of the field consist chiefly of vindyana and crystalline rocks, but occasionally, veins of iron ore are to be found, though apparently they are not so extensive as those lying west and south-west.

The only outcrop of coal exposed at the surface in this field is the upper or King's seam, which is visible in the bed of the stream known as the Yellandulapod-Vagu, near the small village of Kolapur. At the place where the coal is exposed the river is crossed by two low barriers of thick-bedded sand-stone striking east and west, with a dip of about five degrees south-west by south. The stream has cut an irregular course across the northern barrier, to the depth of fifteen feet, the coal being exposed at the lower edges of the sand-stone, and also forming the bottom of a pool, which is dry during the greater part of the hot season, leaving the upper portion of the seam visible.

In this coal field four very extensive seams exist, extending over an area of several square miles in extent. That portion of the survey of deposit lying north of the Yellandulapod river is called the northern division, and as it was the first to be explored by borings, varying in depth from fifty to two-hundred-and-fifty feet, the different seams may be described.

The King's seam is composed in some places of ten feet of excellent coal, the upper half being hard and compact, breaking with a subconchodal fracture. The lower portion is somewhat softer and less close in texture but far from strongly bituminous. The seam extends over an area of one-and-a-half square miles, with an average thickness of six feet throughout, so, allowing one third for pillars, &c., there is estimated to be 5,500,000 tons of workable coal.

The second and third seams extend over a like area, with an average thickness of three feet throughout, and should produce 8,500,000 tons. The bottom seam, which is met about 150 feet below the surface, was found in many borings to reach the very considerable depth of thirty-four feet of solid coal, and, judging by the small quantity taken out of the bore holes, it is of a first-rate quality. This seam is only estimated to extend over an area of one-and-a-half square miles (which, in this section of the field, has an average thickness of twelve feet throughout) which will give 8,500,000 tons of available coal.

Taking, therefore, the quantity of coal contained in the four seams within the boundary of the northern division, there is a grand total of 19,500,000 tons of what may be considered a first-class quality of coal.

In the southern division the estimate of deposits shows a more extensive area of coal than in the northern division, but they do not lie quite so uniformly. Upon being tested by boring, varying from one hundred to two-hundred-and-fifty feet deep, it was found that the upper and middle seams were slightly reduced in one portion, but that the lower seam was increased to the thickness of 53 feet, with but a slight break at eight feet from the top, composed of black argillaceous shale. The samples of the coal brought up by the boring tools from the lower seam, on analysis, gave the following:—

Fixed Carbon	66·00
Volatile matter	23·00
Ash	11·00
	100·00

The lower seam thins down as it runs to the south-east, and opposite Rajabagoodium it is presented by a thick stratum of black shaly clay, but the other seams continue at about the same thickness as those in the northern division, until they reach the edge of the survey measurements, where they appear to break off suddenly. Upon a careful examination of the different sections shown by the borings put down in this division it was estimated that the coal extended over an area of nearly two square miles, at an average depth of twenty-five feet throughout, which will give 40,500,000 tons of coal, from which, deducting one-third for waste, twenty-seven million tons of workable coal should be available To this result must be added the nineteen-million-and-a-half tons existing in the northern division, which will give in round numbers a total of 46,500,000 tons of coal not much inferior to any of the imported coal now used on most of the Indian railways.

Two hundred feet south-west of the outcrop of the upper coal seam a trial shaft has been sunk to the depth of fifty feet. It is down to the bottom of the first seam, and about three hundred tons of coal were excavated from here for the purpose of a practical test of its value. A considerable portion of it was conveyed to Hyderabad, and several tons were tested by the engineer in charge of H. H. the Nizam's workshops. When tried in one of the stationary boilers and in several other ways it was found to burn freely and to possess very considerable heating power. A representative of a large iron foundry in Bombay also tested a quantity of it, and his opinion was very satisfactory. The sample that was despatched to England was also pronounced to be good coal, but slightly inferior to most of the coal at present in the English market.

Work was commenced upon the field in 1886 by officers of the Railway on behalf of the Hyderabad (Deccan) Company, who had acquired the mining rights, but it was not until 1887, when Mr. T. Hughes of the Geological Survey of India arrived with a staff of English miners, that any real progress was made. Development has gone on steadily since, and the works are now thoroughly organised and laid out upon the lines of an English colliery, adapted of course to local circumstances.

The coal is reached by adit drifts sunk at an angle of 120,° the seam dipping at about the same angle, and the coal is extracted by what is known as the "pillar and stall" system of working. Galleries or headings are driven at right angles to each other, and blocks or pillars of coal left to support the roof, these being subsequently partially or entirely removed. There are very excellent workshops, fitted with every necessary appliance, in which all classes of mechanical work is done by natives under European supervision.

The European staff consists of a colliery manager, an assistant manager, an overman, a mechanical engineer, and a medical officer. At the commencement of the operations the company had to obtain their labor from Warora, Mauria, and other mining centres, at a great expense, but of late local labor has been trained to mining, and has been found fairly efficient, considering the short experience so far obtained.

Five pits are operating at Yellandu, and the output of coal is calculated at 1400 tons daily, but the supply is still unequal to the demand, as Bombay has, at last, after certain prejudices, come forward as a large consumer. On the Madras side, the three largest consumers are the South Indian, the Madras, and the East Coast railways, and very nearly all the foundries and several of the mills use Singareni coal, which is landed in Madras from boats proceeding up the Buckingham canal, at from Rs. 13-8-0 to Rs. 14-0 per ton. The Nizam's Guaranteed State railway, which consumes nothing but Singareni coal, has, from the beginning, allowed the Deccan Mining Company a liberal concession in freight, and the G. I. P. railway, which takes 50,000 tons annually, has since done the same. In this manner Singareni coal is steadily rivalling imported coal in the matter of cost.

In the official return the sales of Singareni coal during the years 1895-96 were computed as follows :—

G. I. P. railway	50,000
East Coast railway	21,470
Madras Presidency	10,103
S. M. railway	38,280
S. I. railway	23,003
Bombay, Baroda & Central India railway.	18,058
N. G. State railway	25,266
Other customers	91,495
	277,675

Substantial bungalows have been built close to the colliery for the occupation of the officers of the company and permanent quarters have been erected for the accommodation of the coolies, whilst private enterprize has provided a good bazaar. The medical officer has under his care a well-supplied dispensary and hospital, and also a large sanitary staff, who superintend and clean up the different quarters. The place is supplied with water from a series of springs situated about three miles distant, from which a line of pipes has been laid, a steam pump forcing the water into tanks at the colliery.

A few miles from Yellandu some splendid shooting can be had. A travellers' bungalow, unfurnished, is at the disposal of visitors, free of charge, so neither shikaries nor sight-seers would have any difficulty in obtaining accommodation there. In addition to its coal deposit, Yellandu is famous for other products, such as ebony, lead, satinwood, &c., which latter is cut from the neighbouring forests. Quarries of marble and soapstone have recently been discovered about five miles from the railway station, so that Yellandu may well be regarded as a place of appreciable commercial possibilities.

BERAR.

General Description, Area, Administration, &c

BERAR, or the Hyderabad Assigned Districts, embraces and is both politically and geographically understood to signify, as the alternative appellation would indicate, the districts which were assigned by His Highness the Nizam to the British Government under the treaties of 1853 and 1861. Berar forms the northern-most portion of the Hyderabad State, running up from the south, with a breadth gradually narrowing into an extreme point touching the Tapti River, half surrounded on the east, north, and north-west by the Central Provinces, and meeting the Khandesh district of the Bombay Presidency along a section of about forty miles of its western border. The Gawilgarh hills—a range belonging to the Satpura mountains—form the geographical boundary of Berar on the north, with a deep indent made by the Melghaut tract. On the east its frontier is marked accurately by the Wardha river down to its confluence with the Painganga, and on the south by the Painganga for about two-thirds of the frontier's length. On the west the border of Berar is merely an artificial line cutting across a broad valley from the Satpura mountains to the hills on which Ajunta stands, and proceeding southward over these hills until it turns eastward by a sharp angle near Jalna. This Ajunta range intersects the whole province from west to east, and its steep ridge divides the interior geography into two systems. Setting aside the Melghaut mountain tract as abnormal, Berar has two distinct sections:—The Payanghaut, or lowland country, bounded on the north by the Gawilgarh hills, and on the south by the outer scarps of the Ajunta range; and the Balaghaut, or upland country, above Ajunta ridge, sloping down southward beyond the *ghauts* or passes which lead up to it. So that the Payanghaut is a wide valley running up eastward between this ridge and the Gawilgarh hills like a long back-water or deep bay, varying in breadth from forty to fifty miles, and broader towards the end than at its mouth. The surface of this valley is neither flat nor even; it rises and descends by very long low undulations, with depressions stretching mostly north and south. This formation extends eastward to a point just beyond Amraoti, where it is broken up by a chain of low hills that run in a north-westerly direction across the plain. The hills mark a change in the country's watershed. Westward of them the main slope of the valley is toward the west, from the point where the Purna river makes almost a right angle by its sudden turn; but eastward of Amraoti the streams take an opposite direction, and their course is to the Wardha or some of its affluents.

The Payanghaut valley embraces all the best land in Berar; it is full of that rich black alluvial soil called regar, of almost inexhaustible fertility, and it undulates just enough to maintain a natural system of drainage, which is probably very favourable to the productive powers of the land. Here and there are barren tracts, where the hills spread out ample skirts far into the plain, covered with round stone and scrub jungles; or where a few outlying flat-topped hills, often with hommocks or humps, looking like huge cairns on their crown, stand forward beyond the ranks to which they belong. But there is nothing picturesque about this broad strip of alluvial country, for it is destitute of trees. Except near the villages close under the hills and beside the Purna, it has hardly a perennial stream. In the early autumn it is one sheet of cultivation, and looks fresh enough, but from the beginning of the hot season, when the crops have been gathered, its generally monotonous plain is relieved by neither verdure nor water, and the landscape is desolate and depressing.

However, the aspect of the country above the passes which lead to the Balaghaut is quite different. Here are the extreme northern limits of the table-land of the Deccan; the sides and summits of the outer hills are covered with low forest; from their crests the main slope of the land is southward; wide basalt downs follow each other in successive expanses of open fields sloping down to shallow channels, which carry off the water like gutters between two pents of a low roof. The trees are finer, and the groves more frequent than in the valley below; water is more plentiful and nearer to the surface. This is the character of much of the Balaghaut highlands in the west of Berar, where they fall southward towards the other provinces by gradual decline, and by a series of ridges or steppes. But the whole face of the Balaghaut has no uniform features; it stretches into downs and dales where it is most open; then it is broken up into flat-topped hills and steep ravines, while in its eastern section the country is still more sharply accidented by a splitting up of the main hill range.

Speaking roughly, it may be said that when the line of 77° longitude is crossed, beyond which the Balaghaut watershed falls decidedly eastward, the wide-spreading downs disappear entirely, and a tract is reached in which the horizon is bounded on all sides by long sweeping hill-ridges, enclosing vales the floors of which seems to undulate like a chopping sea. From the Mahur hill fort, which crowns the point of the promontory of the Hyderabad territories jutting out into the south-eastern side of the Berars, the landscape, as seen from an eminence of about one thousand feet, has the look of a platform or table, upon which various forms of huge fantastic earthworks have been projected or upheaved—conical barrows, long, flat-topped mounts like gigantic graves, huge sharp-backed banks running right across the open, and the higher distinct hill ranges enclosing the whole. There is much cultivation on the ground floor among these elevations: but the blackish barren rock, and the great extent of scanty jungle forest, give a dreary countenance to the general outlook.

Berar has a population, roughly speaking, of about 3,000,000 and an area of 4,635,138 acres. The administration is conducted, under the orders of the Resident at Hyderabad, by one revenue and financial commissioner and one judicial commissioner, who have their head-quarters at Amraoti. The revenue commissioner is the head of the local administration in the province, subject to the control of the Resident. The judicial commissioner exercises the powers of a provincial high court, and superintends administratively the working of the courts of justice in all their departments, subject to the orders and instructions of the Resident, whose court is the high court for the province. The judicial commissioner exercises also general supervision over the jail department.

The general staff for conducting the district administration consists of the following officers, who exercise usually civil, magisterial, and revenue powers on the system in vogue in what are termed non-regulation provinces:—6 deputy commissioners, 2 special assistant commissioners, 12 assistant commissioners, and 9 extra assistant commissioners.

Three or more attachés from the staff of the Resident at Hyderabad are also usually deputed for employment in general administrative work in the province to strengthen the staff of assistant commissioners. Assistance is also rendered in petty magisterial work by special or honorary magistrates, of whom there are in all nineteen in number. Separate departments are managed and supervised by special officers.

The Inspector-General of Police has also in his charge the departments of jails and registration and stamps. "In the Police Department there are six district superintendents of police, one appointed to each district, and three assistant superintendents. The jails are in the care of the civil surgeon at each district head-quarters. The sanitary commissioner, who is also inspector-general of dispensaries and vaccination, controls the Medical Department. The Educational Department is in charge of the director of public instruction, who has, below him, one educational inspector and seven deputy inspectors. The Forest Department is managed by a conservator, three assistant conservators, and three sub-assistants. In the public works department there are three executive engineers, each in charge of one of the three divisions—East Berar, West Berar, and South Berar—into which the province is for these purposes sub-divided, and four assistant engineers. The superintending engineer is located at Bolarum, where he is also secretary to the Resident in the public works department, having an assistant secretary.

At the head of each revenue sub-division or taluka is a tahsildar, who is assisted by a naib and other assistants called karkuns. The last link in the chain of administrative organization consists of the village officials. At the head of the village is the patel, whose office is usually hereditary, and he is assisted by a patwari or accountant, who is also generally an hereditary incumbent. In small villages the patel has both revenue and police duties. He is agent for the collection of the State revenue, and is superintendent of the jaglias or village police, who, though not organised under the Police Department, have many miscellaneous duties to perform, as village messengers, watchmen, guardians of boundary marks, &c., which are outside the functions of the regular police. The patel must give information of all crimes, and in cases of necessity may arrest persons. In some of the large villages a "police patel" is appointed separately from the "revenue patel." In that case the former has charge of the village pound, and gets certain allowances from the cattle-pound fees. The patwari, besides the duty of preparing the annual jamabandi or statement showing the occupant, area, rental, and crop of every field in his circle, has to keep all the village papers and accounts, to register the applications for land, and the "razinamas," giving up land, and the papers showing transfers, which he has to produce as vouchers for the changes shown in the holdings in the yearly jamabandi; he is also responsible that every payment of revenue is duly written up in the receipt book, which every registered land occupant holds.

The surplus revenue, *i. e.*, the balance left, after paying for the administration of the province, and the cost of the Hyderabad Contingent, is paid over annually to His Highness the Nizam's Government.

Berar, for the purposes of administration, is divided into two sections, comprising in all six districts, which are again sub-divided into twenty-two

talukas, which are revenue and judicial sub-divisions. East Berar consists of Amraoti, Ellichpur, and Wun; and West Berar of Akola, Buldana, and Basim.

Amraoti.

The number of towns and villages in the district of Amraoti is 1015, and of revenue sub-divisions 4. The district consists of a plain about 800 feet above sea level, with a gentle slope from north to south. The soil is extremely fertile, being chiefly a black loam. The river Purna flows westward through a part of the district, the remaining streams running eastward. Game of the larger sort still abounds in the wooded parts of the district. The staple crop is cotton, of which two varieties are said to be indigenous to Berar, *banni* and *jari*. Several varieties of pulse are grown. Amongst vegetables, the potato is but an indifferent product, but the grain is excellent, and many cucurbitaceous and wild plants are raised and gathered in the district. The most important crops grown are:—joár (great millet), cotton, wheat, linseed, tobacco, *bájra*, rice, gram, *tur*, *til*, pulses, hemp, *kurdi*, *lac*, sugar-cane, &c. The agricultural stock comprises:—cows and bullocks, buffalos, horses, donkeys, sheep and goats, pigs, ponies, camels, carts, ploughs, &c. In the great famine of 1839 many villages in Amraoti moved *en masse* towards Agra, streaming through the Sagar cantonments like files of ants, and scrambling for every scrap of food that came in their way, but leaving a long line of corpses behind them.

Hail-storms often cause great destruction to crops in this district. There are no manufactures carried on in the district except cotton cloth, and a few wooden articles for domestic use. Kholapur is the seat of an ancient silk industry. Tradition relates that a great company of Warharis, who had come to Amraoti to witness the ceremonies of Rukmini before her marriage, settled there, and gave their name to the country now called Berar, which was held by Rajput princes for some centuries. Amraoti, with the rest of Berar, fell to Ala-ud-Din, nephew and son-in-law to the Delhi emperor, Feroz Ghilzai, in 1294. The rise and fall of the Bahmani dynasty (1347—1525), the ninety years of Berar independence under the Imad Shahi princes, and its eventual cession to Akbar (1596), belong to the history of the province rather than to that of Amraoti district. After the death of Aurangzeb, Chin Khilich Khan, viceroy of the Deccan, under the title of Nizam-ul-Mulk, obtained, in 1724, as the fruit of three victories, a divided dominion with the Mahrattas. From that date, Berar has been always nominally subject to the Hyderabad dynasty. By the treaties above referred to, the whole of Berar was assigned to the British Government by the Nizam. The town of Amraoti is the administrative head-quarters of the district, and of the Commissionership of East Berar. It is connected with the G. I. P. railway system by five-and-a-half miles of State railway from Badnera Junction. The town is 1222 feet above the sea level. A strong stone wall, from 20 to 26 feet high, with a circuit of two-and-a-quarter miles, having five gates and four wickets (khirki), surrounds the town. This wall was begun in 1807 by the Nizam's Government to protect the wealthy traders from the Pindaris. The Khunári (bloody) wicket is said to have been so named from the fact of 700 persons having fallen in a fight close to it in 1818. The town is divided into two parts—the Kásba and the Phet. The most remarkable native buildings are the Temple of Bháwani, also called the Amba Temple, said to have been built a thousand years ago (and which has supplied a doubtful derivation for the name Amraoti), and seven other temples built about a hundred years ago. The principal public buildings are the court-houses, the commissioner's and deputy commissioner's offices, the jail, police, and infantry lines, hospital, dispensaries, library and reading-room, church and cemetery, a high school, post and telegraph offices, and rest-houses for Native and European travellers.

Ellichpur.

The entire northern half of the Ellichpur district consists of a succession of hills and valleys known as the Melghaut, or Gawilgarh Hills, a section of the Satpura Mountains. The southern portion is flat and drained by numerous small streams. The country is well supplied with mango-groves, and the roads are fairly navigable for eight months of the year. The population of the district is mostly composed of Hindus, and their favorite god is Mahdeva, not Vishnu. The principal products are cotton, joar, rice and wheat (of excellent quality), gram, pulses, yarns, and oil-seeds; and these, together with ghee and forest timber, comprise the chief products of the district. Cotton is the staple of the valley, but mangos, tamarinds, guavas, grapes, oranges, and pomegranates are cultivated in addition to the cereal crops. Tea is said to thrive in the Melghaut. A little tobacco is grown. The principal imports are English and country cloth, iron and copper utensils, tobacco, salt, sugar, &c. The history of the district centres in the town of Ellichpur, which is the administrative head-quarters of the district. Tradition says that the city was founded by Raja Ihl, a Jain, who came from Khanjama Nagar, near Wadgaon, about 1058 A. D. The city occupies no insignificant rank amongst the ancient historical cities of India, and during a short time it was a well-known capital, although it lost most of its local importance when the first Nizam-ul-Mulk became supreme ruler in the Deccan,

the city being then placed under a governor. From this time the history of Ellichpur has been intimately connected with that of the family of Shadi Khan and Nasib Khan, two Pathan zemindars, who originally came from Jeypur to Hyderabad as horse-dealers, and, attracting the notice of Nizam Nazir Jung, rose to high importance. From their descendants the governors of Ellichpur were mostly chosen, one of these, Namdar Khan, receiving the title of Nawab.

The town of Ellichpur is said to have contained at one time 40,000 houses. The darogha or burial shrine, in memory of Dalla Rahman, built 400 years ago by one of the Bahmani kings, on the banks of the Bichan river, has a spacious chabutra or masonry platform, eleven bastions, and four gates, and is endowed by the State. The extensive palace, built by Salabat Khan, has some good carving and stonework, but is rapidly falling into ruin. Some of the tombs of the nawabs (commenced by Salabat Khan seventy years or so ago), which are to be seen at Ellichpur, are very handsome. There is a detached fort called Sultan Garhi, built more than a hundred years ago, and a well, said to be 500 years old, built of stone finely cut, and both these are worthy of notice by the visitor. An English-Mahratti school, a school for girls, police stations, dispensaries, and other public buildings are maintained in the town. About two miles from the city is the well laid-out military cantonment and civil station of Paratwada, where a force of all arms of the Hyderabad Contingent is stationed. Two schools, a police station, a reserve guard, the deputy commissioner's and assistant commissioner's courts, and a treasury, are amongst the public buildings at Paratwada, the population of which varies according to the strength of the troops located in the station.

Wun.

The greater part of this district consists of a wild and hilly country formed by off-shoots from the Ajunta chain, but among the valleys between the bare hills there are fertile strips of land. The general aspect of the district, however, is gloomy and desolate. Tigers and leopards abound in the district and prove most destructive to human life. Bison have been shot in the eastern portion of the district, and sambhur and chital deer are found in the hills and ravines. Bears are numerous and aggressive towards the wood-cutters and herders of cattle, whilst nilghai and wild hog cause great ravages amongst the crops. Hyænas, wolves, jackals, porcupines, and foxes, are plentiful, as are also various species of small game, so that the district of Wun would appear to be more a sportsman's paradise than an attractive locality for a purely pastoral people.

The district of Wun has never formed the seat of an independent power. In early times it was subject to the Hindu rajas of Warangal, or to the semi-independent princes who ruled at Ellichpur. At the end of the 13th century, Wun, with the rest of Berar, came under the sway of the Bahmani kings. By the beginning of the 17th century the country had been included in the Mogul empire. Towards the end of the century the Mahrattas swarmed into Berar, and in 1724 the decisive battle was fought which gave the Nizam sovereignty over the country. The district was not disturbed during the mutiny of 1857.

The Hindu peasantry of Wun constitute a quiet home-loving people, uncouth in their manners, but fairly industrious. The language spoken in the district is Mahratti, but in the south the softer and more melodious Telegu prevails. The hill-tribes retain their own dialects. The town of Wun, the head-quarters of the district, is a pretty little place, containing between four and five thousand inhabitants and about a thousand houses. The postal road from Hyderabad to Nagpur passes through the town, which has groves of tamarind and mango trees round it, and several tanks. There are also some fine temples in the town. A fair is held annually in the spring, at which a brisk trade in carts, bullocks, and hardware is carried on. The soil about the town is of very fine sand which penetrates everywhere. There is a station-house, a post office, and an English-vernacular school in Wun.

This concludes the districts in East Berar.

Akola.

Akola is the most northern of the three districts comprising West Berar, and is west of the Ellichpur and Amraoti districts. It contains about 1200 villages. The district is almost a dead level country, the soil being for the most part a rich black alluvial mould. In the coverts bordering the hills, panthers, hyænas, wolves, black bear, and hog are found; the tiger is rarely seen, the increase of cultivation under British administration having driven him out. Antelope, sambhur, bustard, florican, pea-fowl, duck, teal, partridge, and quail, are met with in plenty, and the rivers abound with fish. The antiquities of the district are few. The salt wells are the most curious mineral speciality of the district. They are sunk into what is supposed to be a "kind of subterranean lake or reservoir of water" extending more than fifty miles in length, and about ten in breadth, on both sides of the Purna river. The water in this underground lake is said to be very deep. The salt is produced by the natural evaporation of the water, which is drawn up and exposed in pans. The water contains deliquescent salts, which give it a bitter taste and spoil it for exportation. The supply of salt is inexhaustible, but the wells are not now allowed to be worked.

Regarding the history of this district, the tract now forming Akola was presumably included in the territory acquired by Ala-ud-Din, in 1294, in his first expedition to the Deccan. At his death, the Hindus re-asserted their independence, but they were crushed, their last raja of Deogarh being flayed alive in 1319, and from this date Berar became subject to Mahomedan rule. The Bahmani dynasty and the Ahmednagar princes held sway in succession until 1591-96 when the emperor Akbar annexed it, but on his death Malik Ambar, an Abyssinian, recovered part of the province, but his influence was short-lived, and from 1596 Akola practically remained a province of the Mogul empire. In 1671 and in 1717 the Mahrattas gained an influence in the district, but in 1724 Chin Khilich Khan obtained a decisive victory over them, and after that date Berar was reckoned a dependency of the Nizamat of Hyderabad. Throughout the 18th century, however, a long struggle went on in the district between the Nizam and the Mahrattas, eventuating in the district, as part of Berar, being formally made over to the Nizam in 1804, General Wellesley having broken the Mahratta power. Various disturbances occurred from time to time, but Akola was assigned by the Nizam to the British as part of Berar under the treaties of 1853 and 1861.

The principal kharif or autumn crops of the district are cotton, great millet, *bamra*, pulses, and *til*; and the most valuable rabi or spring crops are wheat, grain, linseed, peas, mustard, and tobacco. Market garden crops include sugar-cane, onions, *pân*, sweet potatoes, plantains, grapes; and the chief natural products are dyes and gums. Some jute is grown near Bálápur. The horses of the district, which are inferior, are few in number, but ponies are more numerous, and of a better kind. The agricultural stock of the district comprises cows and bullocks, buffalos, horses, ponies, donkeys, sheep, goats, camels, carts, and ploughs. Owing to the scarcity of water the district suffers greatly during years of extreme drought, and visitations of cholera are common. Coarse cotton cloth is woven in nearly every village, and in some villages good cotton carpets and turbans are manufactured. Weekly markets are held in every town and village of any size. The chief imports are sugar, salt, hardware, piece-goods, wheat, oil, opium, cocoanuts, and rice; and the chief exports are cotton, wheat, linseed, ghee, a little indigo, saffron, and cattle. Khamgaon, one of the talukas of this district, and the largest cotton mart in Berar, is connected with the G. I. P. railway by a branch line, about eight miles long, and its trade is very extensive, running into nearly five millions of pounds annually. Other cotton marts in the same district, Shegaon, Akote, and Akola, also do a large trade in this staple.

Akola town, on the river Morna, is the administrative head-quarters of the district, and of the judicial commissioner of Berar, and is on the Nagpur extension of the G. I. P. railway, being 363 miles by rail from Bombay, and 157 from Nagpur. Its height above sea-level is 930 feet. Akola was long the head-quarters of a sub-district under the Nizam's Government, and its old brick fort and stone-faced walls with bastions still testify to its importance. The town is bisected by the Morna river, Akola proper being on the west bank, and Tájnápet, with the European houses and Government buildings, on the east. There are two weekly market days, the chief one being held at Tájnápet on Sunday, and the other at Akola on Wednesday. The public buildings include the commissioner's and deputy commissioner's offices, the courts, jail, barracks, town hall, a church, post office, hospital, charitable dispensary, rest-houses for European and Native travellers, and schools. Akola is also the seat of a Christian mission.

Buldana

The district of Buldana lies to the extreme east of Berar. The number of villages in the district is about 1000. The principal towns are Deulgaon Raja, Malkapur, Nandura, Chikhli, Dhonegaon, Buldana, Deulghat, Mehkar, and Fatehkhedla. The southern portion of the district forms part of the Berars. Balaghaut, or Berar-above-the-ghauts, and the general contour of the country here, may be described as a succession of small plateaus, decreasing in elevation to the extreme south. Towards the eastern side of the district the country assumes more the character of undulating high lands, having soil of a high quality. A succession of plateaus descend from the highest ridges on the north to the south, the small fertile valleys between the plateaus being watered by streams, while wells of particularly good water are numerous. These valleys are favorite village sites. The wheat grown in the undulating highlands in the east of the district bears comparison with any grown in India. Teak saplings exist in great numbers in the ravines of the north ghauts, but no large teak trees are found. *Anjan* trees (*Hardwickia binata*) grow in most of the ravines, and large numbers of *babul* coppices are scattered about. Many other varieties of fruit and forest trees, some of the latter yielding lac, gums, and dyes, flourish throughout the district. Bears, tigers, leopards, hyænas, sambhur, nilghai, and wild hog inhabit the hills, and antelope and spotted deer are found in the valley of the Purna. Black and grey partridge, quail, waterfowl, and pea-fowl are among the smaller game in the district. The ancient Hemadpanti temples are to be seen in various parts of the district. It is popularly believed that the rulers were Jains when the valley of the Purna fell under Mahomedan domination. The district, like other parts of Berar, passed through various

vicissitudes, until Berar was ceded by the Nizam to the English. The district is rich in agricultural produce. Cotton, grains, sugar-cane, fruits, linseed, tobacco, hemp, rice, opium, &c., are the chief crops, and all flourish well, the principle of "rotation of crops" being generally followed by the agriculturists. As regards manufactures, coarse cotton cloth is commonly woven, and silk, wool, wood, iron, brass, and copper, all form objects of industry. Steel of fair quality is forged at Deulghat. Weekly markets, some of them very large, are held in several of the towns. The chief imports are piece-goods, hardware, metals, spices, and salt; and the exports are cotton, wheat, oil-seed, and cattle. The district is rich in wheat, its chief market for this staple being Nandura, a station on the G. I. P. railway. The district is administered by a deputy commissioner, who has both European and Native assistants. An assistant commissioner holds his court at Malkapur. The vernacular tongues are Mahratti and Urdu.

Basim.

This district is south of Akola and Amraoti districts, west of Wun, and east of Buldana. The number of villages in the district is about 950. The district is sub-divided, for fiscal purposes, into three talukas, Basim, Mangrul, and Pusad. Basim, the most westerly of the three talukas, is a rich table-land, about 1000 ft. above sea-level; Mangrul, the north-eastern, and Pusad, the south-eastern taluka, are mainly a succession of low hills covered with poor grass. The soil of the hollows between the hills is usually of the best quality. Many of the hill-peaks rise to a height of 2000 ft. The larger wild animals are tigers, leopards, bears, and wild hog, and several varieties of deer and small game abound. Before the Mahomedan invasion of Ala-ud-Din in 1294, the district appears to have been inhabited and held by the Jains. The district passed through various changes of rule, like the rest of Berar, but it does not appear that any remarkable event influenced the fortunes of its holders.

The staple crops of Basim are cotton (*fanni*) and great millet, the other products being coarse rice, *bajra*, linseed, *tur*, pulses, *kurdi*, wheat, gram, *til*, hemp or flax, castor-oil plant, sugar-cane, tobacco, and lac. The uncertainty of reaching water at all, or of its being fit for use, if reached, renders the construction of wells a hazardous, besides being a costly, speculation. There are 4000 wells in the district, of which nearly half are out of repair. The chief manufactures of the district are coarse cotton cloth, blankets, and a little paper. The principal exports are cotton and wheat, which go to Bombay, and gums, dyes, and forest produce, which are sent to Hingoli. The imports are about double the exports in value. The ancient town of Basim is the administrative head-quarters of the district. Its height above sea-level is 1758 feet. The most striking buildings in the town are the temple and tank of Balaji, constructed about 100 years ago. There is a post-office, a police station, and two Government schools at Basim.

MISCELLANEOUS.

Indigenous Animals.

NOWHERE in India, with the exception perhaps of the Mysore territory, can a greater variety of wild animals be met with than in the Hyderabad State. Of the larger and more ferocious animals, whose tracks are so dear to the hunter, tigers, cheetahs, and panthers may be found all over the country, whilst elephants and bison afford sport in the forests near the Pakhal Lake. On the plains in the north-west division there are innumerable herds of antelope, and all over the State there are spotted deer, neilghai, sambhur, four-horned antelope, hog-deer, and ravine-deer in abundance. Bears can be found here and there; wild boar in every jungle; and hyænas, wolves, tiger-cats, wild dogs, and hare are plentiful everywhere.

There are many varieties of feathered game in the country, amongst which may be mentioned grey and colored partridges, blue and green pigeons, rock pigeons, sand grouse, quail, snipe, bustards, peacocks, spur-fowl, jungle fowl, wild duck, teal, and water fowl of many kinds.

As mentioned elsewhere, at Sururnagar and Golconda His Highness the Nizam has extensive preserves of antelope, which no one of course is allowed to shoot without special permission. The sport of hunting deer by trained leopards is sometimes indulged in, and very excellent sport it proves.

Good sport can be had near Hyderabad, and His Highness, the Prime Minister, and other nobles often arrange shooting parties for their friends or visitors of note in the near vicinity, or into the interior, and generally with good results. Like many shooting expeditions, these excursions are sometimes attended by fatal results. Most sportsmen know what happens when a tiger suddenly charges home. Before the man has the slightest chance of distinguishing himself, the irresistible weight, muscle, claws, and fury of the savage and maddened beast have rendered the fight at close quarters practically hopeless for the sportsman. In an accident that occurred near Hyderabad lately, and which befel one of the finest shikaris in India, these conditions obtained, for as will be seen from the sequel the position which cost Sheik Munnoo his life was forced upon him by a fateful coincidence, and not by any ostensible fault of his own. The shikar party to which this accident occurred was arranged by Nawab Osman Yar Jung, the son of that well-known sportsman and soldier, Major Afsur-ud-Dowla Bahadur, C. I. E. Nawab Osman Yar Jung is a young man, and this, his first experience with big game, was regarded with peculiar interest in Hyderabad and its environs, and news from the camp was looked for eagerly. Originally the party intended to beat for panther, but signs of tiger were discovered, and the plan of campaign was thereupon altered, and the beat was for tiger. The guns, two in number, with two in reserve, were placed on a machan in a tree occupying a most excellent position. In front of the tree the ground was rocky and open, with a thick solitary bush intervening between it and the rocks. From this bush a nullah ran obliquely forwards to the left front, and a shallow trench-like ditch led away towards the right. To the right of, and behind the tree, a low belt of trees ran in a wide semi-circle round to the rocks in front. At three o'clock in the afternoon a tiger was driven into close proximity to the sportsmen, but for a long time it would not break cover, skulking behind the rocks. At last it came out and trotted slowly in a bee line for the tree, leaving the bush on its right and lightly jumping the ditch to its left. As it cleared the ditch and came into full view of the tree, Osman fired and rolled it over. In a few seconds it sprang up again, and, bounding away behind the bush, was lost to sight. The question then was what to do next. The problem to be solved was how to get the tiger out from behind the bush without exposing anyone to unnecessary danger, and it was decided to try to do this by firing shots and throwing crackers into the bush. But firing into the bush could not be done from the front without driving the tiger back on the beaters. The shikari therefore went, by what was intended to be a long detour, behind the belt of trees to the right, so as to work his way round to the tiger's rear and drive it out again in the direction of the machan. Everybody thought that it was still lying behind the bush when the shikari started, and it was considered in the last degree improbable that it would move unless it was forced to do so, or, if it did happen to move of its own accord, that it would take any direction but that of the nullah. The ditch was never taken into consideration at all. As it turned out, the tiger did exactly what it was not expected to do, and while the shikari was creeping through the fringe of trees, the tiger also was crawling along *ventre à terre* in the ditch, making for the

identical bit of jungle which the shikari was hugging for safety. At the junction of the ditch and the wood they suddenly met, and with a short roar the tiger sprang upon Sheik Munnoo. The latter had no time to do more than ram his rifle into the tiger's mouth and fire, but the muzzle of the gun got turned sideways and the bullet whizzed across the tiger's mouth without doing any damage. In an instant the tiger brushed aside the rifle with its paw, seized the unfortunate shikari by the right hip, and then shook and worried him like a dog does a rat. Munnoo did not, however, lose consciousness. Indeed, he had the presence of mind at this supreme moment to feign death, and the tiger left him and bolted, and everybody with a deep sigh of relief thought that the worst was over. But before it had gone more than a few yards the brute appeared to rapidly change its mind and came back and gave the shikari two more bites. One took effect on the right side of the chest and the other on the forearm. The tiger then made off and was not seen again. Mortally hurt, Sheik Munnoo courageously made light of his wounds. He was taken into the headquarters hospital at Hyderabad, but died fourteen days afterwards. He bore his sufferings with the philosophic resignation and fortitude of a hero. When Osman Yar Jung reported the sad event to the Nizam, His Highness, who is known to be the keenest of sportsmen, simply asked him if he intended to allow that tiger to escape. Osman replied:—"Not if the Huzoor will provide me with an elephant"! The order for the elephant was issued forthwith, and Nawab Osman Jung resumed the pursuit and was successful in disposing of the brute, which proved to be a tigress with two cubs.

At one time horses were reared in great numbers in the Dominions for military and other purposes, but the demand has lately considerably decreased owing to the importation of horses from Australia, and the Persian Gulf. The Deccani ponies are, however, still considered to be superior to any in India, both for hardiness and endurance. A great horse fair is held annually at Malegaon, near Bidar, to which some thousands of horses and ponies are brought for sale. This fair has been held since last century. Fifty years ago it was nearly ruined by a crushing transit duty, but this was abolished by Sir Salar Jung I., and the fair now flourishes. Each district and taluka has its weekly and monthly horse and cattle fair. Other domestic animals, such as cows, oxen, buffalos, goats, sheep, and donkeys, are found in every town and village throughout the Dominions. The cattle in the Telingana district are very inferior in size to those found in other parts of the country, and it is thought that the climate has something to do with this. A breed of oxen in the eastern districts, however, have resisted the climatic influence. They are small and hardy, and of a white color, and their pasture grounds are the waste lands of the districts in which they breed. They roam through the jungles attended by herdsmen, who, however, exert no control over their movements, but remain with them at all times and at all seasons, a small country blanket being their only protection against any inclemencies of the weather. These cattle always move about from one pasture to another in large droves, keeping together for security at nighttime, each herd forming into a kind of square to keep off tigers and other ferocious beasts, which rarely venture to attack them when so prepared.

Every country has its ancient legends regarding various animals, but no people who have merged at all into civilisation cherish their beliefs in the manner that Hindus do to the present day. The following are a few common beliefs, even amongst the jungle tribes, who, from personal experience, must know them to be false, but yet so great is their veneration for what they have been told that they still repeat them and pretend to believe them to be true. No native will believe that the rat-snake is not the male cobra, or that fresh-water snakes are harmless while salt-water ones are poisonous. In many places the peacock is held sacred, the reason often assigned being that the pea-hen is the only bird which produces its young without the aid of the cock. The legend is that at certain times the peacock utters cries, at which the pea-hen runs to him, and, finding him in tears, swallows the tear drops and thereby conceives. The Yenadis, a jungle people of the Ceded Districts, who are frequently coming in contact with wild beasts and noting their habits, still relate that the conception and birth of a young bear takes but three and a half hours. In the Krishna the people of the Paluad believe that the female porcupine carries water for her young in her quills, though they cannot explain how it gets there. The female scorpion is credited with stinging the male to death, while the young are in turn accused of feeding on their mother till she dies. Some of the native stories of birds and beasts are very pretty, and worthy of a place amongst English animal books. There is hardly an animal that has not a story attached to it, and in these the gods generally figure.

When Rama desired to wage war against the island of Lanka, he summoned all the animals to his aid, and first of all came the small grey squirrel. He was then quite plain in color and knew no care or trouble, all his life being given up to pleasing people by his wild frolics. Rama looked upon him and asked him what aid he thought he could give, and the squirrel replied that he would leap from tree to tree and carry news. Rama was pleased with him and stroked him and ever after he has borne five lines down his back where the god touched him. Once, away amongst the hills, there was a shepherd with a very faithful dog, but at last the wild beasts of the jungle took it, and in sorrow its master wandered far and wide calling "kuka, kuka," and refusing to be

comforted. He soon died of grief, and now he haunts the forests as the night jay, still calling to his dog. The Yenadis have a strange legend of the death bird. Once there was a mali who dearly loved his wife and would not let her work in the fields like other mali women, but, working hard himself, he decked her with ornaments. At last he found that she was faithless, but he concealed his knowledge and waited for revenge. One day she asked him to get some honey, and he said that if she would come with him they would get it together, so he took her to a tall palmyra, and with a ladder they mounted to the top and revelled in fresh honey. Then he promised to fetch her fresh water, and bade her wait for him that they might eat more of the honey. Climbing down he carried the ladder with him and departed. The wife waited long, but in vain, and for days she cried for help. At last the spirits of the woods, wearied by her cries, changed her into the death bird, and now she flies through the jungles crying, and no Yenadi dares to speak at her approach, for fear she should fly over his head—a certain omen of speedy death.

In the olden days the sheep had ears erect like a stag, but being vexed that all men made him their food, he came complaining to Brahma. Brahma listened, and then told him that the sight of him was almost a temptation to eat him. Overcome with confusion the sheep left the god with ears drooping, and ever since has hung them down. The lion of the Hindu is not at all similar to that known to Western people. The Hindu imagines him to be something like a unicorn, and he attributes to him various characteristics, notably that of fighting with elephants and feeding on their brains. The Nellore folk, whose town was formerly called the Lion's Town, still maintain that no elephant dare approach the city, and quite overlook the fact that the raja's elephants are frequently coming and going. Everyone knows the mystic properties contained in a dead tiger's claws and ears, and the many dangers that can be avoided by burning a tiger's whiskers or a dead cobra; but very few perhaps know that one of the very best remedies for a scorpion sting is to pound the body of a scorpion and apply it to the sting!

The Diamond Jubilee.

PERPETUATING that thorough loyalty and sincere good-feeling towards the British Throne and Her Majesty the Queen-Empress' person, which is proverbially one of the keenest and most stable sentiments of the Head of this great and important State, His Highness the Nizam intimated his wish to his Government and the people that the Diamond Jubilee of Her Majesty should be celebrated with all the evidences of loyalty, good-will, and congratulation that Hyderabad, its suburbs, and the whole of the Dominions could command. Arrangements for the celebration were consequently planned many days before the 22nd June 1897 (the day officially chosen for public rejoicing throughout the Empire) and, with that progressive and enlightened spirit which animates His Highness and those who assist him in administering the affairs of State, first attention was paid towards devising means for alleviating the sufferings of the poor, and entertaining and feeding the children – two important branches of humanitarianism that were bound to assist the general rejoicing. This part of the programme satisfactorily arranged, other functions of an official, semi-official, social, charitable, and general character followed, and long before the Diamond Jubilee Day a programme of festivities had been framed that proved indisputably how thoroughly and sincerely the general public had endorsed the loyalty that had set the lead.

His Excellency the Viceroy and Governor-General, in his kharita to His Highness, which the Resident presented at the durbar held on the 22nd June, said that he had reason to know that it had been Her Majesty's wish and intention to assemble round her at the ceremonies on her Diamond Jubilee Day the representatives of her Indian Empire. Her Majesty, however, was constrained to abandon that project, because, in that year of famine and pestilence in India, she was resolved to issue no command or even invitation that would result in drawing away any single individual from the primary duty of carrying relief to the suffering and distressed.

How His Highness had anticipated Her Majesty's solicitude for the poor and suffering is exemplified in the direction in which his thoughts first turned when issuing his wishes and instructions for the local celebration. His Highness was most loyally supported in his efforts to fittingly celebrate the Jubilee by the Prime Minister and many of the leading officials and nobles of the State, and the various measures of rejoicing organized and carried out were all eminently characteristic of the fact that the whole of the Indian Empire contains no more loyal people than are to be found in the Dominions of His Highness the Nizam.

One of the first public measures to be adopted in connection with the Diamond Jubilee was the holding of a meeting in Chudderghaut a week before the celebration day, under the presidency of Surgeon-Lieutenant-Colonel Lawrie, Residency Surgeon, for the purpose of taking suitable steps for the erection of a lasting memorial of the occasion. The chairman appealed in a stirring speech to the loyalty of the public, and the result of the meeting was that it was resolved, on the motion of Mr. S. M. Mitra, to establish and maintain what had long been needed, a dharamsala for all castes and creeds, and over Rs. 6,000 was then and there subscribed for the pur-

H. E. THE MINISTER REVIEWING THE TROOPS.

pose. It was further resolved to have illuminations in the Residency bazaars, Mr. Mitra and Nawab Faiz Ali generously offering to defray the expense.

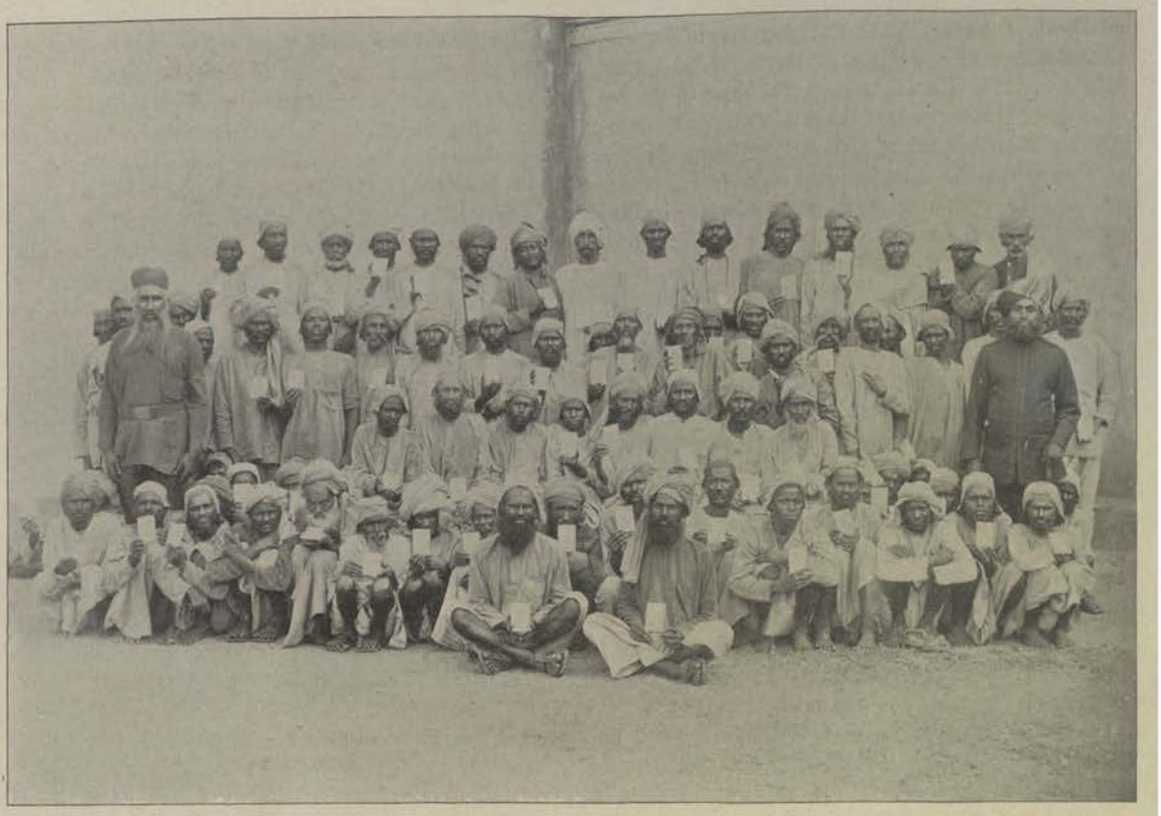
Officials, merchants, tradespeople, and the public generally, made preparations days before the Jubilee for the decoration and illumination of their premises; the poor were informed that food and money would be distributed to them; school children and those too young to attend school were promised entertainments and treats of various kinds; and the great day was generally looked forward to as one of jubilation and enjoyment. The necessary steps were taken for the prepa ation of the various buildings required for the festivities, and willing and able hands joined in the pleasurable task in a way that testified to the sincerity and loyalty of all concerned.

On Sunday, the 20th June, the actual sixtieth anniversary of the Queen-Empress' accession, special services, with the special prayers, were held in all the churches in Chudderghaut, Secunderabad, Bolarum, Trimulgherry, and other Christian centres in His Highness' Dominions. The British Resident and his staff attended St. John's Church at Secunderabad in their diplomatic uniforms in the morning; and at the cantonments of Secunderabad, Trimulgherry, and Bolarum the churches were well attended by the military, civilians also attending all the churches in large numbers. A special Volunteer parade was held at Chudderghaut, the Hyderabad Volunteer Rifles, under Major A. G. Fellowes, attending St. George's Church.

On Monday evening, the 21st June, His Highness the Nizam gave a grand banquet in the Char Mahal in the city in honor of the occasion. Over a hundred and fifty guests responded to the invitation, amongst whom were the Resident, H. E. the Minister, the principal officials and nobles of Hyderabad, the General Officer commanding the British troops, the General Officer commanding the Hyderabad Contingent, a large number of civil and military officers, and a number of ladies. The banquet was a most brilliant function in every way. The palace was beautifully illuminated, both inside and out, and the effect was magnificent. His Highness proposed the toast of Her Majesty the Queen-Empress in a speech that was received most vociferously for its loyalty, sincerity, and sympathy. The Resident, in replying, and proposing the health of His Highness, referred with expressions of gratification to the loyalty and good feeling towards Her Majesty which was constantly evidenced in word and deed by His Highness and his Government. Both toasts were enthusiastically received. Whilst Her Majesty's health was being drunk, "God Save the Queen" was played by the bands, which had during the banquet entertained the guests with an enjoyable and choice programme of music. A grand display of fireworks concluded the proceedings.

The members of the Nizam Club gave a banquet in honor of the Jubilee on the evening of the 20th, the dining-hall and reception-room being

very tastefully arranged with flags, bunting, plants, flowers, and other adornments, for the reception of guests, and the tables were artistically decorated with flowers and other attractive ornamentations. The building was grandly illuminated, and a charming selection of pieces, played by the band of the Golconda Brigade, added greatly to the pleasure of the diners. The toast of the evening, "Her Majesty the Queen-Empress," was gracefully proposed by the Nawab Imad-ul-Mulk, Director of Public Instruction, who presided. The Nawab in his speech gave utterance to the following sentiments, and that they were emblematical of the feelings entertained by the large crowd of diners was evidenced in the sincere "Amen" which arose from those who had assembled to do honor to the Queen Empress:—"In this assembly to-night some have the privilege of being British subjects, living under the kind and benevolent protection of His Highness the Nizam, while some are the direct subjects of His Highness, who is an old and honored ally of the Queen's Government, enjoying the priceless benefits of her friendship; and both are assembled together to bless our Sovereign lady, and wish her long life, on the completion of the sixtieth year of her reign. But the Queen's reign is not only one of the longest ever recorded, but it is an unparalleled reign in every other way, for if you divide the whole of the known past of the world into several periods of sixty years, you will not find any such period to match with the sixty years of the Queen's reign in the progress made by the world in all directions of human activity. I would draw your attention to the immense progress made during her reign in all that appertains to the relief of human suffering and degradation, and here her influence, her keen personal influence, and that of her high-souled consort, the late Prince Consort, are conspicuous as the mainsprings of the measures taken from time to time, from the building of the first refuge for waifs and strays in London, to the last zenana hospital in India. Though others have worked, the impetus has come from her. She has borne no ordinary measure of suffering and sorrow herself, and her heart is ever tender and sympathetic to cases of sorrow and suffering among her subjects. The messages of condolence and kindness that she has sent to people thus tried during the sixty years of her reign would, it is said, fill a volume, and her active charity to those in distress among her own immediate dependents and the tenants of the loyal estates would amount to a fortune. She has shown the world how a woman so highly placed can live a life of holiness, a life devoted to public duty, in which, nevertheless, no domestic duty, the duty of a wife or a mother, however small, should ever be neglected. For you must not imagine that the sovereign of constitutional, almost republican, England holds a sinecure, and has nothing to do. The Queen, they say, has never enjoyed a complete holiday, and the greater part of every day of her life on the throne has been occupied with onerous work, dealing with affairs involving immense and far-reaching issues, and requiring a tact and knowledge of the world and of practical politics almost beyond the conception of people like ourselves, who have never seen an example of a like life in a like position. And yet in her domestic relations no Hindu wife was ever more faithful, or Mussalman mother more devoted, than the Queen; the whole of the thirty odd years of her widowhood has been consecrated to the memory of her beloved consort; and in good work, self-sacrifice, devotion to duty, and holy living she has realised the ideal of Hindu suttidom, which recognizes the sacrifice of the body on the funeral pyre as easier and of less merit than a life spent as she has spent it. And in the due performance of the social functions of royalty she stands unrivalled. Her unprecedented popularity, not only in England but all over Europe, is the result partly of the blameless life she has lived, and partly of the supreme tact with which she has, during the sixty years of her reign, upheld her position as Queen of a constitutional Empire, amid the fierce strife of party politics at home, and of rival ambitions on the continent of Europe. In fact, it may truly be said of her that she is the greatest living support of monarchic ideas in these democratic and anarchical times, and has done more for the cause of peace and order and true liberty than any other living sovereign or statesman. And we must not forget our Sovereign's peculiar claim to the love and loyalty of us Indians, for when in previous times did we ever enjoy such peace and tranquillity, such freedom to develop our personal activities in all laudable directions as in her reign? At the best of times India was never at peace in the old days. If our province was tranquil, a neighbouring province was disturbed, and men lived their lives from day to day in fear of what the morrow might bring. Now all is changed, and we have no fear of any kind from year's end to year's end, if we are well-behaved and law-abiding. When, again, was education so general as it is now, and when was an Indian subject such an absolute owner of his handiwork and so free to dispose of the fruits of his labor or ingenuity as he may please? And as for political freedom, that is a growth of time, and we enjoy as much of it at present as is good for us. As for those who go about talking of freedom and equality, and prancing before deluded audiences in borrowed plumes, and raising cries that fall as false notes on Indian ears, and singing the Marseillaise to crowds who have never in history stood behind barricades, or dreamt of questioning constituted authority, all I can say is that they do not know what they say. If we had complete political freedom, I really think that we should not know what to do with it. There is not a



PRISONERS WHO WERE RELEASED ON JUBILEE DAY.

race in India that is prepared for it. Let us, my friends, first free our souls from the rust of centuries, and train ourselves in the ways of duty and self-sacrifice and devotion to public good, and thus fit ourselves for the exercise of political freedom before we hanker for the gift, and when we have done this I am sure the boon will be given to us without our asking. Our religion enjoins us to be law-abiding. We are commanded to obey God, obey His Prophet, and the ruler over us for the time being. We are commanded to love and obey a sovereign placed over us, whatever his religion or nationality may be, if he gives peace and does not interfere with the due performance of our religious duties. How much more then are we not bound to love and reverence and obey our present sovereign, who not only confers on us these great advantages, but many more priceless benefits past enumeration, and not enjoyed by another subject race in Asia. In our books, moreover, a sovereign is often entitled Zil-ul-lah, or the shadow of God. Our august sovereign, the Queen of Great Britain and Empress of India, is the ideal Zil-ul-lah, for has she not all her life enjoyed the direct protection and care of the Almighty, as even she has protected her subjects and cared for them? We live and flourish under her shadow as she under God's. And to us Indians our beloved sovereign has shown her love in a special manner. Not only has she always evinced the keenest interest in our well-being and well-doing, but she has marked her loving kindness for us by learning our language and employing Indian servants on her staff. It is for us a privilege indeed to be subjects of such a sovereign—a priceless privilege—as people will tell you who have travelled abroad. Therefore I call upon you to pray the Lord our God to bless the Queen, and give her length of days, for, though she is old, men and women have lived much longer, and neither England nor India can spare their beloved sovereign. And I call upon you to drink the toast of the Queen-Empress of India. God bless and spare her!"

One of the most brilliant parades ever witnessed in Hyderabad was held in honor of the Jubilee on the morning of the 21st June 1897, when the whole of His Highness' Regular and Imperial troops assembled on the large maidan below the Golconda Fort.*

A vast crowd of people commenced to congregate at an early hour, all dressed in holiday attire, so that the maidan presented a gay and animated appearance. A large space to the right and left and to the rear of the saluting base was roped in for the accommodation of the nobles, officials, and visitors. The police arrangements were excellent. The troops on parade were under the command of Major the Nawab Afsur-

* It is said that it was on this maidan that Aurangzeb reviewed his army before making his final attack on the celebrated fort.

ud-Dowla Bahadur, A.-D.-C., the newly-appointed Commandant of the Nizam's forces. The Military Minister, Raja Kishen Pershad, and most of the chief officials of State appeared in uniform, and a great number of noblemen and civil and military residents of Hyderabad, the suburbs, and Secunderabad were present. In front of a large shamiana, which had been pitched for the accommodation of the officials and others, a photograph of Her Majesty was exhibited, and this attracted general attention.

His Excellency the Prime Minister, Sir Vikar-ul-Umara Bahadur, K. C. I. E., arrived on the ground punctually at the time appointed for the review, being accompanied in his carriage by General Tucker, commanding the Secunderabad district.

On the Minister taking up his position at the saluting base, where the yellow flag of His Highness the Nizam fluttered, a salute of sixty guns and a *feu-de-joie* were fired, followed by a royal salute, the bands playing "God Save the Queen," after which three ringing cheers were given for Her Majesty the Queen-Empress. The troops then marched past in the following order:—Artillery Brigade (two batteries); 1st Cavalry Brigade, comprising the African Cavalry Guards, the Lancers Regular Troops, and the Golconda Lancers; 2nd Cavalry Brigade, comprising the 1st Lancers Hyderabad Imperial Service Troops, and the 2nd Lancers Hyderabad Imperial Service Troops; 1st Infantry Brigade, comprising the Myseram Regiment, and the 6th Infantry Regular Troops; 2nd Infantry Brigade, comprising the 2nd Infantry Regular Troops, the 4th Infantry Regular Troops, and the Golconda Infantry. After the march past, the Artillery and the Cavalry went by at the trot. The 2nd Cavalry Brigade then galloped past, doing the lance exercise, and the 1st Cavalry Brigade galloped past by regiments. After the gallop past, the Hyderabad Imperial Service Troops formed up in line and advanced at the gallop to within ten yards of the flag-staff. The review was then brought to a close by the Division advancing in review order. This elaborate programme was carried out with promptness and exactness, and the whole manœuvres reflected great credit on all concerned. The African Cavalry Guards looked particularly well in their dark-blue uniforms slashed with red with white facings. The Imperial Service Lancers appeared very smart, and were well mounted, the horses having a *fleur-de-lis* stamped on their right flanks. The Myseram Regiment (one thousand strong), a remnant of M. Raymond's famous army, looked very picturesque in their fanciful uniforms, dark-blue with red facings, consisting of a short tunic, baggy knickerbockers, and blue cloth French gaiters. The head-dress is a small Arabian silk shawl of many colors with long fringe, and is so folded that the fringe drops over the shoulders. The review was voted an unqualified success.

After the review, Major the Nawab Afsur-ud-Dowla was "At Home," on the ground, and he subsequently gave a sumptuous breakfast at his residence, "Rahut Munzil," in Saifabad in honor of the occasion.

Following the clemency exercised in other parts of Her Majesty's Empire, His Highness the Nizam decided to grant the release of a certain number of prisoners whose offences had been comparatively slight, and to remit, in the cases of other prisoners who had conducted themselves well in jail, one month of their remaining sentence for every year they had served. Of the several hundred prisoners in the central jail, Hyderabad, Mr. Gordon, the superintendent, experienced the relief of thus releasing ninety-eight under the order of the Government. Of these, eighty—sixty-five men and fifteen women—were released on account of the former reason, and eighteen fell under the latter provision, their remissions amounting individually to more months than they had to serve to complete their assigned term. An illustration is here given of the men who were set free, and who were photographed for the purpose of this book, by the kind permission of the superintendent, on the morning of their release. A crowd of relations and friends had assembled outside the jail from early morning, and when the prisoners were actually set free the jubilation all round, and the haste displayed on the part of those set at liberty to get away from the vicinity, can be imagined. It may be mentioned, *en passant*, that a visit to the jail on the occasion in question and an inspection of the whole of the premises disclosed a scrupulous cleanliness, and a discipline and system, that could not fail to strike an observer with admiration and praise. The same clemency was, of course, extended to prisoners in other jails in His Highness' Dominions.

The unfortunate prevalence of cholera in the city precluded the original intention of His Highness' Government towards the poor from being carried out. His Excellency the Minister, however, issued instructions for the poor to be fed—the Mahomedans under the direction of a leading Mahomedan, the Hindus under one of the rajas, the Parsis under a leading member of their community, and the Christians under Mr. Dunlop, senior member of the Board of Revenue. In the city it was proclaimed, by beating of drum, that, instead of feeding the poor, coins would be distributed. This was done, and the method adopted prevented a continuous accumulation of crowds at any particular spot, and consequent danger of spreading the disease. The poor Parsis were entertained at Shapur Wadi by Mr. Eduljee Chinoy, and the poor Christians sat down to a sumptuous breakfast, followed by a dinner later on in the day, in a large building lately used as the workshops of the Public Works. The good things supplied were excellent in quality, and almost unlimited in quantity. Many of the

THE DIAMOND JUBILEE REVIEW—ARTILLERY MARCHING PAST.

THE AFRICAN BODY-GUARD MARCHING PAST

THE MYSERAM REGIMENT MARCHING PAST.

leading residents of Chudderghaut assembled to assist in the "treat" to the Christians, which was carried out with general rejoicing, the participants before leaving the tables singing "God Save the Queen." Over the end of the centre table was displayed a large photograph of Her Majesty, imbedded in a bank of palm leaves, and over it were the words, in ornamental letters, "Long live the Queen-Empress," while underneath were the words "God bless Her," other suitable mottos forming part of the decorations. While the breakfast was proceeding, the Rev. Mr Goldsmith of St. George's Church proposed the health of Her Majesty the Queen-Empress, and His Highness the Nizam, both toasts being most heartily and sincerely responded to. After dark the interior of the building was brilliantly lighted and the feasting continued until a late hour. Money was distributed to the deserving poor who were too old or unable to attend the feast. The building was most tastefully decorated under the supervision of Mrs. Dunlop, who also exercised admirable tact in making the poor feel at their ease.

On Saturday, the 19th of June, His Excellency Sir Asman Jah Bahadur, K.C.I.E., gave a grand *fête* in honor of the Diamond Jubilee to the children of the European garrisons in Secunderabad. About three hundred children assembled with their parents and friends in the spacious grounds of the handsome palace "Bashir Bagh," to enjoy Sir Asman Jah's hospitality. Many enjoyable forms of sport were provided for the little ones, the evening finishing up with illuminations and a grand display of fireworks. At the close of the entertainment each child was personally presented by His Excellency the Nawab with a bottle of English sweets, and before leaving each little one was presented with a silver Diamond Jubilee medal, as a souvenir of the occasion. This latter pleasant duty was carried out by Mrs. Chaytor, the wife of the popular Commandant of the Northamptonshire Regiment, who were then stationed in Secunderabad, after which three cheers were given for Her Majesty, the Nizam, and the Nawab respectively. Sir Asman Jah, the generous host, had a kindly word and smile for everyone. A number of ladies graced the occasion with their presence, and Mr. Plowden, the British Resident, visited the grounds during the afternoon.

Another entertainment to all the school children in Chudderghaut, at His Excellency's Palace at Sarurnagar, was proposed by certain noblemen, but owing to the prevalence of cholera in that direction, the project had to be abandoned at the last hour.

A very enjoyable *fête* and fancy bazaar was held by the congregation of St. George's Church in the girls' school and grounds at the back of the church. The building was gaily decorated for the occasion, and old and young alike enjoyed themselves. Many of the children appeared in Jubilee costumes, or with red-white-and-blue sashes. Sports and races were arranged for both the boys and the girls, while rides on elephants and sports of varied descriptions filled up the programme. There was a concert in the evening, when the building was nicely illuminated.

The Wesleyan community celebrated the Jubilee by a special service in their church, followed by the delivery of an address on the life of the Queen, and a social entertainment, during which cheers for the "Red-white-and-blue" were given, and "Rule Britannia" and the National Anthem were sung with great gusto.

The illuminations at Chudderghaut were on an extensive scale, every palace, house, and shop making some kind of a display. The premises of the Bank of Bengal were brilliantly lit up with numberless chiraghs. The railway station was illuminated with carriage lanterns and small lamps, and fireworks were let off during the evening from the roof, and in front of the building. Messrs. Abid & Co.'s premises were flooded with electric light and decorated with numberless red-globe lights, while over the main entrance was an illuminated transparency of the coat-of-arms of His Highness the Nizam. The Cosmopolitan Hotel (which is also the Government guest-house) was artistically illuminated with colored lamps, and in front of the building was a transparency of Her Gracious Majesty the Queen-Empress, with the words "God bless our Queen." This palatial building, standing as it does on an eminence surrounded by extensive grounds, readily lends itself to successful decoration, and on this occasion it presented a magnificent appearance. All the nobles, officials, and private individuals residing in Chudderghaut and Saifabad, illuminated their residences in a lavish manner. The new palace of the Nawab Fakhr-ul-Mulk Bahadur was lighted with charming effect, especially when viewed from the other side of Hussain Sagar Lake; in fact the whole suburb of Chudderghaut and its surroundings had a most fairy-like appearance.

The celebration of the Jubilee in the Residency limits comprised the following festivities:—About five hundred poor people of all castes assembled near the Clock Tower, when half a seer of uncooked rice and pulse and some coppers for ghee were distributed to each. The Clock Tower was decorated on its four sides with the inscription "God bless the Queen-Empress," and illuminated in the evening, although the high wind that blew played havoc with both the decoration and the lights. Prayers and bhajan were held at mosques and temples, which were brilliantly lighted for the occasion. A *fête* on a large scale was given to the children of the schools in the bazaar, under the supervision of Rao Bahadur B. K. Joshi, Magistrate and Chairman of the Local Fund Committee, when nearly a thousand children assembled to enjoy the entertainment provided. The school-room used was

THE GOVERNMENT GUEST HOUSE, CHUDDERGHAUT.

ESTABLISHMENT OF MESSRS. A. ABID & CO., CHUDDERGHAUT.

ornamented with a large portrait of Her Majesty, prettily arranged on a platform at one end of the building, the remaining portion of the room being devoted to the distribution of sweets and presents. Conjurors, elephants with howdahs, athletes, music, fireworks, and various other diversions were requisitioned for the amusement of the children, and everything possible was done to promote the enjoyment of those who attended. That the youngsters appreciated the treat was testified to by the hearty manner in which the girls sang the National Anthem, and the vociferous cheering for "Her Majesty the Queen-Empress" that rose from the hundreds of juvenile throats. The various shops in the Residency bazaars and private buildings were most brilliantly illuminated at night-time, and the money spent in this display of jubilation must have totalled a large sum. The head police station was profusely lighted up, in addition to which a corps of musicians gave zest to the general feeling of joyousness by playing selections of both English and Native music from time to time. An address presented by the Police Force to Mr. F. C Crawford, Superintendent of the Residency and Railway Police, and Rao Bahadur B. K. Joshi, the Magistrate, was worded in the following loyal and sympathetic manner:—"We, the members forming the Residency Police Force, in a body, avail ourselves of this auspicious occasion to present a short address to you as a token of our esteem for the manifold blessings which the advent of the British into this country has conferred upon the masses, more particularly since the memorable period on which Her Gracious Majesty the Queen-Empress of India entered directly upon the sovereignty of these vast realms. We are content to serve under the sway of Her Majesty's Government, and each and all of us, both individually and collectively, pray that Her Majesty may live for years to come, so that the peace and prosperity now reigning all around may continue intact. We beg of you, gentlemen, to accept our warmest thanks for the honor you have done us in coming to meet us here to-day. It enables us to celebrate the Diamond Jubilee of Her Majesty with even greater heartiness, in common with the rest of Her Majesty's subjects in this end of Her Majesty's Dominions, over which the sun never sets. Never in the history of the world has so vast an empire been under the sway of any one sovereign bringing contentment and happiness upon so many millions of souls scattered all over the universe."

The morning of the 22nd June 1897 was ushered in at Secunderabad by the firing of a salute of sixty guns from the entrenchment. During the day entertainments were given at the court-house and in the extensive grounds surrounding it, and the poor were duly fed, each person also receiving a small sum of money, generously granted by His Highness the Nizam's Government and augmented by private subscriptions. The People's Hall was tastefully arranged for the occasion. Girls from the different schools were invited to attend and sing special songs, and a distribution of sweetmeats took place afterwards. The Albert Reading-Room was the scene of an entertainment interspersed with light refreshments. The event was celebrated right royally and loyally by the large number of troops located in the cantonment of Secunderabad, Trimulgherry, and Bolarum.

The illuminations at Secunderabad were on an extensive scale. On entering the town from Hyderabad, the main street—St. James'—appeared to be one blaze of light, the paths on each side of the road being screened off with bamboos of many colors, and illuminated with colored lamps and chiraghs behind the screens. The shop-keepers and Marwari merchants vied with each other in filling every available space with lamps of every description. In many instances large chandeliers were hung over-head, and these reflected in many tints the different lights below, the general effect being most charming. The various police stations, the court-house, the Clock Tower, and other buildings were all illuminated at the expense of the municipality, who spared no cost to make the show worthy of the occasion. The Parade—Secunderabad's fashionable drive and promenade—presented a fairy-like appearance with its pretty and effective scintillation of lights between the trees that line the road. The buildings in the vicinity were also illuminated, which naturally enhanced the charming scene. Perhaps the most striking display in Secunderabad though was at the railway station, and in the garden in front, which were most tastefully decorated and lighted. The Public Gardens were lighted up, and the bands from six regiments played selections of music, closing with a grand torch-light tattoo by massed drums, fifes, and bugles. Several mosques in Secunderabad were covered with both decorations and illuminations in the well-known manner in which Mahomedans carry out the art of decorating. The Hindu temples were also illuminated. Many private establishments were lighted with additional brilliancies, the people of Secunderabad vieing with each other in celebrating the occasion in a manner worthy of the occasion.

The Jubilee was also celebrated right loyally and enthusiastically in many other cities and towns in His Highness' Dominions—notably in Warangal, Bidar, Gulburga and Aurangabad—and also in Berar. In Aurangabad the famine-stricken poor were fed by the wealthy Hindu bankers, and the bunnias (grain dealers) of the place made arrangements to feed 1,500 poor people of the district. Three thousand guests arrived, some of them from considerable distances, and they were arranged in rows in an open space in the bazaar. Bunnia women were constantly employed for about eighteen hours in cooking chupatties, dhall

(puls , and rice for the feast. Each person was given a chupattie and then a ladle-ful of dhall. It was a curious and at the same time a pitiful sight, as many of the people were very emaciated. Clothing was also distributed to the most destitute of the people. The saddest thing about the event was that many aged persons, cripples, and little children died of exhaustion or starvation on their way from the surrounding districts to partake of the feast.

The occasion was celebrated by the troops in garrison at Aurangabad by an effective display by the non-commissioned officers and men of the 3rd Lancers, Hyderabad Contingent. Lighted torches were carried, instead of lances, and the markers for the ride were shown by troopers standing with torches at the necessary points. The horses, who were all bay or chestnut Arabs, drilled with the utmost steadiness and precision, kept perfect time with the music, and paid not the slightest heed to the sparks in the air or patches of fire on the ground.

The following commemorative poem, under the title of "Beata Victoria," was composed and published by Syed Hussain Bilgrami, private secretary to His Highness the Nizam, at the time of the Jubilee celebrations, and was set to music in London :—

Mother of men! Nay, by what sweeter name
May we invoke thee in our prayer? For fame
Is but a giftless almoner of thine,
Until thou fill his hand with gifts divine,
Great Mother—Empress—Queen!

Supreme of woman-kind, supreme in all
Thy sex's highest sanctities! No call
Of queenly duty, light or heavy laid,
Might find the dauntless woman's heart afraid,
Great Mother—Empress—Queen!

All gifts were thine—all trials—all that chasten,
Uplift, ennoble; for none might stay or hasten
God's hand: thine too all homely joys and glories
Of war or peace that live in deathless stories,
Great Mother—Empress—Queen!

Thy triumphs are all merciful: not as
Imperial Rome, oft flaunting to the gaze
Of crowds debauched with godless sights and games,
A captive nation's ills and cruel shames,
Great Mother—Empress—Queen!

Thy casket held far other gift than erst
Pandora's. Hers of lurid fire accurst.
But thine, Victoria! came on angel wings
Blazoned with Heaven's own radiant quarterings,
Great Mother—Empress—Queen!

Which of thy gifts was highest none may know.
But surely Heaven's fore-knowledge would bestow
Fortitude first for hours of straitest trial,
Most nobly borne in life-long self-denial,
Great Mother—Empress—Queen!

Wisdom came next, with balanced self-control,
Controlling words regenerate. Thy soul
Is law to souls, thy mind to other minds;
And so thy rule a mighty empire binds,
Great Mother—Empress—Queen!

When alien lands, not alien now, were given
Thee (realms for which great kings had striven),
He gave thee Clemency—an added grace,
With equal love, Who loveth every race,
Great Mother—Empress—Queen!

Thy lieges, legions in this land and sea,
Swayed by the sun in fealty to thee,
Turn them for help and succour to the west,
Where faith and hope at last have found a rest,
Great Mother—Empress—Queen!

Oh! that my country could behold thy face
And sovran brow, wherein is queenly grace,
Woven with weft of many-tangled care.
Pale with high thought, but kind and debonnaire,
Great Mother—Empress—Queen!

Once stood I in thy presence, even I
Thy bondman, and beheld thy Majesty;
Bent my knee in service; heard thee speak
Kind accents, and spoke back in reverence meek;
Great Mother—Empress—Queen!

Oh! may thy life be long for us, great one!
And when in God's own time thy work is done,
Then may thy many-dowered mantle fall,
From son to gifted son in slow recall,
Great Mother—Empress—Queen!

The Plague of 1897.

A MATTER that redounded greatly to the credit of His Highness' Government, and reflected in full measure the progressive spirit in which the affairs of State are regulated in the Hyderabad Dominions, was the prompt and able manner in which the plague that was decimating Bombay's population during the early part of 1897 was opposed and kept at bay. From the very outset of the general outbreak of the dread disease in the neighbouring presidency, the Nizam's Government instituted a "plague camp" at Wadi junction, which is practically the border railway station of the Nizam's railway. This camp was in charge of Dr. Burrows, who was supported by three hospital assistants and a contingent from the Chudderghaut municipality. The object of the camp was to detain all third-class passengers for medical observation, and treatment if necessary, so as to obviate the importation of the plague into the Dominions from infected areas. Passengers from infected areas were detained until such time as they were declared by the inspecting medical officers free of suspicion, while others who arrived were detained for eight hours, and were subjected, both on arrival and before departure, to a strict medical examination. All passengers, first, second, and third class, were examined on arriving at Wadi, and any cases of fever were at once removed to the local hospital, from which they were only discharged if the nature of their disease was other than that of plague; or, should plague have supervened, they were put into isolated sheds, which sheds were systematically burnt after occupation. The local police, both the railway

THE PLAGUE CAMP, WADI JUNCTION.

and the Nizam's police, were considerably augmented, and subsequently subsidiary camps to that at Wadi were opened at Gulburga, Shahabad, and Raichur, and increased medical and police aid was requisitioned. The whole work of supervision was conducted by Mr. A. G. Fellowes (Major in the H. V. R.), and a hundred infantry and fifty cavalry under the command of Lieutenant La Frenais were stationed along the boundary between the Sholapur (Bombay) and the Gulburga (Hyderabad) districts. Surgeon-Lieutenant-Colonel Lawrie, M.B., the Residency Surgeon, was the chief medical director of the whole movement, and with such minute care as was taken it was not to be wondered at that the Nizam's Dominions were practically exempt from the introduction of the plague during its terrible ravages in Bombay.

THE PLAGUE SEGREGATION CAMP, WADI JUNCTION.

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Glossary.

ABI—Winter.
AMALDAR—A person in charge of an amaldari.
AMALDARI—A collectorate.
AMIN—A commissioner, trustee, supervisor, or district revenue examiner.

BAGH—A garden.
BAHADUR—A title (*lit.*, brave).
BARADARI—Common name for a palace; *lit.*, twelve palaces.
BAZAAR—A market.
BEGUM—A married lady of rank.
BUKHSHEE—A commander of troops.
BUND—A dam or embankment.
BUTTI—A light or lamp.

CANTONMENT—Part of a town or district assigned for the occupation of the military.
CARAVANSERAI—A halting place for travellers.
CHAPATI—Thin unleavened cakes.
CHAR—Four.
CHAUK—A market-place.
CHICK—A blind made of split bamboos, transparent from within, but not from without.
CHIRAGH—A lamp; a light for illuminating purposes.
CHUNAM—A mixture of stone and lime or cement, used for floors, roofs, &c.
CIRCAR—A district.
CRORE—A hundred lakhs, or ten millions.

DAFADAR—A registrar, or one who records.
DAROGHA—The head man of an office; a mosque.
DAWLUT—A treasury.
DEWAN—A prime minister.
DHOBI—A washerman.
DURBAR—A hall of audience.

FAKIR—A religious mendicant.

GADI—A throne.
GHAT—A bathing or landing stage.
GHAUTS—Thickly wooded hills, dividing one region from another.
GUNJ—A bridge.

HAKIM—A doctor.
HALLI-SICCA—State coinage.

JAGHIR—A grant of land.
JAGHIRDAR—One who holds a jaghir.
JAMADAR—A guard or keeper.
JARIDA—Gazette.
JAWAN—Young.

KANOONCHA—An edict.
KHALSA—Land the revenues of which accrue to Government, or land governed entirely by a state.
KHARIF—Autumn.
KHITAB—A title.
KILLADAR—A fortress-keeper.

LAKH—A hundred thousand (of anything; but mostly used of money).

MADRASA—A college.
MAHAL—A palace.
MAIDAN—A "common," or open place for recreation.
MALI—A gardener.
MASNAD—A throne.
MINAR—A tower (*dim.*, minaret).
MOSQUE—A Mahomedan temple of prayer.
MUIN-UL-MAHAM—A departmental minister.
MUNSHI—A tutor.
MUNSUB—An office or dignity.
MUNSUBDAR—One who holds a munsub.
MUSJID—A cathedral mosque.
MUST—Wild or mad.

NAG—A snake.
NAIB—Under or "sub."
NANDI—A bull.
NAUBAT—Music.
NAWAB—A Mahomedan title of distinction.
NAZAR—A present in token of loyalty or respect.

OORUS—A fair.

PAIGAH—Body-guard.
PAN—Betel-nut prepared for chewing purposes.
PANCH—Five.
PANCHAYET—A meeting.
PANDAL—A large temporary structure for assemblies.
PATTI—Part of a taluka.
PESHKAR—A deputy chief minister.
PESHKASH—A tribute or fine.
PETTAH—Sub-division.
PUJA—Prayers.

RABI—Spring.
RESIDENCY—The official residence of the representative of the Indian Government in a Native state.

SAHIB—Lord or master.
SANSKRIT—The classical language of Hindustan.
SARBASTA—Property.
SARDAR—A chief or head.
SARFI-KHAS—Crown lands belonging to the ruler personally, the revenues of which he enjoys.
SARI—A light cloak and head covering combined, worn by females.
SARKAR—the Government; a title given to one of rank, such as "Your Highness," "Your Honor," &c.
SHIA—A sect of Mahomedans.
SHIKARI—A sportsman or hunter.
SOWAR—A cavalry trooper.
SUBADAR—A commissioner; one in charge of a subah.
SUBAH—A division of land.
SUNNAD—A charter, a deed or grant.
SUNNI—A sect of Mahomedans.
SUTTI—A woman who throws herself on her husband's funeral pyre as a sign of her virtue and constancy; (as an adjectve) chaste, virtuous.

TABI—Summer.
TABOOT—Representation of a bier.
TAHSILDAR—A tax-gatherer.
TALUKA—A sub-division of land.
TALUKDAR—Collector or deputy commissioner.
TANK—A pond, lake, or reservoir.
TAZIAH—Representation of a tomb.

UNANI—*adj.* Native.
URDU—Hindustani.

VAKIL—A law pleader.
VIZIER—Prime minister.

YASHMAK—A light cotton female garment which envelops the whole figure, two holes only being left for the eyes.

ZEMINDAR—A landed proprietor.
ZENANA—Female apartments in a palace.

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